This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

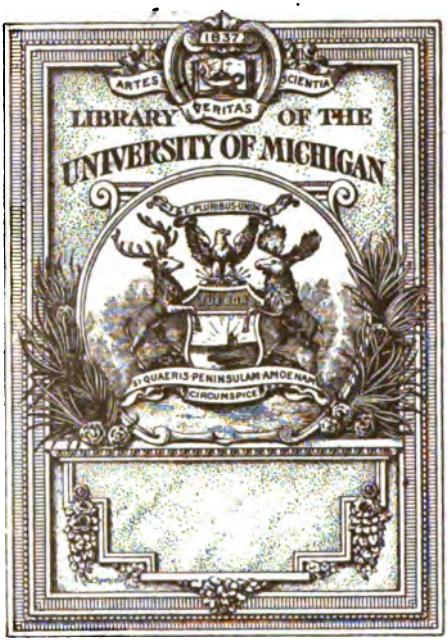
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 475025


ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

THE

# METHODIST REVIEW.

(BIMONTHLY.)

59

VOLUME LXXXI.—FIFTH SERIES, VOLUME XV.

WILLIAM V. KELLEY, D.D., EDITOR.

NEW YORK: EATON & MAINS.
CINCINNATI: CURTS & JENNINGS.
1899.

# CONTENTS OF THE VOLUME.

## JANUARY–FEBRUARY.


PAGE

ABRAHAM LINCOLN AND TEMPERANCE ..... 9
D. D. THOMPSON, Chicago, Ill.

THE ROMANCES OF THEOSOPHY ..... 20
A. H. TUTTLE, D.D., Newark, N. J.

THE PROVERBS OF THE SO-CALLED DIONYSIUS CATO ..... 37
Professor K. P. HARRINGTON, M.A., University of North Carolina, Chapel Hill, N. C.

EXPOSITION OF ROMANS VIII, 18–23 ..... 48
Bishop H. W. WARREN, D.D., LL.D., University Park, Colo.

ASBURY AS A STUDENT ..... 55
Rev. F. G. PORTER, M.A., Baltimore, Md.

THE MACHPELAH AND ISRAEL'S FAITH WHILE IN BONDAGE (ACTS VII, 15, 16) ..... 65
Rev. C. D. DAY, M.A., Newcastle, Wyo.

RECENT PHASES OF THOUGHT IN APOLOGETICS ..... 77
Professor W. N. RICE, Ph.D., LL.D., Wesleyan University, Middletown, Conn.

DOES GOD SUFFER? ..... 87
Rev. F. B. STOCKDALE, M.A., Brooklyn, New York City.

MODERN GERMAN LITERATURE AND ITS TENDENCIES ..... 93
Rev. E. I. ANTRIM, Ph.D., Germantown, O.

EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS ..... 103
The Supervision of Labor, 104; A Word About the Twentieth Century Fund, 105; Yale Lectures on Preaching, 106.

THE ARENA ..... 112
Nescience of God, 112; Church Music Again, 113; A Study, 114; A Meditation, 118; Could God Sin? 121; Methodism and Missions—The True Departure, 123; "The New Departure," 128.

THE ITINERANTS' CLUB ..... 130
The Minister's New Year, 130; Vitality in Bible Study, 132; A Liturgical Suggestion, 134.

ARCHÆOLOGY AND BIBLICAL RESEARCH ..... 135
The Religion of Babylonia, 135.

MISSIONARY REVIEW ..... 139
Reflex Benefits of Missions, 139; Bible Translation into Non-Christian Languages, 141; Money and Missions, 142; The Pariah's Friend, 143.

FOREIGN OUTLOOK ..... 144

SUMMARY OF THE REVIEWS AND MAGAZINES ..... 152

BOOK NOTICES ..... 156
Kuyper's Encyclopedia of Sacred Theology, 156; Van Dyke's The Gospel for an Age of Doubt, 158; Jefferson's Quiet Talks with Earnest People, 159; Abbott's The Life and Letters of Paul the Apostle, 161; Mackenzie's Christianity and the Progress of Man, 162; Smith's Guesses at the Riddle of Existence, 162; Lang's The Making of Religion, 164; Carman's By the Aurelian Wall, 165; Stedman's Poems Now First Collected, 167; Fiske's Old Virginia and Her Neighbors, 169; Lathrop's Memories of Hawthorne, 171; Bismarck, the Man and the Statesman, 173; MISCELLANEOUS, 174.

## MARCH-APRIL.

PAGE

WYCLIF THE PROPHET OF PROTESTANTISM AND OF THE METHODIST ITINERANCY ..... 177
Bishop J. F. HURST, D.D., LL.D., Washington, D. C.

THE PLACE OF CHRIST IN MODERN THOUGHT ..... 190
President C. J. LITTLE, D.D., LL.D., Garrett Biblical Institute, Evanston, Ill.

THE OXFORD MOVEMENT AND ITS LEADERS ..... 207
S. P. CADMAN, D.D., New York City.

AN IDEALIST'S PRESCRIPTION FOR MODERN MATERIALISM ..... 219
J. J. TIGERT, D.D., LL.D., Nashville, Tenn.

LÂO-TSZE AND HIS SYSTEM—A STUDY IN CHINESE PHILOSOPHY. 230
G. H. TREVER, Ph.D., D.D., Milwaukee, Wis.

THE CUP OF SORROW ..... 243
ROBERT WATT, D.D., Wilmington, Del.

WHO WERE THE HITTITES (HETHITES)? ..... 260
Professor C. W. SUPER, Ph.D., LL.D., Ohio University, Athens, O.

THE MENTAL CONDITION OF THE CHINAMAN AS VIEWED FROM WITHIN ..... 265
Professor I. T. HEADLAND, Peking University, Peking, China.

THE TRUE METHOD OF MISSIONARY PROGRESS ..... 277
Rev. W. F. OLDHAM, Ph.D., Columbus, O.

EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS ..... 287
Liberal Christianity, 288; The Harlequin Bible, 292.

THE ARENA ..... 297
The Adjustment of Christian Apologetics to Scientific Hypotheses, 297; "The Significance of Current Religious Unrest," 298; Depravity, 301.

THE ITINERANTS' CLUB ..... 302
Replenish the Sources, 302; The Spirit of the Pulpit, 304.

ARCHÆOLOGY AND BIBLICAL RESEARCH ..... 306
The Hebrew Ecclesiasticus, 306; Research in Palestine, 308.

MISSIONARY REVIEW ..... 310
World's Missionary Conference, 310; The Vitality of Islam, 311; Our Contention with Turkey, 312.

FOREIGN OUTLOOK ..... 314

SUMMARY OF THE REVIEWS AND MAGAZINES ..... 320

BOOK NOTICES ..... 324
Lyman's Freedom and Meditation, 324; Dole's Luxury and Sacrifice, 328; Moulton's Modern Reader's Bible, 331; Bowne's Metaphysics, 332; Vincent's The Bibliotaph and Other People, 334; Warren's Among the Forces, 336; Thorpe's Constitutional History of the American People, 338; Wallace's Jerusalem the Holy, 341; MISCELLANEOUS, 343.

## MAY–JUNE.

PAGE

THE CONSTRUCTIVE VALUE OF HISTORY AND SCIENCE..... 345
Professor A. C. ARMSTRONG, JR., Ph.D., Wesleyan University, Middletown, Conn.

CARLYLE, TENNYSON, AND BROWNING ON THE FUTURE LIFE..... 360
Rev. R. S. INGRAHAM, M.A., Milwaukee, Wis.

CURRENT BIBLICAL DISCUSSIONS—THE PROPER ATTITUDE OF THEOLOGICAL FACULTIES WITH RESPECT TO THEM..... 368
President W. F. WARREN, D.D., LL.D., Boston University, Boston, Mass.

THE ORIGIN AND NATURE OF LAW..... 382
Professor G. H. BENNETT, D.D., Consolidated University, Portland, Ore.

WILLIAM MORRIS—POET, SOCIALIST, AND MASTER OF MANY CRAFTS..... 386
Rev. J. B. KENYON, Litt.D., Syracuse, N. Y.

MUST SYNTAX DIE THAT THE SABBATH MAY LIVE?..... 401
Professor W. F. STEELE, D.D., University of Denver, University Park, Colo.

JOHN WESLEY'S SCHOOL AT KINGSWOOD..... 410
Rev. JOHN TELFORD, B.A., Redhill, Surrey, Eng.

MARTHA AND MARY—LOVE GREATER THAN ACHIEVEMENT—A CHARACTER STUDY..... 421
J. D. WALSH, D.D., Covington, Ky.

METHODS OF APPROACH TO THE STUDY OF PHILOSOPHY..... 431
G. A. WILSON, Ph.D., Boston, Mass.

EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS..... 444
The Inner Life of the Preacher, 444; Robert Browning in his Wife's Letters, 450.

THE ARENA..... 461
"The Significance of Current Religious Unrest," 461; "Nescience of God," 464; "For Christ's Sake," or "God in Christ," 465.

THE ITINERANTS' CLUB..... 467
Ritualistic Tendencies of Our Time, 467; Diversity in Scripture Translation—Its Necessity and Value, 468; Paul's Vision of Christ, 1 Cor. 15. 8, 471.

ARCHÆOLOGY AND BIBLICAL RESEARCH..... 473
South Arabian Inscriptions, 473.

MISSIONARY REVIEW..... 477
Cooperation in Mission Fields, 477; In Palestine and Syria, 479.

FOREIGN OUTLOOK..... 481

SUMMARY OF THE REVIEWS AND MAGAZINES..... 487

BOOK NOTICES..... 491
Harnack's History of Dogma, 491; Pike's The Divine Drama, 493; Huntington's Sin and Holiness, 495; Lanier's Music and Poetry, 497; Thompson's John Wesley as a Social Reformer, 500; Henley's Poems, 502; Orr's Neglected Factors in the Study of the Early Progress of Christianity, 504; Landor's In the Forbidden Land, 506; Hunt's English Meditative Lyrics, 509; Warne's George Müller, 510; Steele's Jesus Exultant; or, Christ No Pessimist, 510; Watters's First American Itinerant of Methodism, William Watters, 511; Adams's European History, 511; Gilbert's The Student's Life of Jesus, 512; Moody's One Thousand and One Thoughts from My Library, 512; Kern's The Ministry to the Congregation, 512; Cowl's Digging Ditches, 512.

## JULY-AUGUST.

PAGE

THE CATHOLICITY OF AMERICAN METHODISM..... 513
Bishop E. R. HENDRIX, D.D., LL.D., Kansas City, Mo.

A BURNING BUSH IN ALSATIAN HIGHLANDS..... 532
D. W. CLARK, D.D., Boston, Mass.

SPIRITUAL MESSAGES FROM THE POETRY OF HENRY WADSWORTH LONGFELLOW..... 538
P. H. SWIFT, D.D., Chicago, Ill.

A BATTLE BETWEEN THE PIGMIES AND THE GIANT..... 548
Professor H. W. CONN, Ph.D., Wesleyan University, Middletown, Conn.

THE CLERICAL LION..... 568
ISAAC CROOK, D.D., Ironton, O.

THE PREREQUISITES OF A CHRISTIAN SOCIOLOGY..... 569
Rev. W. H. BUTLER, Wareham, Mass.

THE PARABLE OF THE UNJUST STEWARD—Luke xvi, 1-81..... 575
Professor Thomas Nicholson, D.D., Cornell College, Mount Vernon, Ia.

BEGINNINGS OF CHRISTIAN ART..... 580
M. B. MYERS, Mexico, N. Y.

AMERICAN PROTESTANTISM AND EXPANSION..... 585
J. P. BRUSHINGHAM, D.D., Chicago, Ill.

KRISHNA AND CHRIST..... 595
Rev. J. E. SCOTT, Ph.D., Muttra, India.

EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS..... 602
Methodist Leaven in Roman Catholic Meal, 602; Trees and Men, 609.

THE ARENA..... 622
"Nescience of God," 622; Wesley's *Maggots*, 625; "Nescience of God," 628; The Power of Prayer, 629; Can the "Mode of Baptism" Continue a Mooted Question? 630; Does God Suffer? 630.

THE ITINERANTS' CLUB..... 631
The Gospel of the Minister's Vacation, 631; Pharaoh, an Instrument of God's Mercy—Rom. ix, 17, 633; Discrimination in the Use of Christian Literature, 634.

ARCHÆOLOGY AND BIBLICAL RESEARCH..... 636
The Book of Daniel and the Monuments, 636.

MISSIONARY REVIEW..... 641
Increased Heathen Population, 641; The Congo Railroad and Interior Mission Work in Africa, 643; Christian Literature for China, 644.

FOREIGN OUTLOOK..... 645

SUMMARY OF THE REVIEWS AND MAGAZINES..... 651

BOOK NOTICES..... 655
Berle's Modern Interpretations of the Gospel Life, 655; Van Dyke's Liberty, 658; Knowles's Spirit and Life, 661; Stevens's The Theology of the New Testament, 663; Gates's Three Studies in Literature, 665; Hardy's Wessex Poems and Other Verses, 668; Moscheles's Fragments of an Autobiography, 670; Kenyon's The Letters of Elizabeth Barrett Browning, 673; Barrows's The Isles and Shrines of Greece, 676; Fiske's To-day and To-morrow, 677; Potwin's Here and There in the Greek New Testament, 679; The Complete Poetical Works of John Milton, 680; Pearse's The Gentleness of Jesus, 680.

## SEPTEMBER–OCTOBER.

PAGE

A CENTENNIAL FORWARD MOVEMENT ..... 681
Bishop J. M. THOBURN, D.D., LL.D., Bombay, India.

JEAN VALJEAN ..... 692
W. A. QUAYLE, D.D., Indianapolis, Ind.

OUR RESPONSIBILITY TO THE AMERICAN NEGRO ..... 713
Mrs. ISABELLA W. PARKS, Atlanta, Ga.

SUPPORT OF CONFERENCE CLAIMANTS ..... 726
Rev. R. S. BORLAND, Mercer, Pa.

UNIFYING FACTORS IN METHODISM ..... 732
C. F. M'KOWN, D.D., Jacksonville, Ill.

THE ROYAL PROGRESS ..... 737
Mrs. MARY S. ROBINSON, Mamaroneck, N. Y.

THE PROLEGOMENA OF CRITICISM—I ..... 749
Professor L. A. SHERMAN, Ph.D., University of Nebraska, Lincoln, Neb.

THE KENOSIS ..... 763
Rev. WILLIAM MAJOR, Philadelphia, Pa.

GOETHE ..... 767
Professor J. T. HATFIELD, Ph.D., Northwestern University, Evanston, Ill.

INFLUENCE OF JAMES ARMINIUS ON MODERN RELIGIOUS THOUGHT ..... 779
Rev. HOSEA HEWITT, Wilton, Me.

EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS ..... 794
The Physical Effects of Alcohol, 795; Other People in Mrs. Browning's Letters, 797.

THE ARENA ..... 806
"Recent Phases of Thought in Apologetics," 806; Was the Family at Bethany Jew or Gentile? 808; "The Cup of Sorrow," 810.

THE ITINERANTS' CLUB ..... 811
Interpretation by Paraphrase, 811.

ARCHÆOLOGY AND BIBLICAL RESEARCH ..... 815
Amos and Criticism, 815.

MISSIONARY REVIEW ..... 819
Among Wesleyan Missions, 819; The Present Condition of Armenians, 820; Conversion as a Safeguard against Heathenism, 821.

FOREIGN OUTLOOK ..... 823

SUMMARY OF THE REVIEWS AND MAGAZINES ..... 828

BOOK NOTICES ..... 831
Harnack's History of Dogma, 831; Fiske's Through Nature to God, 833; Buckley's Extemporaneous Oratory for Professional and Amateur Speakers, 836; The Works of William Makepeace Thackeray, 838; Lanier's Retrospects and Prospects, 841; Peck's Luther Peck and His Five Sons, 844; MISCELLANEOUS, 847.

## NOVEMBER–DECEMBER.

PAGE

ALPHA J. KYNETT, D.D., LL.D..... 849
GEORGE ELLIOTT, D.D., Pottsville, Pa.

METHODISM AND RELIGIOUS THOUGHT..... 865
W. C. MADISON, D.D., Denver, Colo.

TENNYSON AND HIS TEACHINGS..... 874
JAMES MUDGE, D.D., Natick, Mass.

A DRAMA OF WAR..... 888
Professor A. B. HYDE, D.D., University of Denver, University Park, Colo.

IS THE POWER OF THE PULPIT WANING?..... 896
Rev. S. J. HERBEN, Litt.D., New York City.

DOCTOR JOHN LORD—HIS LITERARY RANK..... 911
Hon. W. J. ARMSTRONG, West Mansfield, O.

THE RELATION OF RELIGION TO OUR GOVERNMENT..... 930
Rev. EDWARD THOMSON, LL.D., Atlanta, Ga.

EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS..... 942
Christianity in the Colleges, 942; Excessive Optionalism in Education, 945.

THE ARENA..... 956
Memory Lessons for Christian Folk, 956; Symmetry in Preaching, 958; Depravity, 959.

THE ITINERANTS' CLUB..... 961
A Study in Comparative Exegesis: Jacob and Esau—Rom. ix, 13, 961; The True Introduction to a Successful Ministry, 965; Zeal for Souls, 966.

ARCHÆOLOGY AND BIBLICAL RESEARCH..... 967
Jerusalem and the Monuments, 967.

MISSIONARY REVIEW..... 971
Missions in Egypt, 971; The New Japanese Treaty, 972; Missionary Co-operation, 974.

FOREIGN OUTLOOK..... 975

SUMMARY OF THE REVIEWS AND MAGAZINES..... 980

BOOK NOTICES..... 984
Lyman's Christian View of a Time of Change, 984; Nash's Ethics and Revelation, 988; Foster's Studies in Theology, 992; Mudge's Honey from Many Hives, 995; Lemmon's The Eternal Building, 996; Ecce Clerus, 1000; Hudson's Study of English Literature, 1003; Foss's From the Himalayas to the Equator, 1005; Godkin's Unforeseen Tendencies of Democracy, 1007; Steevens's The Tragedy of Dreyfus, 1008; Hale's James Russell Lowell and His Friends, 1010; Wyeth's Life of General Nathan Bedford Forrest, 1011; MISCELLANEOUS, 1012.

INDEX..... 1017

# METHODIST REVIEW.

## JANUARY, 1899.

### ART. I.—ABRAHAM LINCOLN AND TEMPERANCE.

THE war against the liquor traffic is not ended. There are many indications that it is about to be renewed with greater vigor than ever before. It will not end until the traffic is overthrown with all its evil influence upon individuals and the State. How soon this victory shall come no one can tell. Of one thing we may be sure, it will come through God's use of human instruments. The various religious organizations, and especially organizations of Christian young people, will be among these instruments, and many individual young men and women will have an important part to play.

There is peculiar appropriateness in Methodists, and especially Methodist young people, leading in the temperance movement; for, while there have been many eminent temperance reformers, John Wesley was the greatest, and he was the first prohibitionist. In January, 1773, Mr. Wesley, in a letter on the terrible suffering of the poor of England caused by the scarcity of provisions, wrote: "What remedy is there for this sore evil—many thousand poor people are starving? . . . How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, and of virtue—distilling." During Wesley's lifetime, and as a result chiefly of his efforts, there was a very great decrease in the consumption of liquor. After his death his followers, in England particularly, grew so indifferent to the evils of intemperance that even their ministers were accustomed to drink liquors. But there has been a marked change in the Wesleyan Church in England in recent

years. Most of its ministers are now total abstainers, while in the United States the sentiment is such that no minister, not even a bishop, can use intoxicating liquors as a beverage and remain a minister in the Methodist Episcopal Church.

But, while we who are followers of John Wesley may be inspired to greater zeal for the overthrow of intemperance by his words and works, there are many upon whom no words of his or any other religious reformer would make the slightest impression. There is, however, one name which will always command the respect of every American, even of the saloon keeper and those politicians who fear the political power of the saloon keeper more than they fear the wrath of God—the name of Abraham Lincoln. This great leader was always, by word and act, a temperance man. He never used liquor in any form, and he frequently sought to persuade others not to use it. He often preached what he called a sermon to his boys. It was: "Don't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie, don't cheat. Love your fellow-men and love God. Love truth, love virtue, and be happy." He frequently spoke to young men whom he saw were in danger from the use of liquor, and not a few, no doubt, owe their moral and perhaps spiritual salvation to his kindly words of warning. A certain well-known class leader in one of our prominent Western churches relates that after Mr. Lincoln's speech at Leavenworth, Kan., in the winter of 1859, Mr. Lincoln and friends—among whom was the narrator of the incident, then a young man—were invited to the home of Judge Delahay, where Mr. Lincoln was entertained. The refreshments included wine, of which nearly everyone except Mr. Lincoln partook. The witness adds:

> The next day we escorted him back to the train, and to my dying day I shall never forget our parting. I was only twenty-two years old. Mr. Lincoln bade each one good-bye, and gave each a hearty grasp of the hand. He bade me good-bye last, and, as he took my hand in both of his and stood there towering above me, he looked down into my eyes with that sad, kindly look of his, and said, "My young friend, do not put an enemy in your mouth to steal away your brains."

Mr. Lincoln was a temperance man not from an impulse due to the enthusiasm aroused by some temperance orator.

His attitude was a conviction within. All the influences surrounding him in childhood and young manhood were of a character to induce him to drink. In later years, referring to the drinking customs of that period, he said:

> When all such of us as have now reached the age of maturity first opened our eyes upon the stage of existence we found intoxicating liquors recognized by everybody, used by everybody, repudiated by nobody. It commonly entered into the first draught of the infant and the last draught of the dying man. From the sideboard of the parson down to the ragged pocket of the houseless loafer it was constantly found. Physicians prescribed it in this, that, and the other disease; government provided it for soldiers and sailors; and to have a rolling or raising, a husking or "hoe-down" anywhere about, without it, was positively insufferable. So, too, it was everywhere a respectable article of manufacture and of merchandise. The making of it was regarded as an honorable livelihood, and he who could make most was the most enterprising and respectable. Large and small manufactories of it were everywhere erected, in which all the earthly goods of their owners were invested. Wagons drew it from town to town, boats bore it from clime to clime, and the winds wafted it from nation to nation; and merchants bought and sold it by wholesale and retail with precisely the same feelings on the part of the seller, buyer, and bystander as are felt at the selling and buying of plows, beef, bacon, or any other of the real necessaries of life. Universal public opinion not only tolerated, but recognized and adopted, its use.

Whisky was as good as money, and when Mr. Lincoln's father decided to move from Kentucky to Indiana he accepted in payment for his Kentucky farm twenty dollars in money and ten barrels of whisky worth twenty-eight dollars a barrel. Perhaps it was in the ordering of Providence that the raft on which the goods of the Lincoln family were being transported to Indiana was wrecked by the rapid current of the Ohio River and all the whisky lost. Its presence in the wretched open-faced shack which was the home of the Lincolns during their first year in Indiana might have proved a temptation to which young Lincoln would have yielded, with disaster to his own character and with fateful results to the nation.

God's prophets have been men whose characters began to be molded in childhood. When he determined to deliver the children of Israel from slavery he took a young man who had spent the most of his life in the midst of royal pleasures and

sensual dissipations that destroyed rather than developed nobility of character. But Moses was not called to deliver Israel and to be the lawgiver of the world because he was "the son of Pharaoh's daughter," but because during the few years his own mother as a hired servant nursed him she taught him of God and his will, and so molded his character that the after years of royal pleasure and dissipation could not change it. Luther, Wesley, Shaftesbury, and hosts of other great and good men are illustrations of the same truth, that the foundation of the character that made them great was laid in childhood. And usually the instrument used was a godly mother. This was the case with Lincoln. His mother died when he was nine years old. Yet, after he had become President, he said of her, "All that I am, or hope to be, I owe to my angel mother—blessings on her memory." On Sundays Mrs. Lincoln would gather her children around her and read to them the wonderful stories in the Bible and pray with them. After he had become President Mr. Lincoln said: "I remember her prayers, and they have always followed me. They have clung to me all my life." The Bible stories not only interested him, but they molded his intellectual, as well as moral, character. He knew the Bible almost by heart, and his political speeches and State papers abound with its words and teachings. Two of his greatest speeches are thus particularly distinguished—that delivered at Springfield, Ill., June 16, 1858, accepting the Republican nomination for United States Senator, and known as the "House divided against itself" speech; and the second inaugural speech, delivered March 4, 1865, which the London *Spectator* declared to be "the noblest political document known to history."

No reader of the Bible ever imbibed its spirit or learned the lessons it taught more fully than did Lincoln. Its truths appealed to his reason, and especially to his experience. Its declarations as to the effects of strong drink were fully confirmed by the condition of those about him who used liquor. Before he had ever tasted liquor he resolved to always totally abstain from its use. This was a courageous decision to make in that day, much more so, indeed, than it would be to-day. He even refused to sell liquor in his store at New Salem, and

when his partner insisted, on the plea that its sale would draw custom, he retired from the business rather than consent. His unfailing practice of his temperance principles attracted attention, and when he was grown some of his associates determined to make him break his resolution. In order to get him to take at least one drink of liquor they declared that he could not lift a full barrel of whisky and take a drink out of the bunghole. Lincoln accepted the challenge, lifted the barrel above his head, took a mouthful of the liquor, and set the barrel down on the ground. At once the shout was raised, "Well, Abe, you've taken a drink of whisky for once in your life and broken your pledge!" But the sentence was scarcely completed before he spit the liquor out of his mouth and quietly said, "And I have not done so now."

To do and say that which he believed to be right was so much the habit of Mr. Lincoln's life that he was not conscious of temptations which with many others would require great moral courage to resist, with perhaps weakness that would result in a fall. A more astute politician than Mr. Lincoln America has not produced, and a greater temptation never came to any mere politician than came to Mr. Lincoln the day after his nomination for the presidency by the Republican National Convention, which met in the "Wigwam" in Chicago, in 1860. It occurred in connection with the visit of the committee appointed by the convention to notify Mr. Lincoln of his nomination. A number of the citizens of Springfield, knowing Mr. Lincoln's total abstinence habits and believing that he would in all probability have no liquors in the house, called upon him and suggested that perhaps some members of the committee would be in need of some refreshment, wine or other liquors. "I haven't any in the house," said Mr. Lincoln. "We will furnish them," said the visitors. "Gentlemen," replied Mr. Lincoln, "I cannot allow you to do what I will not do myself." Some Democratic citizens, however, who felt that Springfield had been honored by the nomination, sent several baskets of wine to Mr. Lincoln's house, but he returned them, thanking the senders for their intended kindness. After the formal ceremonies connected with the business of the Committee of Notification had passed Mr. Lincoln

remarked that, as an appropriate conclusion to an interview so important and interesting he supposed good manners would require that he should furnish the committee something to drink; and opening a door he called out, "Mary! Mary!" A girl responded to the call, to whom Mr. Lincoln spoke in an undertone. In a few minutes the maid entered bearing a large tray containing several glass tumblers and a large pitcher and placed it upon the center table. Mr. Lincoln then arose and, gravely addressing the distinguished gentlemen, said, "Gentlemen, we must pledge our mutual healths in the most healthy beverage God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion; it is pure Adam's ale from the spring." And, taking a tumbler, he touched it to his lips and pledged them his highest respects in a cup of cold water. A few months later he started on his journey to Washington to take his seat as President of the United States. In a number of cities his visit was honored with grand banquets, at which wine was served, but of which he never partook. On one occasion, being urged to drink a glass of wine, he replied, "For thirty years I have been a temperance man, and I am too old to change." It is declared that actions speak louder than words. The cause of temperance would possibly have been victorious had the action of all temperance men been as consistent and as persistent against the liquor traffic as their utterances have been. But when men's acts and words are in accord great is their power. Such were Abraham Lincoln's. He not only abstained from the use of intoxicating liquors, but he was bold in publicly advocating total abstinence.

The first composition Lincoln ever wrote, at least his first production to be published, was on the foolishness of liquor-drinking and the evils that come from the habit. He became very much interested in the Washingtonian movement which swept over the country in the early part of the century, and frequently addressed temperance meetings. On Washington's birthday, February 22, 1842, he delivered a memorable address before the Springfield Washingtonian Temperance Society, at the Second Presbyterian Church in Springfield, Ill. This

address should be repeatedly read in our churches, Epworth Leagues, Sunday schools, and all gatherings of Christian young people. It contains these sentences, which close with a remarkable prophecy of the overthrow of intemperance:

The demon of intemperance ever seems to have delighted in sucking the blood of genius and generosity. What one of us but can call to mind some relative more promising in youth than all his fellows who has fallen a sacrifice to his rapacity? He ever seems to have gone forth like the Egyptian angel of death, commissioned to slay, if not the first, the fairest born, of every family. Shall he now be arrested in his desolating career? In that arrest all can give aid that will, and who shall be excused that can and will not? Far around as human breath has ever blown he keeps our fathers, our brothers, our sons, and our friends prostrate in the chains of moral death. To all the living everywhere we cry: "Come, sound the moral trump, that these may rise and stand up an exceeding great army." "Come from the four winds, O breath, and breathe upon these slain, that they may live." If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen.

Of our political revolution of 1776 we are all justly proud. It has given us a degree of political freedom far exceeding that of any other nations of the earth. In it the world has found a solution of the long-mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind. But with all these glorious results, past, present, and to come, it had its evils, too. It breathed forth famine, swam in blood, and rode in fire; and long, long after, the orphans' cry and the widows' wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it bought.

Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed—in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest. Even the drammaker and dramseller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty! Happy day, when—all appetites controlled, all passions subdued, all matter subjugated—mind, all-conquering mind, shall live and move, the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

**And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!**

Mr. Lincoln's prophecy of the time when there should be neither a slave nor a drunkard on the earth was made less than twenty years before the beginning of the war which within five years blotted slavery from American soil. The person may be living who in some way in the providence of God shall bring about the fulfillment of Mr. Lincoln's prophecy as to temperance, as he himself brought about its fulfillment as to slavery, by his proclamation of emancipation. This may come within the next twenty years. When Mr. Lincoln uttered his prophecy in 1842 the prospects for the abolition of slavery were even less favorable than those for the early overthrow of the liquor traffic are now. But when the times are ripe history is made very rapidly. The work of years of agitation and of education culminates suddenly. This was done by the decision of the Supreme Court in the case of Dred Scott, by which it was declared that a slave had no civil rights, and under which slavery was legalized, not only in the Territories, but in the free States. The decision was expected to settle the slavery question, but instead it added fuel to the flames, and the fires of liberty burned more brightly.

Is the temperance movement to have its Dred Scott decision? Perhaps it will find it in the perversion of the army post exchange from what it was designed to be—a store where soldiers could purchase a variety of needful articles—into a saloon known as the "canteen," where soldiers can be transformed into drunkards and barkeepers, with the result that brewers and distillers will increase their wealth and fasten this curse more strongly upon the people. The establishment of the canteen or saloon in connection with the army is a danger fraught with greater peril to the nation than any other event in connection with our career. History shows that many battles have been lost and the fate of nations decided by the use of strong drink. Belshazzar's feast

and its result have been repeated many times. The danger from the use of liquor is realized by every soldier, but all who drink think that they drink moderately, and hence think there is no danger in their use of liquors. But Abraham Lincoln in his warning to the young man, already quoted, declared liquor to be an enemy that would steal away the brains. For a soldier to sleep at his post of duty means death. Yet the government, by its encouragement of that which steals away the brains of its officers and men, more seriously imperils the nation than is ever done by sleeping sentinels. Clear brains may counteract the faults of sentinels, but stupefied brains only add to the confusion. So important is a perfect body considered in a soldier that the slightest physical defect, such as a broken tooth or a deformed finger, will cause the rejection of an applicant for admission to West Point. The time will come when no boy who indulges in any intoxicating liquors will be admitted to West Point, and when even moderate indulgence by any officer in the army or navy shall be sufficient cause for his dismissal from the service. And it should be a crime punishable by imprisonment to sell intoxicating liquor to anyone in the uniform of the United States army or navy.

A serious responsibility rests upon those in authority in our government. There are thousands of fathers and mothers of soldiers whose sons have yielded to the temptations of the army canteen who will feel over their boys' return, with habits formed which may wreck their characters forever, that the patriotism of those boys has been a curse to themselves and their loved ones, rather than a blessing to the country. The nation was horrified and indignant at the alleged mismanagement of the army which resulted in the wasting sickness and death of so many brave soldiers. But even more dreadful may be the permanent results of the deliberate establishment by official authority of the army saloon. Abraham Lincoln, in closing his speech at the dedication of the Soldiers' Cemetery at Gettysburg, called upon the people to "highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth." Is there not

appropriateness, in view of the existence of the canteen and the evident evils it is working, for the nation to ponder anew these serious words of Lincoln, and to put into practice the exhortation of the great President?

To many workers and friends the future of the temperance movement is not simply dark; it is hopeless. The liquor traffic is not only strongly intrenched in America, but throughout the civilized world, and its power seems to be increasing. In a speech in 1863 Mr. Lincoln characterized intemperance as "one of the greatest, if not the greatest, of all evils among mankind." It is so to-day. Looking at the question from a purely materialistic point of view, the situation appears to be very much as did that of the abolition movement to Frederick Douglass a few years before the war. So disheartened did Douglass become that on one occasion he declared that the friends of freedom might as well give up. Their foes were so strong and they were so weak that they could not even hope longer for success. Suddenly the clear, strong voice of Sojourner Truth, the negro prophetess, who was in the audience, rang out, with the startling question, "Frederick, is God dead?" Douglass had forgotten to take God into the account. Instantly his tone changed, and he began his onslaught upon slavery with renewed vigor. God is not dead, and the desolating liquor traffic will yet be destroyed by his power. How it will be destroyed none of us know. We can afford to work with him in his way. The victory may come through prohibition, or local option, or moral suasion, or by some restrictive measure that may not appear to be destructive at all, as the abolition of slavery came through measures not having abolition for their object. Even Mr. Lincoln, who was open in his avowal of his antislavery views, repeatedly declared that his first and only purpose in waging war was to save the Union, with slavery or without it. The final victory will be due to the cooperation of many men of many minds. We may well imitate Abraham Lincoln in the spirit of tolerance he always displayed toward those with whom he differed in opinion. Had he been otherwise he would have been unfitted for the great task committed to him of guiding the nation through the years of the civil war. While we are

unflagging and unflinching in our warfare against the liquor traffic, we should also be tolerant of those who agree with us in purpose, though they may differ in method. We may be tolerant even toward saloon keepers, many of whom are sincerely honest in their belief that their business is as legitimate and as righteous as any other business. We should show them that we hate, not themselves, but their business.

The greatest political utterance of Abraham Lincoln was his speech delivered in Cooper Institute, New York city, February 27, 1860. He closed that speech with these words: "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." That is the highest standard for political action ever presented by a statesman of any nation. The possibility of its realization is to the professional politician what the former senator, John J. Ingalls, said the hope of the adoption of the Golden Rule as a principle of political action was—"an iridescent dream." But it is a significant fact that John J. Ingalls is no longer a senator, and that the President of the United States is a Christian gentleman who believes in the application of the Golden Rule in the affairs of nations and that "right makes might." Sometime the politicians of America will reach Mr. Lincoln's exalted standard. To act upon it to-day shrewd politicians think would be extremely foolish. But Abraham Lincoln was more than a politician, and knew that the permanent welfare of the country could not be secured by unrighteous means. Had he been a timeserving, fearful politician, having no faith in the justice and strength of his cause, he would never have become President. His own faith inspired others. May it be an inspiration to us who seek the overthrow of the liquor traffic! Let us in our efforts against the saloon "have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

David D. Thompson

## ART. II.—THE ROMANCES OF THEOSOPHY.

THEOSOPHY has ventured into romance. Bulwer-Lytton, Balzac, Sinnett, Carus, Connelly, Hepworth, Ver Planck are the best known of the many novelists who have written romances that have their inspiration in and are based upon one or more of the leading principles of this weird philosophy. These writers, however, were not all avowed theosophists. Bulwer-Lytton made no profession of a faith in Eastern occultism. But it is believed by Sinnett and others of "the Brotherhood" that he believed far more than he told, and that he deliberately chose to give his faith to the world in this veiled and mystic shape, so as to make it intelligible to those who were in sympathy with himself, without awakening the angry opposition of others. His "Vril" in *The Coming Race* is the "Akaz" of theosophy. The mysterious "Mejnour" of *Zanoni* is identical with one of the august Mahatmas of Indian mysticism.

It is certain that Balzac was not a theosophist in the recent use of the term. His spiritual philosophy was more akin to that of Swedenborg than to this cult. But he had studied with subtle analysis oriental occultism; and, disengaging certain of its principles which chorded with his view, he presented them in that most profound of all psychical romances, *Seraphita*. Here the doctrine of the transmutation of physical conditions by the unfolding life of pure spirit is imaged with exquisite beauty and power. We doubt whether mysticism has ever given a more luminous picture of a soul's ascension of the mount of its transfiguration than in this most remarkable production of modern literature. But the doctrine is not the peculiar property of theosophy. It was a staple of Hebrew thought, and without it the Hermon history of the gospels would be unintelligible. As to Hepworth's *!!!*, we suspect that it was designed to caricature rather than to characterize the doctrine of metempsychosis. The other writers we have named were ardent believers in theosophy, and wrote their stories with the express purpose of presenting their system in a form which would be at once attractive and luminous.

*Karma, Neila Sen, The White Lotus, The Two Paths, Wonder-Light* are the natural flowers of the plant.

We hail this venture into romance with pleasure, because creative imagination often illuminates a scheme of thought which dialectics and polemics have obscured. The stupendous and audacious claims of theosophy awaken our curiosity, if not our faith. It professes to explore the whole realm of occult science. It has entered the secret portals of ancient and oriental mysteries, and has looked upon the image of "absolute truth." It moves with the calm of perfect assurance in the sphere of superphysical nature. Hypnotism, telepathy, magic, clairvoyance, spiritism, visions and ghosts, which heretofore have baffled investigation, are but simple phenomena of nature as clearly understood as those of steam or optics. It knows the details of a soul's evolution through the long cycles of primordial millenniums until it came into this world age. It tracks the line of its progress in revolving circles, which pass out of this earth life and back again through numerous incarnations until it is fitted for other evolutionary eons in other planets, and so on and on through vast stretches of immeasurable time and multifarious existences to its final triumph in Nirvana, the beatific state in which all sense of individuality is merged in the whole. This is an evolution to cause Darwin to blush with shame; for his knowledge is but childish ignorance in the presence of this "universe wisdom." Western metaphysicians are but intellectual clouds as compared with the Eastern psychologists, who are "the sun of spiritual truth." Kant, Spencer, Bain, Hegel, Hobbes, Mill are but children in the presence of Colonel Olcott, Madame Blavatsky, and Mrs. Besant, who have come from their conferences with their sublime teachers, the Mahatmas, hidden from the rest of the world in Thibet or South India or elsewhere. These initiates are dazed at the appalling ignorance of Western scholarship. They have found the common foundation of all religions. They have the essential root, and can tell with unerring exactness just how much of paganism, Buddhism, Christianity, and all science is true and how much is false. Moreover, this spiritual science discovers new faculties in man, which have existed potentially in all our history, and are

evoked by this new-old truth as the return of spring calls the slumbering seeds into unfolding life. With these new faculties there comes a sublimated form of spiritual energy which does what would be miraculous to ordinary conditions, but in the new conditions are only natural as in accord with the subtle and until now unknown laws of nature. It produces a force called "Akaz," which is described as an agent as much more potent and subtle than electricity as electricity is superior in subtility and variegated efficiency to steam. It can transmit thought over immense distances without the aid of batteries or wires and without speech or any perceptible signal. It has antedated and surpassed the cathode ray; for it can look through walls into the bowels of the earth and the depths of the sea. Its vision is both telescopic and microscopic. It can detect the seat and cause of disease and prescribe infallibly suitable remedies. It can impart its own robust vitality to a glass of water or an article of dress. It can photograph a face a thousand miles away, transport letters without recognizable means, and drop flowers from a blank ceiling. It can project personal presence out of the corporeal being, and travel with the speed of thought to any distant point. Unhappily, these marvels are not performed before the eyes of unbelievers, excepting in rare and very doubtful instances. Our want of faith is a fatal disqualification for the vision of such supernal splendors.

For this reason the uninitiated welcome the romances which are designed to exhibit the tenets of this vast system. Unable to see its glories in the actual, we would have them pass before our eyes in the panorama of living story. Works of imagination give the charm of reality to what would be abstruse and difficult reading if presented as a philosophy. Romance does not state principles. It lives them in its characters. If the characters and incidents be true to fact we find ourselves in its heroes and heroines. What we have vaguely apprehended in thought stands out in story with all the vividness and detail of personal experience. A well-wrought romance is a picture of life in which we ourselves participate. For this reason it is also a test. There are few tests of the truth of a theoretical system of the soul's character and life so severe as its produc-

tion in story. We believe it to be far more severe than accurate history. For, in veritable life, the natural results of one's doctrinal theory are modified, and in some instances completely neutralized, by other forces that enter into the mixed motive of being. The vital idiosyncrasies of character depend less on mental than on moral qualities. Men are better or worse than their accepted opinions, because other thoughts oftentimes intrude, the source of which they cannot trace, and to which they do not give assent, and yet which become the most potent in their lives. Sometimes men holding the purest doctrine display loose morals, and often loose faith is conjoined with the most upright behavior. The high moral character of such leading theosophists as Colonel Olcott, A. P. Sinnett, and Professor Coues may be sufficient warrant for us to examine their system with respect, but does not necessarily stamp it with the seal of infallibility.

On the other hand, the philosophical romance which aims at the picturesque representation of a doctrine in life traces that doctrine in its natural effect on character and conduct to its final triumph. If it be correctly done, even though the outward events do not tally with fact, the inner history is most real and appeals to the reader with all the force of immutable truth. In literature, as in sculpture and painting, the artist exaggerates nature with the courage of Angelo or Rembrandt, that he may accentuate and sustain the true. Without mentioning it, he places a microscope under the reader's eye. Thus the dreadful shrinking of *The Magic Skin* in which Balzac traces the inevitable law of uncontrolled desire is as unreal as it is grotesque. But who that reads the tale can fail to see the innermost reality of his own being set forth in actual truthfulness? Stevenson's *Strange Story of Dr. Jekyll and Mr. Hyde* is as impossible as it is strange; but whose consciousness does not respond to the truth there impersonated? In this sense romance is truer than history, making a crucible test of any theoretical scheme that may be cast into its white heat. Many a reckless advocate of an hysterical idea has sought to give it a hearing in the novel, but discovered that his darling was as unreal as Mother Rigby's scarecrow vitalized by the smoke of her pipe kindled by old Dickon's fire.

The test of romance is truer than that of reason. There is hardly a monstrosity that may not be supported by some form of logical process, and so beguile assent. But when untruth moves before us in the light of romance one of two things results: either the story becomes mechanical, lacking the elements of life and awakening a suspicion of its unsoundness, or it plunges us into conclusions that are so revolting to the moral consciousness as to brand it false without any process of formal refutation. We would not generalize so carelessly as to say that every mechanical story stamps the intellectual scheme it would picture as necessarily untrue. That is a rare gift that can intrude a theory into a narrative and still preserve accuracy of delineation and lifelike touch. Even the genius of George Eliot could not always hide the chisel marks when she would carve a character to impersonate a theory. Daniel Deronda is a splendid statue rather than a living personality. He proves neither the truth nor the falsity of the Jewish idea. If he were as genuine a person as Dinah Morris, commanding sympathy and retaining the magnetism of nature to the end, that creation would have been at least a strong presumption of the truth the authoress would impress upon the reader. Art is close akin to life, and never more so than when it portrays personal character. But poor art is simply negative; it proves nothing. By this test theosophy is condemned. Cast into the crucible of romance, it is not gold.

The most formidable novel that has issued from this cult is *Karma*. It was written by A. P. Sinnett, who had long declared his want of faith in the "Christian superstition," and who became an ardent believer in the gospel of Blavatsky, and at once consecrated his literary gifts to its propaganda. He is the author of *Esoteric Buddhism*, which is the most comprehensive popular treatise of the system that has appeared in English. In this and kindred works the author has exhibited gifts of a superior order as a teacher. And it is the spirit of the pedagogue that fills *Karma*. It was evidently written not because Mr. Sinnett had a story to tell, but because he had a principle to illustrate. And it is this that makes it oppressively artificial. Its persons are not characters, but fashion figures set up to show theosophy. One familiar with

the literature of magic can almost tell from whose palettes the author has borrowed his colors and from what haberdasher he has procured his costumes. There is an excess of theosophic paint, which the brush of the artist fails to blend into the soft flesh tints of nature. The drapery, the ornament, the perfume, the movement are as conventional and lifeless as Madame Jarley's wax works. The gray old castle of Heiligenfels, which is the scene of the greater part of the story, has none of that witchery of character and history which genius breathes into a building. A flat on Third Avenue or a salesroom on Broadway would have been quite as interesting. It is simply a showcase in which Mr. Sinnett exhibits his wares. Think of the baron of the castle living in such a state of spiritual exaltation as to be completely lifted out of all those interests and passions that fill the life of the rest of mankind. Think of his coming and going, sometimes in his corporeal being, sometimes in his astral body, so that you are never certain whether it be actually he or his ghost that you see. Think of his writing letters over immense distances without visible means; of his summoning his guests to his chamber by telepathy; of his casting from his fingers a force that makes delicate glasses sing and giant oaks fall. Think of his consoling the sorrow of his stricken friends by putting them in an hypnotic state with its splendid psychic visions. Think of his reading at will the innermost thought and the play of every passion in the heart of his companions. Think of his tracing their history back into their former earth life when possibly the present beautiful Miss Vaughan was a noble Roman youth—for, as he says, "sex is by no means invariable throughout successive incarnations, and does not belong in any true sense to the spiritual individuality at all." Think of his reading in the present karma of souls their future career with the inerrancy of an astronomer who tracks the orbit of a planet. One almost feels that he is reading one of Rider Haggard's fantastic tales. But this was written in all seriousness to set forth Baron von Mondstern, the central figure of the whole group, the hero of the tale, the ideal of theosophy. And this very seriousness degrades the story below the level of that of Haggard. We who are jaded with

the commonplaceness of a treadmill life are willing to be amused by the extravaganzas of a wild imagination. But, when we are asked to accept them as truth, their interest is gone and we yawn.

This mechanicalism affects the very style of the writer's composition, which is lacking in the lilt and measure of life. This is not owing to a want of skill on Mr. Sinnett's part. In his treatise on *Esoteric Buddhism* he writes with an ease, a lucidity, and persuasiveness which are remarkable in a work of such abstruse character. But his pen loses its cunning when he tries to put his theories in the charm of living story. His effort at scientific accuracy is made by a sacrifice of literary finish and becomes wearisomely commonplace. The reason is organic. Truth alone is life, and enters into character with a spontaneity and ease and freedom of movement that belong to nature. It is this that gives unity and naturalness to the most diverse and surprising relations. The author lives in his tale and makes the reader live in it too. That is the secret of Bunyan, Turgenieff, Thackeray, and all others from whom the vitality of truth exhales the breath of nature. This is what we miss in *Karma.* We have a phrenological chart, where the head of theosophy is all divided into parts and labeled. The disguise of personal names is as thin as the robe of a ghost. We see the teacher's rod pointing out Rupa, Prana, Linga, Kama, Manas, Buddhi, Atma. We are out of the realm of story and in the dust of the schoolroom. This lifeless mechanism of *Karma* is characteristic of all the romances of theosophy which we have been able to study.

Bulwer-Lytton's *The Coming Race* and his other studies in transcendentalism fall far below the genius of the famous novelist. Julian Hawthorne in a discriminating critique of his stories echoes not only the judgment of literary scholarship, but also the intuition of the unsophisticated heart, when he says: "The man who wrote that book had no heaven in his soul, nor any pinions whereon to soar heavenward. It is full of thought and ingenuity, but the whole concoction is tainted with the deadness of stark materialism, and we would be unjust after all to deny Bulwer something loftier and broader than is discoverable here." Hepworth's *!!!* is but little else

than a long conversation, chiefly monologue, on the subject of metempsychosis, in which the stock arguments for the doctrine are supported by the testimony of a wedded couple who remember their marriage in their former incarnation. *III* is more a sermon than a story, and one in which the argument is *reductio ad absurdum*. It is not surprising that the book never had a very extensive sale, and that it is now difficult to find a copy. Mr. Connelly's story is also fatally artificial, as is seen in its leading character, Neila Sen. She is only a child of about seventeen years of age. But she speaks with the wisdom of a Hindu sage, and her character unites the spotlessness of Mary of Nazareth with the maturity of a hoary saint.

If this mechanicalism of the romances of theosophy creates a suspicion of the system they image, that suspicion becomes a certainty when the stories produce a shock of moral revolt. The first is intellectual; this is intuitional. And this is the vital power of romance. Whatever may be its relation to an intellectual error, it exposes a moral falsity with burning intensity. However dexterously the plot may be unfolded and disguised by incident manifestly true, the story is so discordant with moral feeling as to produce a galling consciousness of untruth in the soul. Not even the brilliant gifts of Thomas Hardy can so portray his conception of the lawlessness of the universe and the occasional diabolism of the soul's noblest promptings as to conceal its primal falsity. The critical reader who analyzes his most characteristic novels is driven to adjudge them "exponents of a Hardy theory of life, rather than of life itself." The judgment of the untrained but absorbed reader is equally accurate, but more passionate in its protest. The moral intuitions revolt from the career of such characters as Tess, Jude the Obscure, and Lady Constantine as false to fact. The moral universe is not in such a state of anarchy as to impel the purest motives—innocence, virtue, nobility—into crime, wretchedness, and despair. The affinity which an unsophisticated heart feels for a purifying truth, the keenness with which it detects a demoralizing dogma, and its spontaneous revolt from a licentious sophism are sure tests of untruth. In reading the stories of theosophy our moral sense

is repeatedly and violently shocked. Our revolt, however, is not like that we experience in Tolstoi's *Kreutzer Sonata* or Balzac's *Cousin Bette.* In these stories the principles are unquestionably correct. But it is dreadful to pick one's way through a charnel house of depraved souls and in an atmosphere vile with the odors of decayed morals. Our revolt from the romances of theosophy is deeper than that. The principles themselves occasion the shudder of our souls.

The ethical law of the universe according to this system is "karma." It is the law of cause and effect, by which every act receives its exact and appropriate reward. It differs from the Christian conception in that every judicial element is eliminated; it insures eternal progress, and is altogether a law of nature. It demands and is closely akin to the doctrine of reincarnations. Every man to-day with the sum of his miseries and blessings is the exact result of all that he has been in the generations gone. His next incarnation will be the perfect product of all he has been and done in this. All this we can read with complaisance as a mere speculation. But when it passes before us in story our being shudders as before a moral monstrosity. For example, we have described the following case:

> A child born humpbacked and very short, the head sunk between the shoulders, the arms long and the legs curtailed. Why is this? His "karma" for thoughts and acts of a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint his own immortal mind with the deformed picture of his victim. The ego coming again to rebirth carries with him this picture, which causes the newly formed astral body to assume a deformed shape through the mother of the child.

If that be so, what a monster of iniquity must the delicate lifelong sufferer Mrs. Elizabeth Barrett Browning have been in her last incarnation! Adelina Patti's beauty, wealth, health, fame, titles reveal the splendor of her holiness when in the flesh before. Abel, Job, David, prophets, martyrs, reformers—indeed, all the saviours of history, who invariably have been sufferers must have rollicked with Silenus in gross self-indulgence in their last incarnations.

Moreover, our revolt is intensified when we think of the

entanglement of personalities and relationships which this cobweb of metaphysical speculation concerning reincarnations makes probable. Not only may a husband and wife be wedded again with sex reversed, but a mother may be born of her own child; a son may find himself married to his own mother; and their daughter may once have been her own grandfather. The passage through Devachan may obscure the guilt of incest, but this intermingling of relationships is none the less horrifying to the instincts of the heart. And what a wild mixture of personalities is thus created! How must that mother feel when she thinks that hundreds of others have been mothers of her babe? The question will arise, Who were we among the millions who were here before? Who knows but the fascination which many characters of history have for us is due chiefly to the fact that they were only ourselves as we were long ago? Perhaps the grief of Mark Twain over the grave of Adam would not have been so bitter if he had only known that he was himself that same Adam. The horrible becomes ludicrous.

Another thing in these romances which occasions an instinctive revolt is that they present a doctrine of character that is closely akin to fatalism. It is indeed true that the great teachers deny that fatalism is a tenet of their faith. But, working out their doctrine in story, it comes perilously near to it. What is the soul but the product of a long period of evolution, pursuing its way on by a resistless law till it merges its personality in the one original all-embracing life? The feeling of responsibility is fatally poisoned by the belief that the cause of our character is hidden in the secrets of the natural universe. We are what we are because of the conditions in the Milky Way, the geological strata of the earth, the civilization of Atlantis, Egyptian and Roman history, the federal constitution, and all things else. If there be a free human will in the play of these mighty forces it is certainly confined within very narrow limits and will not alter the final issue, which is fixed from the beginning. Neila Sen, the heroine of Mr. Connelly's story, has a vague memory of Mr. Clutchley in their former incarnations, and says: "I have an impression that he was very bad to me then, and that without

my intending it some terrible punishment will come to him through me. I wish that I could warn him, but it would do no good if it is his fate." Again, in speaking of karma, she says: "The unexpected may, and the inevitable must, happen, but the undeserved, never." Earnest Markham in *The Two Paths* is made to say:

> Man came to believe in foreordination because he observed the law of cause and effect. This is a universal law, and holds good in every department of life. Throw a pebble into the pond, and the whole surface is disturbed; ripple after ripple is formed until the outer edge is reached, and then all goes back again, recedes to the center, the disturbing point, or the cause that set all the rest in motion. It is so with the human will. Whatever it sets in motion must again return to it.

By eliminating the idea of a personal God administering law the human will becomes a mere automatism, and virtue itself is only a natural effect of a natural cause; for "we are begirt with laws that execute themselves." The severest form of the Calvinistic doctrine of the divine decrees is infinitely superior, in awakening moral character, to this impersonal unfeeling law of karma. Ethical changes are begotten by law administered by a personal God, who is angry with the wicked, merciful to the penitent, rewarding the good. And it is this personal factor that transforms what otherwise would be a cold and heartless principle into a warm and living affection. It is not law but love that gives life to the heart. He who has a profound sense of a holy One scrutinizing his conduct is awed into a dread of sin such as no merely natural disasters could inspire. When to that is added the blessed assurance of a loving Father's care the law of righteousness becomes something more than knotted cords binding the soul—indeed, the genuine nerve and sinew of its being. Then holiness is not a materialistic legalism, but the spirit's own liberated life.

Nor does theosophy make any immediate provision for the relief of a soul writhing in the withering consciousness of its sin. There is no pitying heart assuring it of a divine pardon, no supernatural power to cleanse it of its guilt. This Neo-Buddhism only points the soul to another age when it will return to mortal flesh and try again. These returns may be multiplied to a possible eight hundred times; but sometime

in the roll of many ages the soul will outgrow its sin and escape its curse. Nature heals itself. The way of salvation for a desperate sinner is told in *Karma*, an attractive little story from the theosophical view-point, written by Dr. Carus and highly commended by the Russian philosopher Tolstoi. Kandata was a great sinner who died without repentance and was reborn as a demon in hell, where he suffered the most woeful agonies. He had been in hell for many eons when Buddha appeared on the earth and attained to the blessed state of enlightenment. At that moment a ray of light fell down into hell and awakened hope in Kandata's heart, and he cried out for mercy. The story proceeds:

> Now there is a law of Karma that evil deeds lead to destruction; for absolute evil is so bad that it cannot exist. But good deeds lead to life. Thus there is a final end to every bad deed that is done; but there is no end to the development of good deeds. The least act of goodness bears fruit containing new seeds of goodness; and they will continue to grow and nourish the soul in its weary migrations until it reaches the final deliverance in Nirvana.

Buddha asked Kandata if he had ever done any good deed, but the poor sufferer could think of none. Buddha reminded him that there was one thing he did that might save him. Once in walking through the woods he saw a spider crawling on the ground, and he thought to himself, "I will not step on the spider, for he is a harmless creature and hurts nobody." Then Buddha sent a spider weaving a web from the dome above down into hell and told Kandata to climb up on the web. The web was strong, and the wretched man climbed higher and higher. Suddenly he felt the web trembling and stretching; for other fellow-sufferers had taken hold and were climbing after him. Kandata became frightened and thought, "How can this web bear the weight of all?" Then he looked back and shouted, "Let go the cobweb. It is mine." At once the threads broke. The lesson the story is designed to carry is that a sincere desire to rise in righteousness, though thin as a cobweb, is strong enough to save a soul; that it will uplift others with it; that the perfect righteousness is the complete renunciation of one's own desire and the merging of one's self into the all. "What is hell? It

is nothing but egotism. Nirvana is righteousness." Is this then the way and end of the Gospel of our salvation? Are we to let go the strong arm of God in Christ, and seize the thin web of personal righteousness, up which we are to climb through weary ages to a heaven in which we are to lose our personality? Is this the sublime motive which is to sustain us through the long cycles of suffering—that when it is all over we will cease to be? Is this the "universe wisdom" which is to break the spell of the "superstition of the cross?" O Theosophy!

The romances of theosophy have a strong affinity for psychic wonders. Clairvoyance, clairaudience, necromancy, mesmerism, nightmares, visions, and kindred phenomena are staples of their being. The incidents presented are weird and grotesque, producing feelings like those of a lad who picks his way alone through a country graveyard in the deepening twilight of a summer evening, the air peopled with flittering spooks and awful with sepulchral voices. These experiences, however, are not presented as the result of an overwrought imagination. They are not superstitions, but realities. The "shells" or vapory forms of the dead are actually present. The voices are not the echoes of the hearer's fears, but real efforts of the "shells" to make their wants known. These are the "divs," the fairies, the sylphs, the driads—actualities that infest forests, waters, glens, old houses, and cemeteries. Or these appirations may be the astral bodies of living persons sent out with the express purpose of encountering others—sometimes with a kindly intent, as when the Baron of Heiligenfels met Annerly grieving in London; sometimes with base purpose, as when Gregory Souleman forced his way into the apartments of Eunice Fancuili. Oftentimes the ghost is the observer's own thought projected out into space with such energy as to materialize itself.

The misfortune is that the shades of the dead which linger the longest and are the most accessible are those of people who were the very worst when in mortal flesh. The good soon escape into Devachan, while the bad linger on. The very wicked continue for centuries. Thus the whole astral sphere that enwraps our earth is peopled with human demons watch-

ing their opportunity to invade the passions and wills of mortals. The effect of all this is to produce in the hearts of men a dread similar to that that triumphed in the darkest period of mediævalism. Indeed, if the spirit of horror which is engendered by these novels should become general in society it would be even more intolerable than that of the Dark Ages. For then the horrible fear was softened by the Gospel of a heavenly Father and a loving Saviour. But here the cry for relief is answered with the certainty of the soul's plunging on in the swirling vortex of repeated deaths and births.

One would suppose that these stories would produce the effect on the reader's mind that they are only idle fairy tales, as truthful as *Alice in Wonderland* and as useful. But psychic phenomena have a peculiar fascination for the minds of many who have neither the time nor the gifts for a profound study of the mystery. This fact is seen in the copiousness of the literature on the subject and the avidity with which it is read. It is due in part to the rebound from the dead materialism of physical science which resolves all intelligence and conscience into a system of nervous action and reaction. It is due also in part to the breaking down of faith in wire-drawn speculative dogmas which have failed to satisfy either conscience or reason. But it arises chiefly out of the soul's intuition of its spirituality and its craving for verification in actual experience. We believe that a practical return of the Christian Church to the old-fashioned doctrine of personal experience and the testimony of the divine life within would satisfy this craving as nothing else possibly can.

But, as it is, the mere routine of Christian legalism leaves the heart unsatisfied; and consequently many suffering souls lie around this pool of theosophy where a spirit is supposed to come down to trouble the waters and impart healing energy. Some years ago Chief Justice Edmonds said in a London journal that there were at least ten million spiritualists in America. As soon as the theosophical society was formed, nearly twenty-five years ago, multitudes flocked to its standard. Organizations were formed in almost every land, and their success was phenomenal. After the exposure of the Blavatsky frauds in India some years later there came a ruinous reaction, and it

seemed that the monstrous balloon had been effectually pricked. But the reaction reached its limit, and the society has begun a new career. Though not so rapid, its growth is steady, and thousands now walk its *agora* seeking wisdom.

It is foreign to the purpose of this article to discuss the philosophical literature of this system. Much less can we speak intelligently of what is revealed only to initiates. Our anxiety is concerning the multitudes who have not crossed the threshold of the science, but are drawn within the mephitic circle of its fiction. We believe that its influence can be only evil. In an insidious way it substitutes an intellectual system for religious faith. Professedly absorbing the good from all religions, it holds before the reader's heart many familiar truths by which it is lured into a web of metaphysical congeries full of inconsistencies and contradictions. It makes spirituality to be "enlightenment," rather than the life of God in the souls of men. Its holiness is "the destruction of desire." It denies the effectiveness of prayer, but admits that of the *séance*. Its worship is hardly distinguishable from wonder-seeking. It teaches a "high-minded liberalism" which suffers a man to believe almost anything he pleases so long as he is a seeker after truth. It tempts the sin-stained souls away from "the fount of healing waters" to the stagnant pool of a dying Hinduism. We lay down these romances with the feeling that if theosophy had deliberately purposed a career of intellectual and moral suicide it could not have selected a surer blade.

But we are asked, "Are you willing to condemn a philosophical system simply because of the failure of its few fanciful tales? If *Ben-Hur* and *Quo Vadis* had been literary failures, would that have proven the Gospel history an untruth?" We reply, Where else can we go? Your vast system, with its stupendous claims, leads us to look for corresponding results. But where are they? We look for the healing of diseases, both of body and mind, the ameliorating of the distressing conditions of human life, the enlarging and ennobling of manhood. But what do you give us? Mysterious rappings in the air, pianos lifted from the floor on the unbroken shell of an egg, human bodies floating in the air light as a feather, dishes transported unbroken without any perceptible agency, dew-bespangled

roses falling from an empty ceiling, and numberless things of this character which many an untheosophical juggler can imitate and expose. The very pettiness of your expositions makes your lofty claims contemptible by the width of their contrasts. Your achievements in the novel are nobler far than those you have given us in fact. We cannot go to your great teachers. The Adepts are hidden in some far-off land. Send them to us. We want to hear words from the lips of Wisdom. Who are these Mahatmas? Koot Hoomi is to us only a name. If he be indeed Mossuir Coulomb in disguise he is only a fraud. Otherwise, he has no history that we can examine; and he scorns to have intercourse with us. You tell us that the historic Mahatmas are Abraham, Moses, Solomon, Paul, Socrates. We protest. These men have been our teachers for ages, and not a word did they give of this to us new doctrine. You tell us that Jesus was one of yours. But you deny the law of vicarious suffering; and if we interpret the cross by your law of karma, Jesus was there expiating some dreadful crime that he had committed in an earlier incarnation. He suffered not for us, but for himself. We go to India and find naked, filthy Yogi turning staffs into serpents, causing rods to bud like Aaron's, and doing many astounding things of magic. We begin to suspect that we have found your Adepts. But you deny that they are in any way related; and we are off our scent.

The nearest approach to adeptship that has come before us is that celebrated intermediary, Madame Blavatsky, the acknowledged prophetess of theosophy. This woman we have seen and heard. Hers was a singularly exceptional personality. She was possessed of certain psychic powers which probably neither she nor anyone else understood. We listen to her patiently, hear an account of that wonderful mixture of incompatible elements—Buddhism, Parseeism, Christianity, Positivism, and numberless other isms—and are tempted to believe that it is all an invention of her fertile mind. We have no fondness for the slanders of religious teachers. We remember how they called Jesus "a blasphemer, a wine bibber, and a glutton." When we have heard this modern teacher charged with unsavory things we have been slow to believe

them. She has been accused of being an adventuress; that she was an adept at card-playing and in speaking falsehoods; that she smoked cigarettes and was given to profanity; that she was of tempestuous temper and often sulky as a spoiled child; that she would call her most devoted disciples "psychologized puppets;" that nine out of every ten of her followers finally deserted her in disgust; that her great book, *Isis Unveiled*, is a jumble of plagiarisms; that her personal letters written to her intimate friend, Madame Coulomb, reveal a depravity of duplicity and insincerity; that she deliberately practiced fraud in her magic wonders. We have sought for the refutation of these charges, but have come from our investigation with the sore feeling that they are in the main true. But, suppose that they were all proven false, still this psychic wonder has not impressed the world with her spirituality. She has not gone to and fro in the earth as an angel of blessing, as did Florence Nightingale, Elizabeth Fry, and Frances E. Willard, and as still goes Clara Barton. If the character of a doctrine is reflected in the character of its foremost devotees we must decline to bow at the shrine of Blavatsky. We return then to the romances as the clearest, fairest, and probably the fullest statement of the ideal of this orientalism; and come from our study with the conviction that theosophy is itself a romance.

A. H. Tuttle.

## Art. III.—THE PROVERBS OF THE SO-CALLED DIONYSIUS CATO.

During the Middle Ages one of the most widely known of the Latin classics and most generally used for teaching purposes was the collection of hexameter couplets variously entitled *Dionysii Catonis Disticha de Moribus ad Filium*, *Dicta Marci Catonis ad Filium Suum*, *Libri Catonis Philosophi*, etc. The youth of those days learned here their grammar, prosody, and morals; and many a luckless birch switch has doubtless found its Acheron, as Plautus has it, in the effort to convince wayward minds that it was worth while to pay close attention to the study of these sententious maxims. Older heads, meanwhile, did not scorn to pore over them and comment learnedly and piously on their real or supposed meaning.

The present generation of schoolmasters, in spite of occasional manifestations of restiveness appearing now and then in the appointment of committees "of ten," "of twelve," "of fifteen," seems tolerably well contented to continue assuring the pupils of to-day of the imperishable truths that "all Gaul is divided into three parts," that Xenophon led the ten thousand for "thirty parasangs" on various occasions, that Catiline grievously "abused the patience" of the consul that preferred not arms but the toga, and that the bachelor bard of Mantua deliberately put into the mouth of Jove's messenger the immortal sentiment that "a woman is always a fickle thing!" What matters it? Is it not constantly reiterated upon us that "truth is one?" Doubtless for him who can fathom that unity of all truth there lie at no very great depth beneath the surface of these superficially trite and erroneous statements ethical pearls fit to adorn the diadem of the author of Ecclesiastes and The Proverbs of Solomon. But the wayfaring landsman, who is hardly prepared for such plunges, is glad to wait long on the shore of truth till some chance vessel maybe shall bring tidings from a hitherto unknown or long-forgotten region and display rare treasures before his eager eyes. Such an opportunity has been re-

cently afforded by the revival of interest in the collection of proverbs which is the subject of this article—a critical edition of the text having been prepared by a Hungarian scholar, Geyza Némethy, and learned *Prolegomena* having been written by Dr. Erich Bischoff, discussing thoroughly the history and present condition of the collection.

It appears that the first of the titles quoted above, in which the authorship of the work is attributed to a certain Dionysius Cato, depends for its accuracy on a statement of Scaliger that a very ancient manuscript which he had heard of, but had never seen, was so entitled. No such author, however, is known from any other source. Furthermore, the very name bears on its face indications that it is the creation of somebody's imagination. "Dionysius" is neither a Gentile name nor a prænomen according to the Roman usage, while, on the other hand, "Cato" belongs decidedly in tone to the older régime when such novel combinations in names had never been heard of. Among the conjectures resorted to in attempting to explain this name are the following—some of which are ingenious, while others presuppose idiocy on the part of somebody more or less remotely concerned: (1) Some unknown author named Dionysius wrote a work entitled *Cato*, thus imitating Cicero's habit of naming his rhetorical and philosophical dialogues, *Brutus*, *Lælius*, *Cato Maior*, or *Hortensius*. The blending of author and title would then be a not unnatural blunder. (2) "Cato" is to be regarded as a dative case, referring to the person to whom some Dionysius or other dedicated the work. The title then would have read something like this: *Dionysius Cato Scripsit.* (3) The folly of some copyist in giving loose rein to his imagination transformed an innocent word like *dii* or *dia* into an abbreviation for Dionysius, so that perhaps the superscription *Dii Catonis Disticha* became *Dionysii Catonis Distichа.* (4) Ancient manuscripts often contained the works of more than one author. In such a manuscript a work of some Dionysius may have been followed by the "*Catonis Distichа.*" Very likely the former ended at the bottom of a page with the words, *explicit liber Dionysii* ("Here ends the book of Dionysius"), and the next page

began with the title, *Catonis Philosophi Liber* ("The book of the philosopher Cato"). Bearing in mind the old-fashioned custom, still to be seen in books printed a century or two ago, of adding at the bottom of the page before turning a leaf the first word of the next page, we can easily imagine how the expression, "*Liber Dionysii Catonis Philosophi*," or something of the sort, may have sprung into being.

These amusing guesses at the possible origin of the connection between the names "Dionysius" and "Cato" serve only to strengthen the conviction that this connection is merely fortuitous, and do not assist in explaining the presence of the word "Cato" in all forms of the title. If we undertake to refer the distichs in their present form to any of the known Catos of Roman history or Roman literature we have little success in finding anybody that they will fit. To be sure, we are informed by ancient writers that Cato the Censor wrote for his son a book of precepts or practical teachings. But that was probably written in prose, certainly not in the comparatively faultless hexameters of this collection. To other suggestions similar objections arise. If the theory is advanced that "Cato" is a mere title, like *Lælius*, *Brutus*, or *Cato Maior*, the reply is made that in this work Cato in person figures nowhere, while the individuals referred to in similar titles do in each case. Even when it is urged that the name may imply that the collection was made by a later writer out of earlier works of Cato by selecting the sentiments and versifying them, we are met with the not unreasonable argument that the title *Cato* would be an inappropriate one for such a diluted extract of Cato's wit and wisdom. Nevertheless, it seems to us a rather attractive, and not wholly absurd, idea that this title may have been given to such a collection of couplets, if some of them had been borrowed in essence from certain of Cato's lost works and others had been added from other sources. If so, the title as we have it would mean simply that the collection is worthy to represent theoretically the practical wisdom and ethical teaching of such a common-sense veteran as Cato the Censor. Certainly no one familiar with the shrewd and pointed advice in the extant book of Cato on agriculture can doubt that if he had

chosen to write proverbs in hexameter couplets their flavor at least would not have been essentially different from that of these.

In its present condition the collection seems to be but a part of an earlier and larger work. This is indicated by the various additions that appear in different manuscripts, by the nature of the collection itself, and by the existence of other matter which apparently belonged to such an earlier work, for example, a number of single verses of similar sentiment attributed to an Irish monk of the seventh century, Columbanus by name. (This Columbanus, by the way, is not to be confused with St. Columba.) Dr. Bischoff in his *Prolegomena* discusses this subject with great critical acumen.

For fear that the total results of our discussion thus far may be compared to those achieved by the storied king who with all his men first marched up the hill and then marched down again, we hasten to recapitulate and to pass to the consideration of the proverbs themselves. The work then which we possess is of unknown authorship, and is probably but a portion of a more comprehensive collection. The critical edition of Némethy goes under the simple title, *Dicta Catonis*. It comprises four books, containing respectively forty, thirty-one, twenty-four, and forty-nine distichs, followed by an appendix of stray distichs, or fragments, to the number of fourteen, and preceded by a prose "*Præfatio*" of six lines and a series of fifty-seven "*sententiæ*." These "*sententiæ*" are very brief—usually two or three words each—and, despite the learned efforts of certain scholars to prove them metrical, are surely plain prose throughout. Némethy explains them as a sort of table of contents of some one of the various collections that were excerpted from the original, larger work. The little prose "*Præfatio*," written by an unknown hand—evidently not by Cato to his son—reads thus: "Noticing that people are often far astray from the path of ethical truth, I have judged it my duty to bolster up their principles and have an eye to their reputation, particularly that they might succeed in living honorably and dying nobly. I have accordingly written out in detail what one should do and what he should imitate, that life may be perfected by right actions. Now then,

let him read who understands, for to read without understanding is no better than not to read at all." Thus is a self-satisfied egotism worthy of Volcatius Sedigitus relieved by a practical purpose and a sound common sense which even Horace might have admired. In the short "*sententiæ*" which come next, as well as in the longer couplets which make up the body of the collection, it is doubtful if anything can be found that definitely indicates Christian authorship or Christian teaching, great as is the similarity to Christian ethics illustrated by many of the maxims. The last few "*sententiæ*" have been thought to be a later addition by a Christian hand, but on very slender basis. No. 53, indeed, *Minume iudica* ("Judge not at all"), recalls the Sermon on the Mount; and No. 54, *Aliena ne concupieris* ("Thou shalt not covet another's goods"), suggests the Ten Commandments. But those standing next to these are not striking in such resemblances; and even the ones already quoted seem about as natural products of Greek philosophy as No. 1, *Deo supplica* ("Worship God"); No. 2, *Parentes ama* ("Love your parents"); No. 11, *Magistratum metue* ("Respect the powers that be"); No. 14, *Diligentiam adhibe* ("Be diligent in business"); No. 41, *Maledicus ne esto* ("Thou shalt not malign thy neighbor"); and many others. In fact, most of the sentiments expressed can be easily paralleled in the various collections of wisdom literature from Solomon down. Occasionally we find a little more homely advice, such as *Mundus esto* ("Keep clean"), *Quod satis est, dormi* ("Sleep just enough"), *Libros lege* ("Read books"), *Aleam fuge* ("Avoid gambling"), *Pauca in convivio loquere* ("Don't talk much at a banquet").

The same general tone is preserved in the distichs that make up the body of the work. One's duty to himself, his family, his fellow-men, and his God is succinctly stated from various interesting standpoints, but without any easily discoverable principle of arrangement. In several instances, to be sure, two couplets that might well have been derived from the same source stand contiguous to each other; but often the juxtaposition of sentiments makes a well-nigh ludicrous contrast. Different schools of pagan philosophy vie with scriptural orthodoxy, and the noblest thought may alter-

nate with a pitiful narrowness of ideals. Occasionally the wise man goes out of his way to make a sly thrust at the frailties of the fair sex, as in 1, 8:

Nil temere uxori de servis crede querenti;
Semper enim coniunx servum, quem diligis, odit.

("Don't take any stock in your wife's complaints of the servants; your wife always hates the servant that you love.")

3, 20: Coniugis iratæ noli tu verba timere;
Nam lacrimis struit insidias, cum femina plorat.

("Don't be afraid of your wife's words when she is angry; for when a woman weeps she is plotting by her tears.") Or, again, the point of the moral is, "Look out for number one," as in 1, 11:

Dilige sic alios, ut sis tibi carus amicus;
Sic bonus esto bonis, ne te mala damna sequantur.

("Love others in such a way as to be your own best friend; be good to good men, that serious loss may not overtake you.") On the whole, however, it must be said that a very uniform dignity is maintained throughout the collection.

The following maxims have the Stoic flavor:

1, 1: Si deus est animus, nobis ut carmina dicunt,
Hic tibi præcipue sit pura mente colendus.

("If the soul is God, as the poets tell us, you must worship him especially with a pure heart.")

2, 16: Nec te collaudes nec te culpaveris ipse;
Hoc faciunt stulti, quos gloria vexat inanis.

("Neither praise nor blame yourself; fools do that, fretting for empty glory.")

3, 2: Cum recte vivas, ne cures verba malorum;
Arbitrii non est nostri, quid quisque loquatur.

("As long as you live aright, don't mind the words of the wicked; we cannot control the gossip of every individual.")

4, 17: Si famam servare cupis, dum vivis, honestam,
Fac fugias animo, quæ sunt mala gaudia vitæ.

("If you would live a life of good report, see that you avoid even the thought of the gay life of the wicked.") Perhaps the cynical apathy of this one belongs in the same category:

4, 22: Multum venturi ne cures tempora fati;
Non metuit mortem, qui scit contemnere vitam.

("Pay little heed to your coming destiny; he fears not death who knows how to scorn life.")

In many cases, on the other hand, the Epicurean tone is equally pronounced:

2, 2: An di sint cælumque regant, ne quaere doceri;
Cum sis mortalis, quæ sunt mortalia, cura.

("Seek not to know whether there be gods who rule the heavens; since you are mortal attend to the concerns of this mortal flesh.")

2, 8: Linque metum leti, nam stultum est tempore in omni,
Dum mortem metuas, amittere gaudia vitæ.

("Away with the fear of death! It is folly to lose the joys of life through constant fear of death.")

4, 16: Utere quæsitis opibus, fuge nomen avari;
Quid tibi divitias, si semper pauper abundes?

("Use the wealth you have acquired, shun the name of being avaricious. Why should you possess wealth if you are always to be poor in the midst of your abundance?")

1, 33: Cum dubia in certis versetur vita periclis,
Pro lucro tibi pone diem, quicumque sequetur.

("Since life is so uncertain and beset with perils, set down as so much clear gain every day that dawns.") So sang the Epicurean Horace (*Car.*, i, 9):

Quid sit futurum cras fuge quærere, et
Quem fors dierum cumque dabit lucro
Adpone, nec dulcis amores
Sperne puer neque tu choreas.

("Shun to seek what is hid in the womb of the morrow;
Count the lot of each day as clear gain in life's ledger;
Spurn not, thou, who art young, dulcet loves;
Spurn not, thou, choral dances and song.")*

The likeness is so obvious, we can scarcely doubt that the Horatian stanza was the mine from which this nugget of wisdom was dug. From Horace is the idea of the following couplet also:

4, 37: Tempora longa tibi noli promittere vitæ;
Quocumque incedis, sequitur mors corporis umbra.

("Do not promise yourself long life; wherever you walk death walks beside you like a shadow.") Compare Horace,

* Bulwer-Lytton.

*Car.*, i, 4; also the familiar scriptural version of the same idea: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Some other interesting parallels to the wisdom of Solomon may be noted:

1, 9: Cum moneas aliquem nec se velit ille moneri,
Si tibi sit carus, noli desistere coeptis.

("Though he whom you reprove desire none of your reproof, if you love him cease not from your efforts.") Comp. Prov. iii, 12: "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

1, 10: Contra verbosos noli contendere verbis;
Sermo datur cunctis, animi sapientia paucis.

("Contend not in speech with a man of many words; speech is given to all, wisdom to few.") Comp. Prov. xvii, 27: "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit."

8, 1: Instrue præceptis animum, ne discere cessa;
Nam sine doctrina vita est quasi mortis imago.

("Give instruction to thy soul, cease not to learn wisdom; for life without wisdom is, so to speak, but the picture of death.") Comp. Prov. iv, 13: "Take fast hold of instruction; let her not go: keep her; for she is thy life."

Even essentially Christian doctrine shines forth here and there:

1, 5: Si vitam inspicias hominum, si denique mores;
Cum culpant alios, nemo sine crimine vivit.

("If you examine the life and character of men, while they blame others, none of them lives a blameless life himself.") Comp. John viii, 7: "He that is without sin among you, let him first cast a stone at her."

1, 6: Quæ nocitura tenes, quamvis sint cara, relinque:
Utilitas opibus præponi tempore debet.

("Whatever you possess that is likely to harm you, no matter how dear it may be, give it up; advantage should always be preferred to possessions.") Comp. Matt. v, 29: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish," etc.

1, 20: Exiguum munus cum det tibi pauper amicus,
Accipito lætus, plene et laudare memento.

("When a friend of his poverty gives you a trifling gift, you should accept it gladly and not forget to thank him heartily.") Compare the commendation of the widow's mite, Mark xii, 42–44.

3, 7: Alterius dictum aut factum ne carpseris umquam,
Exemplo simili ne te derideat alter.

("Never harshly judge another's word or deed lest another likewise judge thee.") Comp. Matt. vii, 1: "Judge not, that ye be not judged." On the other hand, here is a precept at the opposite extreme from the teaching of Him who said, "Love your enemies:"

Ap. 5: Dissimula læsus, si non datur ultio præsens;
Qui celare potest odium, pote lædere, quem vult.

("When an injury is done to you, if immediate vengeance cannot be had conceal your feelings; he who can conceal his hatred can injure whomsoever he will.")

There are a number of cases where the sentiment expressed would be particularly worthy of the thrifty, practical Cato; and if he should be considered the direct or indirect author of any portion of the work these would be naturally put down at once to his credit. Such are:

1, 37: Servorum culpa cum te dolor urget in iram,
Ipse tibi moderare, tuis ut parcere possis.

("When vexed at the faults of your slaves, and on the verge of anger, restrain yourself, so as to spare your own property.")

4, 5: Cum fueris locuples, corpus curare memento;
Æger dives habet nummos, se non habet ipsum.

("No matter how rich you are, take care of your body; a sick rich man has cash, but he has not himself.")

4, 14: Cum sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.

("If you are the guilty one, why should a victim be slain for you? It is folly to hope for safety by the death of somebody else.")

4, 20: Prospicito cunctos tacitus, quid quisque loquatur;
Sermo hominum mores et celat et indicat idem.

("Be silent and note what each one says; a man's conversation both conceals and reveals his character.")

4, 38: Ture deum placa, vitulum sine crescat aratro;
Ne credas gaudere deum, cum cæde litatur.

("Let incense be thy offering to the gods; let the bullock grow up for the plow; do not imagine that the gods delight in the slaughter of victims.")

Our common saying, "In time of peace prepare for war," is paralleled thus:

4, 26: Tranquillis rebus semper adversa timeto;
Rursus in adversis melius sperare memento.

("When things go well, look out for adversity; when they go ill, hope for better days.") "Still waters run deep" is represented by this:

4, 31: Demissos animo et tacitos vitare memento;
Quod flumen placidum est, forsan latet altius unda.

("Avoid the shy and silent man; the stream that flows quietly is likely to be deep.") Vergil's famous advice, "Litus ama . . . altum alii teneant" (*Æn.*, v, 163), appears in this form:

4, 33: Quod potes, id tempta; nam litus carpere remis
Utilius multo est, quam velum tendere in altum.

("Attempt what is suited to your strength; for it is much better to row along the coast than to trim sail for a voyage on the deep.")

A few more especially pointed maxims may serve to conclude this list of specimens:

1, 3: Virtutem primam esse puta compescere linguam;
Proximus ille deo est, qui scit ratione tacere.

("Consider control over your tongue a cardinal virtue; he that can keep a rational silence stands next to the gods.")

1, 14: Cum te aliquis laudat, iudex tuus esse memento;
Plus aliis de te, quam tu tibi, credere noli.

("When one praises you be your own judge of it; don't put others' estimates of yourself higher than your own.")

1, 27: Noli homines blandos nimium sermone probare;
Fistula dulce canit, volucrem dum decipit auceps.

("Don't favor a man of a flattering tongue; the pipe utters sweet notes while the fowler is decoying the bird.")

2, 21: Quæ potus peccas, ignoscere tu tibi noli;
Nam crimen vini nullum est, sed culpa bibentis.

("Don't try to excuse yourself for the wrongs you did when drunken; the wine is not to blame, but the drinker.")

2, 26: Rem, tibi quam scieris aptam, dimittere noli;
Fronte capillata, post est Occasio calva.

("Don't lose the chance which you know is yours. Opportunity has a forelock, but the back of her head is bald.")

3, 18: Multa legas facito, perlectis neglege multa;
Nam miranda canunt, sed non credenda poetæ.

("Read much, but pay no attention to much that you read; the poets sing of marvelous things, but you need not believe them.")

4, 3: Cum sis incautus nec rem ratione gubernes,
Noli fortunam, quæ non est, dicere cæcam.

("When you carelessly steer your bark aground do not accuse Fortune of being blind, for she isn't.")

4, 11: Cum tibi proponas animalia cuncta timere,
Unum præcipue tibi scito hominem esse timendum.

("In making up your mind to fear all animals, bear in mind that the human animal is most to be dreaded.")

It is surely a pity that so much sound sense as this collection contains should have been suffered so long to escape the attention of the modern world. Whether or not these proverbs are suitable for youth, they are certainly instructive for maturer years. Whatever their origin and authorship, they furnish a running commentary on life—a commentary which seems to indicate very strongly that, notwithstanding the progress of the external world, human nature has remained essentially the same during the march of the centuries. Man can subdue the forces of nature; but it takes a divine revelation to subdue man and free him from himself.

Karl P. Harrington

## ART. IV.—EXPOSITION OF ROMANS VIII, 18–23.

**For** (this suffering with Him in order to be glorified with him is no casting away of toil and self-denial, seeing that) **I reckon** (since being convinced, I myself have embraced this course) **that the sufferings of this present period are insignificant in comparison with the glory that shall be revealed in us.**

(The greatness of this glory is shown in the fact that all creation now under the bondage of corruption shall be set free from it by the glorification of the sons of God.) **For the patient expectation** (which continues till the time arrives) **of the creation** (all this world except man, both animate and inanimate) **waits for the revelation of the sons of God** (because their sonship will be complete and possessed of all its privileges and glories).

Verse 20. Explanation of the reason why all creation waits. **For the creature was made subject to vanity** (instability, liability to change and decay), **not willingly, but on account of Him** (not Adam, but God. He is the occasion, and his glory the end of creation's corruptibility), **because the creation itself also** (not only we the sons of God, but even the creation itself) **shall be delivered from the bondage of corruption** (its subjection to the bondage of decay, Heb. ii, 15) **and be admitted into the freedom of the glory** (not glorious freedom) **of the children of God. For we know that the whole creation groans together, and travails together** (not with us, or with mankind) **from the beginning up to this time. But** (moreover) **not only** (the creation), **but even ourselves, possessing** (though we possess) **the first fruit of the Spirit** (the indwelling influence of the Holy Spirit here as an earnest of the full harvest of his complete possession of us, body, soul, and spirit hereafter), **even we ourselves groan within ourselves, waiting the fullness of our adoption** (which adoption is come already, verse 15, so that we do not wait for that, but for its full manifestation) **in the redemption of our body** (not rescue from). **For in hope were we saved** (our first apprehension of and appropriation to ourselves of salvation, which is by faith in Christ, was effected in the condition of hope, which hope is in fact faith in its prospective attitude).—*Alford's Greek Testament.*

This passage is very difficult of comprehension. So are the stars. But the more difficult and involved the more rich the unfolding and the greater the development of mind. Heaven was not meant as an asylum for feeble-minded children; hence the world and the word must be a gymnasium. The strong and confident gymnast swings his trapezes between the stars. Whoever speaks for God ought to speak largely.

He should often speak beyond the understanding of men. If any deem that human understanding should be standard and measure of divine revelation he is apt to say "impossible" to many things that a revelation from God should contain. For the things impossible to men should be possible with God.

The Bible often gives great sweeps of thought in few words. That is why a thousand sermons are preached from a few brief texts. The texts are so fundamental that, like primeval granite, they underlie the whole universe of thought. This text that seems so difficult at first contains this great truth, namely, that all being, created and uncreated, is intimately related. It is this thought only, among the many, that is expanded in this paper. We have here presented God, the uncreated Spirit, men the sons of God, children, heirs, joint heirs with Christ, the Spirit helping our infirmities—most beautiful, intimate, and intricate relations. This thought is familiar. But the text goes on to one less familiar, namely, that all things, animate and inanimate—animal, man, and material nature—are all bound together in one close relation of origin, progress, and destiny. The "whole creation groaneth and travaileth in pain together;" we groan; the Holy Spirit groans—all waiting for some better consummation.

Can it be made evident that the whole creation is so intimately related in every part? The Bible declares it to be one in origin. In the beginning God created the heavens, the earth, and lastly man. Science, long time after, works out its problems to the same conclusion. All departments are under many, perhaps all, of the same laws. The laws for the moon are the laws for Mars; the laws for Mars, the same for Uranus and the stars. Intimately related are the songs of the linnet and the archangel. Throughout the whole vast creation one great purpose runs. Everything is made for service. Earth and sun feed grass; grass feeds a thousand forms of lowly and lofty animal life; animal life feeds man. Men must serve one another in order to live. And God serves all. Things are so connected that to know one thing perfectly involves a knowledge of all things.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

There is in all things a tendency to rise. Rock becomes soil; soil, flowers and fruit; flowers and fruit feed flesh; and flesh, soul.

It is a singular proof of intimacy, sympathy, and relationship that material things so largely express immaterial thought. We say of a cheery soul that it is as bright as the sun; of a suspicion, that it is dark as night; and that the affections of an unmusical soul are black as Erebus. How could the lover find expression without the help of material figures?

Those eyes, the break of day,
Lights that do mislead the morn.

All poets see this. Wordsworth says:

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

Bryant writes:

To him that in the love of Nature holds
Communion with her visible forms, she speaks
A various language.

Stedman highly commends the lilt and melody of Shelley joined to precision of thought. See his perfection of all these qualities, especially the last, in his "A sensitive plant in a garden grew:"

There was a power in this sweet place,
An Eve in this Eden, a ruling grace
Which to the flowers, did they waken or dream,
Was as God is to the starry scheme.
I doubt not the flowers in that garden sweet
Rejoiced in the sound of her gentle feet.
I doubt not they felt the spirit that came
From her glowing fingers through all their frame.

And when the lovely lady died, and in consequence the garden died, you know not which to sorrow over most.

Everyone is poet enough to be stilled into gentle musings by the soft and soullike sounds of the pines. The lark in the

sky not only voices his own joy, but thrills with ecstasy every-one who has a soul to hear with. We have all heard the multitudinous laughter of old Ocean's billows. There is no state of mind in man that does not find a sympathetic response in nature. It is a glass that reflects his gladness, making it double. His every gloom finds a chill and somber November to enhance it. Man's highest thought and finest feeling go to material nature to find means of adequate expression. That Godlike feeling of forgiveness finds expression in those plants that bathe the ax with sweetness while it wounds them. The resurrection of the body has an elder voice in the springtime and the chrysalis, and a later one in the resurrection of Christ. At conversion the earth and the stars seem changed. Browning says in "Saul:"

> The whole earth was awakened, . . .
> And the stars of night beat with emotion, and tingled and shot
> Out in fire.

This is poetry. It is therefore true.

But the Bible expresses the sympathy of nature with man more graphically than other poets. When Adam sinned the earth's barrenness and thistles were not so much an inflicted as a consequent curse. And when Christ hung on the cross the world's shuddering earthquakes and darkened skies were its sensitive responses to the sufferings of its Maker and Lord. Even chaos and old night could respond to spiritual influences and break into light. The universe now thrills through its whole extent to the power of its indwelling soul as manifested in gravitation and magnetism. Our material bodies are strong or weak, tingle with joy, or are enervated with lusts, according to the soul within. Some call the relation of Antæus to his mother Earth a fable. But men who have lovingly lain down in the lap of Mother Earth, been rested and renewed on her bosom, know it is a profound truth. It was not merely for refreshment by spiritual influences that Christ went to the desert, the mountain, and the storm.

The Bible always represents the earth's condition of fruitfulness or barrenness as related to the spiritual state of man. "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" All

creation groaneth together and travaileth together waiting for the apocalypse of the children of God. The idea of the renovation of all nature at the return of its Lord is not strange to the students of many of the passages of prophetic truth. Even animal nature shall be changed (Isa. xi, 6; lxv, 17; 2 Pet. iii, 13; Acts iii, 21; Luke xxi, 25–28). The new heavens and the new earth are conditioned on the new man. Nature, in all its laws and forces, was meant to serve man. He was to have dominion over all things, the fish of the sea, and besides them "whatsoever passeth through the paths of the seas." This must mean, among other things, gravitation and magnetism. Having become a sinner, man abuses his trust, and groaning nature has a right to protest against being in bondage to the caprices and abuses of such a master. The horse is spurred and lashed for the race, and maddened for the battle. It is subject to vanity. All the forces of nature are subjected to unworthy uses.

But this subjection was "not willingly" received. Emancipation is to come. The apostles of unbelief have no such hope. The positivist holds to an absolute catastrophe, without any providential interpositions. The rationalist expects nothing beyond a gradual improvement in humanity and nature. "To modern philosophical unbelief the beginning of the world, as well as the end, is sunk in mist and night; because of this unbelief the center of the world—the historical Christ—is sunk in mist and night." How different the Christian! How much broader his view! "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." When God's word shall have accomplished what he pleases the people "shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth . . . into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

But are not all these seeming sympathies the mere projection of man's mind on nature, the throwing of his sunlight in rainbows on the sky, making it glorious with evening splendor, or on the black masses of a retreating storm, making it

glow with prophecy and hope? Our Scripture paragraph answers the question, and shows not only a real sympathetic relation, a present suffering, but also a closely linked future destiny between material creation and man. Man cannot be profited and glorified without nature's sharing in it. No people can be peaceful and industrious but to them nature responds. Men tickle the earth with a hoe and it laughs with the harvest. When the Lord shall judge the people righteously "let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord." "Poetic imagery, personification, fancy," says old Gradgrind; "give us facts." So he said about the sublime fact that "the morning stars sang together," till science proved it as clearly as that the interior angles of a triangle are equal to two right angles. It is well enough to believe the plain statements of God's word, even if they do go a bit beyond our present comprehension. When it says the iron gate opened of its "own accord" to the angel delivering Peter it is best to feel that there is some deep truth in the statement. But does this argue a consciousness in matter? We are not concerned to answer. Let a few facts speak for themselves. We know that in chemical combinations atoms seem to count and to discern the nature of other atoms. One particle of oxygen or boron will marry itself to a definite number of particles of one substance and to other numbers of particles of a dozen other substances. Plants select the materials for building the forest temples as accurately as animal life selects material for bodies. Every gardener knows that plants grow best for those that love them. But these things do not necessitate human consciousness in matter. They help us to see that matter may have richer capabilities than we have thought, and may have capacities to make it a temple fit for the Holy Ghost. Doubters of spiritual entities are obliged to affirm that matter has a spiritual side.

To have a nature fit for such glorification makes it liable to humiliation. The carbon that makes the London air at times almost unbreathable has a capacity to sparkle like the Kohi-

noor in the queen's crown in the Tower. The constituent elements of half a dozen kinds of precious stones are in common clay. The walls of Jerusalem, trampled down by the Gentiles in scorn, can be turned at once into the walls of Jerusalem the golden. It is simply a question of the nature of the substance and of the power acting upon it.

The power is sufficient because we are assured that the highest power in the universe is to be applied to this very end. The same exceeding greatness of God's power which he wrought in Christ, when he raised him from the dead and set him on high, is also applied to put all things under his feet. As granitic Sinai becomes a paved work of sapphire stones as the body of heaven for clearness, under the feet of the God of Moses, so all matter may become glorious under its rightful King. This King applies the same power to "subdue all things unto himself" that he applies to "change our vile body," that it may be "fashioned like unto his glorious body." Certainly this power is sufficient. This dynamic, Christological view needs emphasis in this age of doubt.

But what glorified beings shall fill the unknown realms of glorified matter! We have had magnificent oratorios of the "Creation" and of the "Redemption." But John heard an oratorio of redemption grander than that by Gounod. What machinery of horses by the million, and armies, flying angels and fiends, hurled stars and rolled away heavens; what breadth of action in earth, ocean, air, and space; what instrumentation and voices like the sound of many waters in a storm! But who or what takes part in the oratorio? "And every creature ['created thing,' Revised Version; 'animated creature,' Alford] which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." The groaning together is ended. The common glorification has come.

Henry W. Warren

## Art. V.—ASBURY AS A STUDENT.

It was in a little house under a bridge in old England that Asbury caught the first glimpse of student life. "When a child," he writes, "I thought it strange my mother should stand by a large window poring over a book for hours together." This picture he carried with him into manhood—his mother reading at the window. Mrs. Asbury had lost an only daughter, and found relief in religion and a passionate love for books. Of his own early instruction Asbury says:

> I was sent to school early, and began to read the Bible between six and seven years of age, and greatly delighted in the historical part of it. My schoolmaster was a great churl, and used to beat me cruelly; this drove me to prayer, and it appeared to me that God was near to me. My father having but the one son greatly desired to keep me at school, he cared not how long; but in this design he was disappointed, for my master by his severity had filled me with such horrible dread that with me anything was preferable to going to school.

Going into a blacksmith's shop in his thirteenth year, he wrought at the anvil for more than six years. As a boy of fourteen he was deeply stirred upon the subject of religion, "reading a great deal," he says, "Whitefield and Cennick's sermons, and every good book I could meet with." He began his ministry in his seventeenth year, while working at the forge, but from his twentieth to his twenty-sixth year he swung only the hammer of the word. He made his first acquaintance with Latin and Greek during these years.

The call to America came. Here we see him as preeminently a man of works. "It has been estimated," says Dr. Abel Stevens, "that in the forty-five years of his American ministry he preached about sixteen thousand five hundred sermons, or at least one a day, and traveled about two hundred and seventy thousand miles, or six thousand a year; that he presided in no less than two hundred and twenty-four Annual Conferences, and ordained more than four thousand preachers." Even this marks him as a man of intellect. We are only trying to show that the windows opened inward. His interest in the cause of education, his abridgment of several

books, his record of books read with comments prove he had the student mind and improved his opportunities well.

This student of twenty-six at work with his books as he speeds across the great Atlantic is worthy of a place with that greater scholar, Thomas Coke, on his first voyage to America, in his thirty-seventh year. Coke had "a little secret corner in the ship" called his "study," where he read the lives of Xavier and Brainerd, *The Confessional*, Hoadley's *Reasonableness of Conformity to the Church of England*, and Augustine's *Meditations*. Hours were spent with his Greek Testament. He would unbend now and then, he tells us, by reading the pastorals of Vergil. Asbury is no less diligent. He read Sellon's *God's Sovereignty Vindicated against Elisha Coles* with this comment: "I think no one that reads it deliberately can afterward be a Calvinist." Then he read Wesley's *Appeal to Men of Reason and Religion*, De Renty's Life, part of Norris's Works, Edwards on the Work of God in New England, *Pilgrim's Progress*, the Bible, and Wesley's Sermons. He afterward became the great exemplar to circuit riders, with no side plea of "revivals" for lack of time to study. There was not a year in his earlier ministry that he did not read more than is required of our younger men. If to-day there are examiners and syllabi, his full "compends" and comments show careful study in his day. Without noting the many rereadings, in the space of thirty-five years we find him averaging six large books a year. In that trying period of the Revolutionary struggle, from 1774 to 1781, more than one hundred volumes were mastered by him, many of them large and weighty—an average of thirteen volumes each year. In spite of the incessant traveling, the poor lodging, the almost constant sickness, the carefully written though brief outlines of sermons, the thought preparation for preaching, his daily reading went on, while at times he mined for Greek and Latin terms and digged for Hebrew roots.

There was good proportion in his study, and we may best show his mind by the character of the books read. In blanket fashion he covered the ground of a theological seminary. Let us take the great departments, note some books, and mark his comments that prove the reading more than cursory:

1. Exegetical theology. Asbury's was a heart-study of the Scriptures in the original languages. It was a searching for the meat of the word, and not for a taste of tongues. "Applied myself to the Greek and Latin Testaments," "reading the Bible and Greek Testament," "running through the Hebrew Bible," "read the first part of the Hebrew Bible"—such notes occur through the whole course of his *Journal*. Practicing Hebrew tones and points he called his "horseback study." He drilled himself in these riding through the swamps of South Carolina with the water up to his knees. In a trying journey through Virginia he noted one day, "I do little except reading a few chapters in my Hebrew Bible." Hebrew had better ventilation on big rides, especially through Georgia, than at other times. He lodged with a Jew, read Hebrew part of the night, and said, "I should have been pleased to have spent the night thus occupied with so good a scholar." He read Clarke's *Commentary*, Doddridge's *Paraphrase*, *Notes* of Wesley, Hammond, Whitby; Guyse's *Paraphrase*, Luther's Galatians, and Langdon on Revelation. Five of these works were read before he was thirty-three years of age. Here is a sample comment: "Dr. Doddridge's critical notes and improvements are excellent, instructive, beautiful—well calculated for forming the minds of young preachers, to prevent wild and unwarranted expositions." All four volumes are read; he "admires his spirit, sense, and ingenuity." Guyse's *Paraphrase* afforded him "great delight . . . a pity that such a man ever imbibed the Calvinistic principles." And again, "Reading the Revelation, with Mr. Wesley's *Notes*, was made a particular blessing to my soul."

2. Systematic theology embraced about twenty authors—among them Watson's *Divinity*, Osterwald's *Christian Theology*, Newton's *Dissertations on the Prophecies*, Flavel's and Norris's Works, Prideaux's *The Connection of the History of the Old and New Testament*, Ogden's *Revealed Religion*, and Barclay's *An Apology for the True Christian Divinity*. Of Fletcher's *Checks* he writes, "Ages to come will bless God for his writings, as I have done for those of Baxter and other ancient divines." "There is," says he, "a certain spirituality in his [Wesley's] Works, which I can find in no other human

compositions. And a man who has any taste for true piety can scarce read a few pages in the writings of that great divine without imbibing a greater relish for the pure and simple religion of Jesus Christ." We see Asbury's putting of a theological statement in his criticism of Hervey's *Dialogues:*

I like his philosophy better than his divinity. However, if he is in error by leaning too much to imputed righteousness, and in danger of superseding our evangelical works of righteousness, some are also in danger of setting up self-righteousness and at least of a partial neglect of an entire dependence on Jesus Christ. Our duty and salvation lie between these extremes. We should so work as if we were to be saved by the proper merit of our works; and so rely on Jesus Christ, to be saved by his merits and the divine assistance of his Holy Spirit, as if we did no works, nor attempted anything which God hath commanded. This is evidently the Gospel plan of salvation: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God;" "Work out your own salvation with fear and trembling." But some, who see the danger of seeking to be justified by the deeds of the law, turn all their attention to those passages of Scripture which ascribe our salvation to the grace of God; and, to avoid the rock which they discover on the right hand, they strike against that which is equally dangerous on the left, by exclaiming against all conditions and doings on the part of man; and so make void the law through faith—as if a beggar could not cross the street, and open his hand (at the request of his benefactor) to receive his bounty, without a meritorious claim to what he is about to receive. What God hath joined together let no man put asunder. And he having joined salvation by grace with repentance, prayer, faith, self-denial, love, and obedience, whoever putteth them asunder will do it at his peril. But it is likewise true that others, who see the danger of this, in order, as they imagine, to steer clear of it, go about to establish their own righteousness; and, although they profess to ascribe the merit of their salvation to Jesus Christ, yet think they cannot fail of eternal life because they have wrought many good deeds of piety toward God and of justice and mercy toward man; and they would think it incompatible with divine justice to sentence them to eternal punishment for what they call the foibles of human nature, after having lived so moral and upright a life. Happy the man who so studies the Holy Scriptures, his own heart, the plan of salvation, and daily prays with such earnest sincerity to Almighty God as to see that neither faith without works nor works without that faith which justifies the ungodly will suffice in the awful day of universal retribution!

This long paragraph shows no sign of loose thinking or extempore theology.

3. In the department of historical theology we would for convenience include all historical works. The twenty separate works which Asbury mentions run through some sixty volumes. He was laying the foundations for a great Church, he was building a great Church, and, as Wilbur Fisk declares, he had fine appreciation of history. Mosheim was "too dry and speculative." Haweis's *History of the Church* was "among the best," "but his partiality to good old Calvinism is too apparent." Prince's *Christian History* was a "cordial" to his soul. "It is Methodism in all its parts. I have a great desire to reprint an abridgment of it, to show the apostate children what their fathers were." Reading Burnet's *History of His Own Times*, he is "amazed at the intrigues of courts and the treachery of men." The list holds such works as Sewel's *History of the Quakers*, Neal's *History of the Puritans*, *Jewish Antiquities*, Whiston's *Josephus*, sixteen volumes of Universal History, Rollin's, Robertson's, Ramsey's histories, and Gordon's *American Revolution*.

4. Practical theology. Asbury was a student of sermons. He enjoyed, appreciated, absorbed. There was in him a vein of wholesome criticism; a search for knowledge and homiletical training, with nerve sufficient to mount and test the celestial trapeze of the great sermonizers. How he enjoyed preaching and groaned over "dumb Sabbaths!" In this blessed employment, if the world were not his parish, the whole heavens were (Eph. iv, 10). Out of the galaxy of sermonizers he read we select a few—Doddridge, Watts, Wesley, Walker, Taylor, Blair, Sherlock, Saurin. "I delighted myself," said he, "in reading Doddridge's *Sermons to Young People*." "Blair's sermon on Gentleness is worthy the taste of Queen Charlotte; and if money were anything toward paying for knowledge I should think that sermon worth two hundred pounds sterling—which some say the queen gave him." Taylor gives "many instructing glosses on the Scriptures;" Knox is "sublime, though not deep;" Sherlock, "a man of great abilities, and it is a pity but he had been a more evangelical writer." Attention was also given by Asbury to such works as Lowman's *Jewish Government*, Potter's *Church Government*, Whiston's *An Historical Preface to Primitive Chris-*

*tianity Revived*, and Comber on Consecrating Bishops. Asbury's reading of devotional literature included Edwards on the Work of God in New England, Bunyan's *Pilgrim's Progress* and *Holy War*, Taylor's *Rules for Holy Living and Dying*, Thomas à Kempis's *Imitation of Christ*, and the same author's *Valley of Lilies*, Doddridge's *Rise and Progress of Religion in the Soul*, Baxter's *Saint's Rest*, Law's *Serious Call to a Devout and Holy Life*—in fact, the whole line of spiritual literature. He made an abridgment of Baxter's *Cure for Church Divisions*, and showed a fine hand at condensation. There were also miscellaneous works, but let two suffice: *Principles of True Politeness*, read in the swamps, and Salmon's Grammar of five hundred pages. "Read fifty pages in Salmon's Grammar," he says, and adds, "It is plain to me the devil will let us read always, if we will not pray; but prayer is the sword of the preacher, the life of the Christian, the terror of hell, and the devil's plague." On that day he had read thirteen chapters of Revelation and one hundred pages in Comber on the Consecrating of Bishops. All this was on "blue Monday," after a hard day of preaching.

Now consider the man, his conditions, limitations, methods, to get the full content of the student—"this man that rambles through the United States," sick almost unto death six months in the year for thirty-two years, with hereditary morbid temperament held only by the firm grip of a consecrated will power. He was in the truest sense a gentleman, knew the amenities of life, was at home in the mansions of wealth and culture, but lived in discomfort, crowded rooms—often in "filthy houses," as he says—and knew little solitude. Seeking "rest" at Berkeley Springs, he writes: "The house in which we live is not the most agreeable; the size of it is twenty feet by sixteen, and there are seven beds and sixteen persons therein, and some noisy children. So I dwell among briers and thorns; but my soul is in peace." While here as a sick man he says: "My present mode of conduct is as follows: to read about a hundred pages a day, usually to pray in public five times a day, to preach in the open air every other day, and to lecture in prayer meeting every evening." He calls these "my little employments." Down South in the fields of cotton

he gets "a little Indian bread and fried bacon, . . . a bed set upon forks and clapboards laid across, in an earthen-floor cabin." The studying goes on, but there is often no candle, and the light of the pine fire is trying on the eyes. He writes:

> Kindness will not make a crowded log cabin, twelve feet by ten, agreeable; without are cold and rain, and within, six adults and as many children, one of which is all motion; the dogs, too, must sometimes be admitted. . . . Found I had the itch; and, considering the filthy houses and filthy beds, it is strange that I have not caught it twenty times. I do not see that there is any security against it but by sleeping in a brimstone shirt. Poor bishop! Have written some letters and read the book of Daniel since I have been in this house.

Add to this the mentioned morbid trait that became a taint, the physical drawback with its accompanying darkness, which he gradually learned was "constitutional;" put upon this the excessive toil and exposure, the work of twenty men, as Abel Stevens declares, the incredible tours, the one-day ride of "eighty sand-hill miles," and then see him reading day after day, with relish—that man was a student.

Asbury was a student of nature, and like his Master loved the solitude of the mountain and forest. "Greatly pleased," he says, "I am to get into the woods, where, although alone, I have blessed company and sometimes think, Who so happy as myself?" Again: "O what sweetness I feel as I steal along through the solitary woods!" "Blessed with the sweet gales of God's love. Blessed breezes! how they cheer and refresh my drooping soul." His word-pictures are vivid and beautiful —the visit to the seashore, and the thunderstorm in the Alleghanies. But the bad condition of the roads forbade Asbury's reading on horseback as Wesley did in England. Wesley had opportunities for writing and editing; Asbury had the editor-spirit without training or advantages. Wesley in his *Journal* writes with the ease and fullness of a scholar; Asbury is personal, abrupt, brief. The letters of Asbury show more literary ability than his *Journal*, and the length is surprising considering their average of three a day. Some go straight to the point; some tell little things concerning himself and the preachers; some contain longings for closer communion with God.

The outlines of his sermons show insight into the spiritual meaning of the text. His texts are not often clauses, parts of

sentences, but "the full corn in the ear;" or, a large white sapphire—a crystal inclusion—held by a master hand to the light, revealing within the six-rayed stars of truth. He writes the fuller the older he becomes, crying out that he is "bent on great designs for God, for Christ, for souls." In his fifty-ninth year he stood one morning out of doors, fixed his blanket to screen him from the sun and his cap to shelter him from the wind, and cried, in the words of his divine Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." His divisions were: "First, the light of your principles and doctrine; second, the light of your experience; third, the light of your tempers; fourth, the light of your practice, that they may see it manifested in virtue and piety, and be converted to God." Often the common threefold division is followed, large attention is given to expository preaching, and the paraphrasing is remarkable for strength and fullness of meaning, no skim-milk talk, but the cream of the word. Sometimes the *Journal* gives a running line of thought, without formal divisions, a quaint, picturesque treatment that could not fail to be interesting. Take this text, "The night is far spent." He writes:

What constitutes the natural night? Absence of light, ignorance, insecurity, uncertainty. The Gospel watchman crieth the hours. The Scripture night, from Adam to Moses. The patriarchal stars, and those who preceded them as dim lights, Adam, Abel, Enoch, Noah, Abraham. The moonlight of the law, the Sabbaths, the sacrifices. But this night was about to pass away, although darker just before the dawn of the Gospel day; and it is thus in nature. The Jews had corrupted themselves in religion and in manners. The night of Judaism and paganism had nearly passed away. When Paul wrote in the year sixty, the Gospel had obtained in Europe, Lesser Asia, Greece, in the city of Rome; and had spread from the Euphrates to the Mediterranean. This night has returned occasionally. It came upon the Asiatic churches because of their unfaithfulness; where once were the Gospel and its martyrs are now Greek *papas* and Greek superstitions. From the third to the thirteenth century the Church of Rome brought darkness upon Europe by prohibiting the Bible, and by the introduction of her own mummeries and idolatries. Philosophy, so called, with Voltaire for its high priest, brought night and destruction upon France; judicially, to avenge on the bloody house of Bourbon the blood of the Protestant martyrs. And would not some of our great men, if they dared, bring a night of infidelity on this land? Who sees them in regular attendance on the house of God? "Let us cast

off the works of darkness." Let us cast off evil tempers, desires, and affections. "The armor of light" (see Eph. vi, 11–17), perfect faith, perfect hope, perfect obedience, perfect love.

These notes were written when Asbury was seventy years old. He gave due proportion to the whole New Testament, preaching from every book except the small epistles of Philemon, 2 and 3 John, and Jude.

Of his interest in education we shall not speak, for all know his relation to Sunday schools, to Cokesbury College, and to the "district schools." Many were the sermons preached by him upon the relation of religion to education. For years he carried with him a subscription book securing contributions for the cause of education. He preached the sermon at the opening of Cokesbury College. He never forgot the young preachers, and at the age of thirty-five wrote: "A great part of the day is taken up in riding, preaching, and meeting the classes; and very often at night there is a large family, but one room for all, and sometimes no candle; so that I think it would be well, under such circumstances, if the preachers could have one spare day in every week for the purpose of improving themselves."

But the crown of this student life was always the study of the English Bible, with appetite keen and relish constant, a very genius for devotion. Early in his ministry we have the record, "I now purposed, by the grace of God, as often as time will permit, to read six chapters every day in my Bible." We soon find this a minimum. He takes the book in course, thus: "This morning I ended the reading of my Bible through in about four months. It is hard work for me to find time for this; but all I read and write I owe to early rising." He begins at Genesis and swiftly moves onward. He read the Psalms in a week, in regular reading; one morning he took the entire book of Job; or in the New Testament the days go thus: 1 Corinthians, next day eleven chapters in 2 Corinthians, again, 2 Thessalonians, 1 and 2 Timothy; another day that month, 2 Peter to end of Revelation. The next year we find him reading, with Wesley's *Notes*, one day the Acts of the Apostles; the next day he "read Wesley's *Notes* on the Epistle to the Romans;" the next day he "read Mr. Wesley's

*Notes* on 1 Corinthians, and ended the reading of the second book of Kings, in my reading in course the Bible through." He adds, "Lately felt more sweetness and delight than ever before in reading the Old Testament." Again, "The Study of the Holy Scriptures affords me great pleasure. Lord, help me to dig into the Gospel field as for hidden treasure." "No book is equal to the Bible." The book of Revelation becomes a perfect delight to him. "Reading at present no other books on the Lord's days, I have lately read the Revelation, with Mr. Wesley's *Notes*, three times through." He read this book every Sabbath for nearly a year, although some days are "dumb Sabbaths." One Sunday he read the law delivered by Moses and our Lord's Sermon on the Mount, and preached at nine o'clock and three. One Friday he writes, "I find it of more consequence to a preacher to know his Bible well than all languages or books in the world—for he is not to preach these, but the word of God." We wonder not then, in later years, that he saved his eyes to study the old book.

This man, Asbury, of unwearied mind, to whom preachers read in the days of failing eyes—this man had on him the care of the churches, the criticism of men. We can almost hear his plaintive cry as he defended himself:

> The Methodists acknowledge no superiority but what is founded on seniority, election, and long and faithful services. For myself, I pity those who cannot distinguish between a Pope of Rome and an old worn man of about sixty years, who has the power given him of riding five thousand miles a year, at a salary of eighty dollars, through summer's heat and winter's cold, traveling in all weather, preaching in all places; his best covering from rain often but a blanket; the surest sharpener of his wit, hunger—from fasts, voluntary and involuntary; his best fare, for six months of the twelve, coarse kindness; and his reward, from too many, suspicion, envy, and murmuring all the year round.

To the end books were on his heart. He willed a Bible to every child called after him, and hundreds of volumes were distributed; he willed his property to the Methodist Book Concern, and then—high student of heavenly things—he committed his spirit to the Lord whom he loved and served.

Frank Gibson Porter.

## ART. VI.—THE MACHPELAH AND ISRAEL'S FAITH WHILE IN BONDAGE (ACTS VII, 15, 16).

EVERY possible attempt has been made to explain this text from the period of the oldest manuscripts down to the present time. Interpreters have availed themselves of every resource of grammar, hermeneutics, the laws of criticism, and the principles of lexicology without any success.—*Lange.*

Our purpose is to review some of these "attempts" and to contribute another portion of truth to the literature of the subject. Any comprehensive treatment of the text in Acts must have to do with several different theories, each having seeming support from what their originators lay down as foundation facts. There are those who would amend the text by substituting Jacob for Abraham, while some would by means of a free translation comprehend all the factors intimated by Stephen, and in so doing give us a revised and improved version thereof. Again, others, leaving the text as it is, read consistency into it by accepting as proven Bengel's statement that "a form of sentence in which the relation between the members is such that they must be mutually supplied one from the other was not at all unusual among the Hebrews." A great name carries weight, but in the absence of illustrative examples gathered here and there from Hebrew literature it does not carry persuasion. Since we believe that the circumstances environing the speech fully explain and account for the peculiarities of the text, we shall first review the more prominent attempts that have been made to explain and amend the latter, and, failing to find logical and grammatical consistency in these, shall, secondly, proceed to establish what we have predicated of the former.

I. The Text. "The word 'Abraham,' therefore, in this place is certainly a mistake, and the word 'Jacob,' which some have supplied, is doubtless more proper."* This is putting the machinery "in gear" at one place and putting it "out of gear" at another. Jacob paid for the Shechem field neither in "money" (Authorized Version, Acts vii, 16) nor "in silver"

* Clarke's *Commentary* and Wilson's *Emphatic Diaglott.*

(Revised Version), but "in lambs." (See Septuagint, Gen. xxxiii, 19; Josh. xxiv, 32, and also margins of Revised and Authorized Versions of Gen. xxxiii, 19.) The right word in this place is certainly "Abraham," for it was he who "weighed to Ephron the silver" (Gen. xxiii, 16). "Bishop Pearce supposes that Luke originally wrote ᾧ ὠνήσατο τιμῆς ἀργυρίου, 'which he bought for a sum of money,' that is, which Jacob bought, who is the last person of the singular number spoken of in the preceding verse. Those who saw that the word ὠνήσατο, 'bought,' had no nominative case joined to it, and did not know where to find the proper one, seem to have inserted Abraham in the text for that purpose, without sufficiently attending to the different circumstances of his purchase from that of Jacob." As a rule, men who are indifferent to their own accuracy are indifferent to the inaccuracy of others. Such a proceeding would betray rare ignorance in Jews who prided themselves not only in descent from, but also in a thorough knowledge of, the lives of Abraham and Jacob. This supposition does not smooth out the textual wrinkles. Why should Luke, having Jacob and his purchase in his mind, use the words τιμῆς ἀργυρίου, "a price in silver," when the Septuagint, which he often quotes in this chapter and book, says ἑκατόν ἀμνῶν, "for a hundred lambs?"

This case of barter, lambs for land—which seems so strange to Gesenius and the great scholars whose lives are, as a rule, spent in old settled countries and amid dense populations, and who have searched far and deep into ancient times and things to find a bullion "kesitah" corresponding in value to the four-footed "kesitah" (see Delitzsch's commentary on Gen. xxxiii, 19) that roamed the Palestine hills—is not in the least strange to residents of Wyoming. The writer knows of two recent cases that illustrate this. One was where the negotiations for the sale of a ranch of four hundred and twenty acres suddenly terminated because of the withdrawal of eighteen head of cattle from the chattels thereupon; the other was a trade of forty acres of land for cattle and hogs. That the sons of Hamor had not flocks large enough to feed down the rich pastures in their vicinity is easily proven, first, from their own

statement that the land is "large enough" for the sons of Jacob (Gen. xxxiv, 21); and, second, because they looked upon the acquisition of herds and flocks as a great consideration in deciding upon intertribal marriage (verse 23). Had the conditions at Shechem been otherwise the Bible then had surely furnished us a case like the following: Years ago a stockman arrived at a ranch on the Horseshoe. After becoming well acquainted with his host he proposed building a house on the other side of the stream and "have that for his range." To which the host replied that he "would enjoy having him for a neighbor, but preferred that he build his house and graze his stock sixty miles away." A condition of things the reverse from what Jacob found at Shechem upon his arrival there had caused earlier the separation of Lot from Abraham, and later furnished the reason for the separation of Esau from Jacob (Gen. xxxvi, 7). That Palestine had at the time of Jacob's arrival a sparse population is proven by the fact that where he wished to settle he did so, unmolested either by sheik or tribesman (Gen. xxxiii, 17, 18; xxxv, 6, 27), and that "the most beautiful spot in central Palestine" was occupied only by a branch of the great Amary (Amorite) people, so small in numbers as to fall victims to the warlike prowess of Jacob's family and following.

We will now take into consideration the translation of a recent able writer which in some items is similar to a translation suggested by Wesley in his *Notes:* "Jacob went down into Egypt and died, he and our fathers, and they were transferred over into Shechem, and after a while they were deposited by the sons of Hamor, then residing in Shechem, in the tomb Abraham bought for a price in silver." This translation fails in the purpose for which it was so very ingeniously constructed. It is at variance with the facts in that, first, Jacob was not transferred over into Shechem. "But Joseph, by the king's permission, carried his father's dead body to Hebron and there buried it at a great expense." * The events of his burial took place in regular consecutive order of time, to which the words "and after a while," as here intended, do not apply. Nothing is said of assistance from the sons of

* Josephus, *Antiquities*, book ii, chap. 8.

Hamor. In Genesis (l, 12, 13) the work of burial is attributed to Jacob's sons. Rawlinson says:

> The stoppage at Gosen-Atad was necessitated by the physical conditions which forbade the Egyptians to proceed farther. Joseph, perceiving that here must be the last conjoint mourning of his dead father by the two nations that honored him, made a halt of seven days at the place for the completion of the ceremonies. The last rites had still to be performed. Leaving the Egyptians at Gosen-Atad, Joseph and his brethren bore their father's body the rest of the distance and buried it in the cave of Machpelah, where it probably still rests.*

Secondly, the eleven sons of Jacob were not transferred "over into Shechem," nor "deposited by the sons of Hamor" in the tomb. "At length his (Joseph's) brethren died after they had lived happily in Egypt. Now the posterity and sons of these men after some time carried their bodies and buried them at Hebron; but as to the bones of Joseph, they carried them into the land of Canaan afterward." † "No tradition now exists at or near Shechem that the patriarchs were buried there." ‡ "The eleven brethren of Joseph, we are told by Josephus, were buried in Hebron, where their father had been buried. But, since the books of the Old Testament say nothing about this, the authority of Stephen (or of Luke, here) for their being buried in Shechem is at least as good as that of Josephus for their being buried in Hebron." § What a pity that the good bishop did not see that, in accepting what he is pleased to term "the authority of Stephen" for the burial of the eleven sons of Jacob in Shechem, he also, to be consistent, must accept the same authority for Jacob's burial there too; for "Jacob . . . and our fathers" are but parts of one and the same antecedent term to what is predicated in verse 16. We are now prepared for Dr. Adam Clarke's own statement, "We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in Canaan; but none, except Stephen, mentions their being buried in Shechem."

Thirdly, we will now consider the adaptation of this trans-

* *Isaac and Jacob: Their Lives and Times*, pp. 182, 183; *Life and Times of Joseph*, Tomkins, pp. 116, 117.

† Josephus, *Antiquities*, book ii, chap. 8, section 2.

‡ W. C. Prime, *Boat Life in Egypt*, p. 466.

§ Bishop Pearce, in Clarke's *Commentary*.

lation to the transference of Joseph from Shechem to Hebron, to which its author makes it apply. Joseph was buried in Shechem (Josh. xxiv, 32). "There is a strange tradition that Joseph was buried at Pi-Sebek (Crocodilopolis) in the Fayûm and his body taken thence by the Jews at their departure. The people of Israel faithfully carried their great hero and fatherly friend through all their wanderings till in due season they arrived in Shechem." And under the vast echo of the blessings and curses from the hollow sides of Gerizim and Ebal lay the bones of Joseph in their Egyptian spicery, brought to be buried in the very field of his father's possession, and there in a hidden sepulcher perhaps Joseph still awaits in the flesh his further destiny. Professor Donaldson says:

> There is hardly any spot in Palestine which combines as this does the tradition of past times and the concurrent assent, as to its authenticity, of the varied sects, whether Samaritan, Jewish, Turkish, or Christian; and this is the more remarkable in a country where the struggles of religious strife are so prevalent and every supposed holy spot is so much the object of violent contention, whether to Greek or Latin.

And another authority says on the same point:

> When we consider the pious reverence with which Moses and the descendants of Joseph conveyed their precious relic from the land of bondage, we may conceive that, although the present erection may be on the spot of ultimate deposit, it is but reasonable to suppose they followed the custom of the Egyptians, with whose manner of interment they were so well acquainted. If so they must have made a considerable excavation in the ground, formed a sepulchral chamber, lining it with stone, and must therein have laid the embalmed body. Without making an excavation it is impossible to ascertain whether any such chamber still exists, or to discover any further particulars of this interesting spot.*

"The Moslems point out his (Joseph's) tomb at the base of Ebal in this vicinity, and this agrees well enough with Josh. xxiv, 32." † "A ride of five minutes over the plain directly north (from Jacob's well) brings us to Joseph's tomb, an open inclosure about twenty by thirty feet, containing beyond ques-

* Tomkins, *Life and Times of Joseph*, pp. 168, 170; Deane, *Joshua: His Life and Times*, p. 66.

† Thomson, *Land and the Book*, vol. ii, pp. 206, 209. So also Tristram in Whedon's *Commentary*, Conder's *Palestine*, p. 63; and Major Wilson in *Studies in the Times of Abraham*, pp. 74, 75.

tion the ashes of Jacob's beloved son." * The only opposing testimony to this that we have found is in Mûjîr-ed-din's *History of Jerusalem and Hebron*, where he says, "Joshua being come into Syria with the Israelites buried it near Nablûs (Shechem), or rather at Hebron, according to a version widely spread among the people; it is, in fact, at Hebron that his tomb is seen and is well known."

When in 1862, under a firman from the Porte and the lead of Sûraya Pasha, governor of Jerusalem, and guarded by a large body of troops, the Prince of Wales with his suite, entered the Machpelah, there were pointed out to them the tombs of Abraham, Sarah, Isaac, Rebecca, Jacob, Leah, and Joseph. After calling attention to the agreement of the Bible with the monuments of the Hebron mosque the learned Dean Stanley, who entered the hallowed shrine with the prince, says:

> The variation [of the monuments from the Bible record] which follows rests, as I am informed by Dr. Rosen, on the general tradition of the country . . . that the body of Joseph, after having been deposited first at Shechem, was subsequently transported to Hebron. But the peculiar situation of this alleged tomb agrees with the exceptional character of the tradition. It is in a domed chamber attached to the inclosure from the outside, and reached, therefore, by an aperture broken through the massive wall itself, and thus visible on the exterior of the southern side of the wall. It is less costly than the others, and it is remarkable that, although the name of his wife (according to the Mussulman version, "Zuleika") is inserted in the certificates given to pilgrims who have visited the mosque, no grave having that appellation is shown. . . .
>
> These are the only variations from the catalogue of tombs in the book of Genesis. In the fourth century the Bordeaux pilgrim saw only the six great patriarchal shrines. But from the seventh century downward one or more lesser tombs seem to have been shown. . . . The tomb of Joseph [at Hebron] is first distinctly mentioned by Sæwulf [A. D. 1102], who says that "the bones of Joseph were buried more humbly than the rest, as it were at the extremity of the castle." †

Tomkins thinks that "this attribution of Joseph's burial was originated by jealousy of the Samaritans who possessed the real sepulcher of Joseph." ‡ And a reference to the plan of the Hebron mosque and the position of the so-called tomb of

* De Hass, *Buried Cities Recovered*, pp. 173, 258.
† *History of the Jewish Church*, vol. i, third edition.
‡ *Life and Times of Joseph*, p. 171.

Joseph thereto attached reveals at once that not only was "jealousy of the Samaritans" a sufficient cause of the falsehood that originated the tradition, but also a sufficient cause for the erection of the bogus tomb of Joseph, at some time later than the visit of the Bordeaux pilgrim in A. D. 333. Dr. W. C. Prime also writes:

> I sent Abd-el-Atti into the mosque while I was with the sheik, and he returned and gave me a description; but he could not draw me a plan that I could understand. He told me that in the outer court was a tomb called that of Joseph, while within the inner mosque were the several tombs of the patriarchs. . . . Some have indeed supposed that Joseph was at last carried to his father's resting place, but we have no authority for believing that his bones were removed from Shechem.*

We might raise the question whether there is any authority for translating *παρά*, with the genitive, *παρὰ τῶν υἱῶν Ἐμμὼρ*, as an instrumental dative, "by the sons of Hamor." But we need not tarry here, for the fact most fatal to this translation is that Hamor's sons died before Jacob and the patriarchs whom they are supposed to have buried (Gen. xxxiv, 25, 26). There is no difficulty in accounting for the words *τοῦ Συχέμ*, "of Suchem." They were used to locate Emmor, not as to place of residence, but as to his family relation. Our English versions and the Septuagint (see Gen. xxxiii, 19) do this by saying that Emmor was the father of Shechem, the son being the more prominent person. Ephron is located by means of his tribal relation, the Hittite. The translation "in Shechem" does violence to the Greek, and is not in accord with the historic setting. The words "then residing" are supplied.

Again, "Stephen with elliptical brevity refers to six different chapters, summing up in one sentence which none of his hearers could misunderstand from their familiarity as to the details the double purchase [from Ephron the Hittite by Abraham, and from Hamor of Shechem by Jacob (Gen. xxiii, 16; xxxiii, 19)]; the double burial place [Machpelah's cave and the ground at Shechem]; and the double burial [Jacob in Machpelah's cave (Gen. l, 13), and Joseph in the Shechem ground of Jacob (verse 25; Exod. xiii, 19; Josh. xxiv, 32)]."† We would fain agree with this master workman, but we can-

* *Tent Life in the Holy Land*, pp. 252, 249.

† Fausset's *Bible Cyclopedia*, art. "Stephen," p. 64; comp. Wesley's *Notes*.

not. His first words suggest too much of studied design to suit the circumstances of Stephen. He leaves out of view the very important factor the eleven sons of Jacob referred to in the text as "our father," whom Stephen kept in full and near view. (See verses 9, 11, 12, 15.) It is plain that Stephen is not, by intention, speaking of Joseph's burial, for Joseph is not included in the antecedent phrase, "Jacob went down into Egypt, and died, he, and our fathers." In the preceding verse he says, "Then sent Joseph, and called his father Jacob to him, and all his kindred." The phrase "our fathers," not including Joseph, was spoken four times (verses 11, 12, 15, 19), and four times was Joseph's name used in contrast with "the patriarchs," "his brethren," "his kindred," and "our fathers." (See verses 9, 13, 14, 18–19.) With the phrase "our fathers" thoroughly interjected into the text, its meaning emphasized and made plain by repetition, how can we fail to understand that the carrying over and laying in the sepulcher refers, not to Joseph's bones, but to the bodies of Jacob and the eleven patriarchs? We cannot think that Stephen would wittingly assert as being true of twelve persons what was true of only one—burial in Shechem—nor assert of Joseph that which was true only of his father and brethren—burial in Hebron. Attention has been called to the historico-prophetic combinations in verses 7 and 43, where "a prophecy uttered by Moses is joined to a prophecy uttered by Abraham more than four hundred years" previous (Gen. xv, 16, and Exod. iii, 12), and where a saying of Amos, "going into captivity beyond Damascus," is joined to a saying of Jeremiah, "going into captivity in Babylon." These combinations are, to use a Western phrase, "straight truths." What Moses said is not attributed to Abraham, nor is what Jeremiah uttered attributed to Amos; but the prophecies of all are attributed, in accord with strictest truth, to their great originator—God. Verse 16 is of another species.

II. The Speech. What is the basis of all these attempts to explain this peculiar statement of St. Stephen? The answer is, because Stephen's speech has been understood as having been given to the Christian world, under direct inspiration, to supplement and corroborate Old Testament history. This idea

is false and foreign to the fact; there is no foundation for it. We look in vain for a statement of a message "to the churches," as in the Apocalypse, or to the effect that Stephen proposed doing for Old Testament history what Luke did for the life history of Jesus the Christ (Luke i, 1–4; Acts i, 1, 2). Nor was it his purpose to give "the generation" of the patriarchs, nor of that generation which was "baptized unto Moses," but primarily to answer the question of the high priest and to vindicate himself from the false charge set up against him (Acts vi, 13, 14; vii, 1). Stephen's speech is not a sermon. It was spoken, not in the synagogue, but before the council, and was delivered, not specifically to teach others, but for personal defense. Its fullness of teaching facts, "facts far deeper than the proof of his own innocence," is to be accounted for by the fullness of the man who uttered it (chap. vi, 8). We have no hint of a divine intention to add to the Old Testament history certain omitted facts. Stephen's speech, masterful in its delivery and array of facts, is no more than a rehearsal of the well-known events of Jewish history. "He began, with a wise discretion, from the call of Abraham, and traveled historically in his argument through all the great stages of their national existence, from Abraham to Joseph, from Joseph to Moses, from Moses to David and Solomon, and as he went on he selected and glanced at those points which made for his own cause." *

But was he not inspired? Inspired, yes! The Holy Spirit directed him in the selection of his facts (Luke xii, 11, 12), but the facts he himself had learned at home, in the synagogue, of his parents, of the rabbis, and out of the sacred books. Every Jewish boy learned them; Jesus, while a boy, learned them; every intelligent Jew was full of them. Note how many ancient facts and personages are mentioned in the short epistles of Peter. The speech was not prepared (Acts vi, 12–15; vii, 1, 2). "It seems to have been delivered on the spur of the moment." † It was never revised; the call to die came to him as suddenly as the demand for a vindicatory speech. Luke has given us Stephen's speech, not Stephen's speech revised and improved in

* Conybeare and Howson, *Life and Epistles of St. Paul*, vol. i, p. 70.
† Farrar, *Life of St. Paul.*

a new edition. Had Luke patched up verse 16 he might also have supplied the name "Abraham" in verse 8, as in our English versions, put saving clauses in verses 9 and 12 (except Benjamin), and another thus in verse 11, "and our fathers [except Joseph] found no sustenance." Noticing the abruptness between verses 50 and 51, he could have told us if it really was, as Canon Farrar thinks, "something in the aspect of his audience, some sudden conviction that to such invincible obstinacy his words were addressed in vain, which made him suddenly stop short in his review of history and hurl in their faces the gathered thunder of his scorn." But he gave us—royal gift—just Stephen's speech as it dropped from his lips, a priceless gem in martyrology bequeathed to us by the holy, early Christian Church and the Holy Spirit. We know not where to find such another compend of Jewish historical facts, and, when we look at what Meyer calls "a mistake made in the hurry of extemporaneous speaking," we accept the words he chose wherewith to express his thought. Mistake, yes! Slip of the tongue, yes! of the mind, yes! But a slip to be rectified the moment that calm attention was called to it, for who that thoughtfully reads doubts Stephen's fullest knowledge of all the facts? Could he have slacked speed, had it been necessary to do so before that audience, we have no doubt but that "Hebron" would have been substituted for "Shechem," and "Ephron the Hittite" for "Emmor" or "Shechem." Call it a temporary confusion of two incidents which became a permanent confusion because a hastily spoken speech was incorporated into the Gospel records without the speaker's knowledge or revision. It is a proof of its genuineness, a disproof of the redactor theory when applied to this portion of the New Testament. While telling of the death of Jacob and eleven of his sons and their burial at Hebron, the burial of Joseph, the greatest son, intrudes. In accord with the laws that govern thought it always will, it must; but according to the order observed in the Old Testament narrative it does not belong here, but with verse 45. How Stephen's Jewish instincts reveal themselves! For the moment the event of about two hundred years later (the burial of Joseph in Shechem) is conjoined to the Hebron burial of his father and brethren.

The mind, spurred to utmost speed, suggests Shechem-Hebron; the tongue takes the first word and hastens to utter the next thought presented by the mind, the Abrahamic purchase. The mind realizes that the tongue has not kept pace, and reverts to the Shechem error; the thinking of Shechem again suggests Emmor of Shechem, and Emmor of Shechem is spoken.* On! on! his hearers can right it; they know the facts. He is not recounting them for teaching purposes, but to prove to them how fully he knows and, knowing, accepts them. To have fully and intentionally interjected the burial of Joseph would have been a glaring anticipation, for the Old Testament does not introduce the burial of Joseph until "the possession" (verse 45, and Josh. xxiv, 32). Stephen followed the order of the narrative in the Old Testament (read verse 17 in connection with Gen. l, 24, 25, and Exod. i, 7, 8, as proof of this) and notice particularly that there is no hiatus.

Care must be taken here or we may lose sight of a very important factor of the speech, the looking forward to the fulfillment of a promise (verses 3, 5, 6, 7, 17). To the near posterity of the patriarchs there was given a dual object lesson of this Jacob and eleven of his sons lying buried in a land which is to become theirs, and Joseph in a coffin waiting to be transferred for burial into a land which is to become theirs. The first burial was a finished faith-task which they looked back upon; the second was a faith-task which they looked forward to. How the second tended to keep them in a living expectancy! The thought would come, "Though now enslaved, perhaps we ourselves shall be a part of that possession that shall carry him up to Canaan, and take possession of the promised inheritance." Delitzsch has well said:

> The patriarchal history ends in the deliverer and preserver of the house of Jacob being placed in his coffin. This "coffin in Egypt" is the coffin of all the spiritual joy of Israel in Egypt. The deep silence of history settled like a dark night upon the succeeding centuries. During these Israel has no redemptive, but only a secular, history, until at last the hour of deliverance strikes, and the dumb tongue of history again begins to speak.

* "In the speech of Stephen, by a singular variation, the tomb at Shechem is substituted for it [that is, the Machpelah at Hebron]."—Stanley, *History of the Jewish Church*, p. 429.

It may be asked why Stephen intended to speak of Ephron if he had no connection with the burial. To which we reply that it was because he had to do with the purchase. But why introduce the purchase? First, the mention of the Abrahamic purchase in verse 16 is strongly confirmatory of a previous statement, "And he gave him none inheritance in it, no, not so much as to set his foot on" (verse 5). Second, the purchase proves the vital faith of Abraham in the promises of God when he bought "a burying place" in a land wherein he was but "a stranger and a sojourner." Says Delitzsch:

> Abram entered it as a foreign country subject to other lords and masters, without losing heart or faith. He dwelt therein without having a foot-breadth which he could call his own; and even after his purchase of a sepulcher at Hebron (confounded with Jacob's subsequent purchase of a similar piece of ground at Shechem by St. Stephen under the pressure of his rapid recapitulation, Acts vii, 16) he still dwelt as a stranger and wanderer in the land promised to him for an eternal inheritance.*

Third, the desire to be buried in a purchased tomb in a land that was not theirs "shows the faith of the patriarchs, and their interest in the promised land, when to the eye of sense all seemed against the fulfillment of God's promise." How much that boughten grave meant to the Jews! What a strange providential history had been theirs since! Between the time of Ephron the Hittite and the time of Jesus the Messiah what wonders for his chosen people God had wrought!

* *Commentary on Hebrews*, vol. ii, p. 236, Clarke's Edinburgh edition.

Lelinton. D. Day.

## Art. VII.—RECENT PHASES OF THOUGHT IN APOLOGETICS.

Probably very few, if any, who will read this article have been converted from an attitude of disbelief in Christianity to an attitude of faith by the study of Christian evidences. To most of us Christian faith came in a very different way. It is associated with the tenderest and most sacred memories of childhood, memories of a father's counsels and a mother's prayers. But, however tender and sacred the memories with which Christian faith is associated in our minds, we cannot, as men of intellectual honesty, retain that faith unless we can find satisfactory reasons for it. The function of apologetics is not so much to furnish an apology for Christianity in the presence of its enemies as to furnish to ourselves an apology for our own belief in Christianity. As knowledge advances and habits of thought change from age to age it is evident that each generation must have its own apologetic. If Christianity is to be the faith of all ages its evidences must be capable of being so presented as to establish for each age a fair probability of its truth as viewed in the light of the knowledge which that age possesses and the ideas which dominate its thinking. Certain it is that the mode of presentation of Christian evidences in the eighteenth century, as illustrated by the classical works of Butler and Paley, is not altogether adapted to the thought of the closing decade of the nineteenth century. We propose to call attention to two phases in which the apologetic work of the last century requires to be modified in order to adapt it to the thought of our time.

I. The belief in evolution, now accepted by scientific men with substantial unanimity, requires a modification in the form of the argument from design. The function and the importance of the argument from design are recognized by all thinkers. The principle of causality forbids us to believe in an uncaused beginning. It compels us, therefore, to believe in the existence of something eternal and self-existent wherein lies the ground of all other existence. If there ever was a fool who said in his heart, "There is no God," meaning thereby that

there is no eternal and self-existent something, the ground of all other existence, it is safe to say that in the intellectual evolution of humanity that particular species of fool has become extinct. But the admission of an eternal and self-existent something leaves unanswered the question whether that something is unintelligent or intelligent, a blind law or a free and moral personality. The function, then, of the argument from design is to establish the probability that the eternal something is intelligent.

Everyone is familiar with Paley's classical illustration of the watch, whose mutual adjustment of parts bears testimony to the purpose for which it was made and to the intelligence involved in the making; and everyone has recognized the ingenuity with which it is argued that the conclusion is not invalidated, although we may never have seen a watch made and may have no idea how it was made, although the watch sometimes goes wrong or seldom goes exactly right, although there are some parts for which we can discover no use, and although it appears, on further examination, that the watch contains within itself a miniature watch factory and is capable of producing a progeny of watches. As the argument was worked out by Paley the stress was laid chiefly upon intricate and complex mutual adjustments. His illustrations from nature were taken chiefly from the complex structures of the animal body. Of all illustrations the one which seemed to put the argument with the greatest cogency was that of the eye as found in man and others of the higher vertebrates. The functional perfection of the eye depends upon the precise adjustment of the curvatures and refractive indices of a number of refractive media placed in front of the sensitive retina and guarded by a variety of protective apparatus. It can hardly be questioned that the force of the argument as presented by Paley is seriously impaired, when we consider that the eye, like all other animal structures, has come to be what it is by a process of evolution carried on mainly under the guidance of the principle of natural selection. If the eye has come to be what it is by the "survival of the fittest"—desirable variations having been selected out of an indefinite multitude of variations which have occurred, while undesirable variations have disap-

peared by the extinction of their possessors, the evolution of the organ having begun with a form so simple as to be merely a pigment fleck covering the termination of a nerve—it is certain that an argument based on the exquisite mutual adaptation of the parts of the eye does not have the same degree of cogency which it was supposed to have when the eye in its most perfect form was looked upon as an independent and original production. A homely illustration may perhaps make the point a little clearer. If we should find a vessel packed nearly or quite solidly with a variety of objects, in such wise that the small objects filled the chinks between the large ones and every salient angle of one object fitted exactly or approximately into a reentrant angle of another object or into a space between two or more adjacent objects, there might be fair ground for an inference that some one intended the vessel to be full. But, proceeding in the manner of the Paleyan natural theology, we should select for special consideration some object of exceedingly complicated form, and infer from the fact that its salient angles exactly corresponded with the reentrant angles in the adjacent objects, and *vice versâ*, that its complex form was specially designed for the particular space which it was to fill. It cannot be denied that the force of such an argument would be seriously impaired if it could be shown to be highly probable that the vessel had reached its present condition by a process of shaking, wherein the small objects had gradually rattled into the chinks between the large ones and the hard objects had impressed their form upon the soft ones. This homely illustration sets forth not unfairly the manner in which the Paleyan argument is affected by the doctrine of evolution, and particularly by the Darwinian theory of natural selection.

The question is thereby suggested whether the argument from design is invalidated or only modified in its form. We think that the latter alternative is the truth. Stress must be laid, not upon minute and special adaptation of particular structures, but upon the general aspect of law and formulable order pervading all nature. This thought is most happily expressed in a phrase used by the great mathematician Benjamin Peirce, "the intellectuality inwrought into the material

world." The argument from design, in the light of nineteenth century thought, may formulate itself somewhat in this wise: A book which we can read must have been written by an intelligence kindred with our own. The universe is a book that we can read; therefore the universe is the work of an intelligence kindred with our own. Nature has a meaning to us, and is formulable by us, because it is the expression of a mind of which our own minds are miniature counterparts.

It may be remarked incidentally that the Darwinian theory of natural selection furnishes a relief from one of the difficulties which troubled the natural theologians of former times. The apparent wastefulness of nature, in the production of countless myriads of living creatures destined to be destroyed in the embryonic or infantile stages of their existence, has always seemed something unaccountable, and something very difficult to reconcile with the conception of a wise and benevolent Creator. Natural selection shows the meaning and the purpose of this apparent waste. It shows that this overproduction has been the very means by which the more advanced forms of life have been developed from the crude simplicity of earlier forms. We do not mean to say that natural selection furnishes a complete theodicy. The unanswerable question may still be asked whether there might not have been some better way of reaching the development of the higher forms of life than through this process of wholesale slaughter; but it is at least something to have shown that the seeming waste is not a waste, but is an effectual means of achieving a lofty end.

II. The thought of the age requires a change in the general order and perspective of apologetics. This change is required by the change in the prevalent form of unbelief. In the last century the prevalent form of unbelief, at least in England, was deism; and the great defenders of Christian faith shaped their arguments with reference to the position of their antagonists. The whole argument, for instance, of Butler's *Analogy* is that the difficulties in the way of believing in the divine authorship of Christianity are not other in kind nor greater in degree than the difficulties in the way of believing in the divine authorship of nature. Accordingly, presuming that

his readers were ready to believe in a divine Author of nature, he called upon them to believe in a divine Author of Christianity. Very different is the prevalent phase of unbelief to-day. In the thought of this age deism is thoroughly discredited. No religious or philosophic system ever paid so poor interest on the investment of faith required for its acceptance as deism. If a man is able to stretch his faith so far beyond the reach of sensuous experience or of mathematical demonstration as to believe in a personal God, it seems absurdly foolish to forego the comfort and the inspiration which lie in the belief in a heavenly Father and to make his personal God the worthless *caput mortuum* of deism. The unbelief of to-day refuses either to predicate or to deny the personality of the ground of all existence, maintaining that that question transcends the reach of human faculty, and that the only philosophical attitude is the holding of opinion in abeyance. Agnosticism is the unbelief of to-day; and arguments addressed to the deist make no impression upon the agnostic.

But while, outside of the pale of Christianity, there is less disposition now than in the last century to concede or accept the existence of a personal God, there has been a wonderful change in the attitude of non-Christian thought toward the person of Jesus Christ. A profound reverence for the character of Jesus is almost as characteristic of the heretical thought as of the orthodox thought of our time. Compare the scurrilous blasphemy of Paine with the tender sentimentalism of Renan, and you will find a striking illustration of this change of feeling toward Jesus. The writer remembers once, when he was younger than he is to-day, quoting in a sermon the exquisitely beautiful sentences which form the conclusion of Renan's *Life of Jesus*, and he remembers how some venerable saints in the congregation shouted their rapture over that tender tribute to the memory of their Lord. In view of this twofold change in the character of prevalent non-Christian thought it is not strange that Christian apologists have come to ask themselves the question whether the evidence of Christianity is not stronger than the evidence of theism, and whether, in assuming theism as a basis, and appending Christianity thereto as a corollary, they have not failed to show the

real strength of the evidence of the truth which they have sought to defend.

But the change in the order and perspective of apologetics is not due alone to the change in the prevalent form of unbelief. It is due chiefly to a change in the general character of the thought of the age. Believers and disbelievers in Christianity float on the same stream of the world's thought, and feel the impulse of the same current. The thought of the eighteenth century was bound at all hazards to be systematic; the thought of the nineteenth century cares not whether it is systematic or not. Eighteenth century investigators were unwilling to march into the territory of the unknown, except in the most elaborate and punctilious military order. Nineteenth century investigators deploy as skirmishers, and are content if, by the most irregular scientific bushwhacking, they can bring in a few captive facts. Eighteenth century thought on every subject aimed to lay down first principles which were axiomatic or capable of somewhat easy proof and then to proceed to ulterior conclusions by a rigorous process of deduction. Nineteenth century thought is chiefly inductive. It conjures up an hypothesis, and tests it by its coincidence or lack of coincidence with facts. Only exceptionally are its hypotheses capable of verification, by some crucial experiment or observation which absolutely excludes all alternative opinions. In the vast majority of cases its hypotheses find a provisional verification in that the *tout ensemble* of phenomena appear to accord with the chosen hypothesis more fully than with any alternative one. It is a striking illustration of this change in intellectual habit that those sciences whose work is largely mathematical and deductive attained a condition of relative maturity much earlier than those sciences whose work is mainly observational and inductive. Newton's *Principia*, the epoch-making masterpiece of deductive science, belongs to the close of the seventeenth century. Darwin's *Origin of Species*, the epoch-making masterpiece of inductive science, belongs to the middle of the nineteenth century.

This change in the general habit of thought of the times changes naturally the order and perspective of apologetics. Eighteenth century apologetics had to be systematic and con-

secutive. It must make theism the fundamental proposition, and proceed to build the evidence of Christian revelation upon the foundation of theism. But the consecutive method, although perfectly adapted for subjects in which demonstration is possible, is essentially ill adapted for subjects in which the reasoning can be only probable. In geometry we can start with axioms which may be accepted as substantially certain, and Proposition 1 may be deductively inferred from axioms and definitions. In the demonstration of Proposition 2 we may use Proposition 1, as well as the axioms and definitions, and so on through the series. The same virtual certainty that marks the axioms at the beginning is carried forward with force essentially undiminished to the end. But this mode of procedure is not equally effective on subjects where demonstration is impossible. If we have two premises, the probability of whose truth may be expressed in each case by the fraction ¾, the resultant probability of the conclusion, on the assumption that these premises include all the evidence for the truth of the conclusion, has a value of only $\frac{9}{16}$. If we proceed to use that conclusion as a premise for further consecutive reasoning it is evident that the force of the probability is weakened at every step until the argument comes to be of utterly insignificant value.

But the traditional presentation of Christian evidences was not merely subject to the weakness that is inherent in a consecutive presentation of evidence on a subject which does not admit of demonstration. The argument came to be burdened with a gratuitous accumulation of inconsistencies. The outline of procedure in apologetics has, in fact, often been substantially as follows: Proposition 1. There is a God, because the religious intuitions of humanity affirm that there is a God. Proposition 2. There is need of revelation, because the religious intuitions of humanity are so conflicting and uncertain that they are good for nothing. Proposition 3. Christianity is a revelation from God, because the religious intuitions of humanity approve it. If the reader who has reached that stage in the treatise has any lingering faith in either God or man it may be matter of thanksgiving.

From a consecutive we must be led to a cumulative presen-

tation of the evidence. Our apologetic must conform, not to the consecutive and deductive model of eighteenth century thought, but to the hypothetical and inductive model of nineteenth century thought. The verification of belief must be sought, not in a single invincible line of argument, but in the conformity of the belief to an assemblage of multitudinous phenomena, in the convergence of lines of evidence drawn from different and apparently disconnected classes of facts. It was remarked long ago by Lord Bacon that the confirmation of scientific theories depends upon the mutual coherence and adaptation of their parts, whereby they sustain each other like the parts of an arch or dome.* No finer example of this dome of hypothesis is afforded in the history of human thought than in the case of that theory of evolution whose discovery and verification has been the great intellectual achievement of the nineteenth century. Do we believe in evolution because organs appropriated to different uses maintain a homology of structure? or because the bodies of animals and plants are full of rudimentary organs? or because the successive stages of development of the embryo are in large degree approximate recapitulations of the series of earlier and lower species? or because the geological record shows in successive ages a gradual expansion of organic types, a progressive ascent to forms of higher grade, and a gradual approximation to the fauna and flora of to-day? or because successive faunas and floras in the same region reveal a similarity which suggests community of origin? or because the boundary lines of all groups recognized in zoological and botanical classification grow more indefinite with increasing knowledge? No. Not one of these classes of facts would be sufficient to establish a reasonable probability for the doctrine of evolution. The probability of the doctrine lies precisely in that all these different and independent lines of argument converge to one conclusion, in that the idea of evolution gives an intelligible and unitary significance to all these classes of facts which are otherwise disconnected and meaningless. In like cumulative form must be exhibited the convergence of evidence toward

**Theoriarum vires, arcta et quasi se mutuo sustinente partium adaptatione, qua quasi in orbem cohærent, firmantur.*

the truth of Christianity. Nature, with its myriad adaptations and its all-pervading order and law, its omnipresent aspect of intellectuality; man, with his inextinguishable sense of responsibility and his irrepressible religious aspirations; the historic Jesus, with his stainless life and his unparalleled teaching; Christianity, with its doctrines so sublime, so comforting, and so ennobling; Christendom, with its vast philanthropies and its new type of civilization—these constitute an *ensemble* of facts which must be rationally accounted for. The idea of a heavenly Father revealed in Christ Jesus gives to them all an intelligible and unitary significance.

The real evidence, then, for Christianity is not found in any one line of argument, but in the convergence of all lines. The dome rests, not on one pillar, but on many pillars. But, although the dome must be supported on every side, and its strength is dependent upon the many-sidedness of its support, it is not necessary that all the pillars should be equally strong or should sustain equal proportions of the weight of the structure. And, while the strength of Christian evidence consists in the convergence of various lines of evidence, it does not necessarily follow that those various lines of evidence are equally important. Nor will the comparative importance of different lines of evidence be the same in different ages. Of the various convergent lines of evidence we believe there are two which are especially impressive to the thought of the present age. One of these is found in the effects of Christianity. And here we come to formulate the unconscious logic of our childhood's faith in Christianity. The noble lives and characters of those who in our childhood were nearest and dearest to us were a proof of the truth of that religion which expressed itself in life and character. It is in this view an inspiring thought that the duty of the Church is not merely to expound, but to make, the evidence of Christianity. The world beholds the daily miracle of souls dead in sin rising into the life of goodness, and, as in the ancient days, the multitudes glorify God, who hath given such power unto men.*

But of all evidences of Christianity to modern thought the

* Matt. ix, 8.

personality of Christ is the most impressive. The most eminent characteristic of modern religious thought is that it is Christocentric. Too often has Christianity been thought of and spoken of as the religion of the Bible. It is not the religion of the Bible; it is the religion of Christ. The scoffers of Antioch builded better than they knew. They gave to the disciples a name so characteristic that the very life of the Church depends upon its fidelity to the connotation of that name. A Christian Church was living and growing, multiplying in numbers, advancing in thought and in the development of Christian institutions, for two thirds of a century before the last book of the New Testament was written, and we know not how much longer before the idea of a New Testament canon was developed. In the Christocentric attitude of modern Christian thought we can regard with peaceful complacency the critical questions which are so full of terror for a bibliolatrous faith. It matters not whether the gospels are inerrant, if only they give us a substantially true picture of the life and character of Jesus. If the Pentateuchal legislation is an accretion of codes belonging to different ages and more or less inconsistent with each other, and if prophetic predictions have again and again failed of fulfillment, it is yet enough for us that the law and the prophets were a preparation for Christ and found in him their fulfillment. Christ himself is not merely the inspiration of Christian life and the center of Christian dogma, but the foundation of Christian apologetics. "Ye believe in God, believe also in me," said the Master to his perplexed, doubting, sorrowing disciples, while he yet waited for the glorification which could come only through the cross and the sepulcher. Enthroned by the reverent love of humanity, inspiring the world's highest thought and noblest life, Christ might say to the doubters of our age, "Ye believe in me, believe also in God."

Wm. North Rice.

## ART. VIII.—DOES GOD SUFFER?

YES, he does. This is our answer to the question. To sustain it we give the following reasons, which we think rise to the dignity of an argument:

I. The philosophical reason. Nature is varied enough to suggest that its Maker has infinite resources. Some flowers are beautiful; some, fragrant; some, both. Birds have different shapes, hues, and powers. Beasts and men differ in their places and capabilities. Through the whole realm of being there is diversity. No part bears the impress of all. The careful observer, however, will find one capacity common to all forms of life. The gradation of this capacity marks the grade in the scale of being—in some places large, in others small. But as a principle it is the common basis of life. It is the capacity to suffer.

Who shall say there is no form of pain to the seed that, breaking the crusted earth, must burst its own skin before its first leaf can be developed? Who can watch the bird emerge from its shell, the crab shed its cast, or any other form of bursting life, without the conviction that "the whole creation groaneth and travaileth in pain together?" As far as observation goes the capacity for pain is universal. The biblical statement would include vegetable, as well as animal, life.

We hold it to be true that the Divine cannot impart what he does not possess; also, that what he possesses is held as attribute of his nature. He has no beauty but of essence, no wisdom but of mind, no will but of being. That he possesses beauty few will doubt. Jesus saw more beauty in the lily than he had seen before. He saw no more than the lily possessed. Since he read its message—a message beautiful as its form and fragrant as its perfume—it has not been more beautiful, but its native beauty has been seen more clearly. The song of the mocking bird is sweeter in itself than the screeching of an owl. Not all God's creation is grounded in the realm of utility. "In a great house there are . . . vessels . . . to honor, and some to dishonor." Christ's appreciation of the beautiful—shown in a love for the solitude of the mountain,

the stormy lake, the flowers of the field, the sparrow on the housetop, and the children clustering around him in his toil—all proclaim that God sees beauty where beauty is. Yea, they show that God is beautiful. Is it because a sight of the Divine fills with fear or with reverence that the angels cry, "Holy, holy, holy?" Are we to ascribe glory to God because he does not possess it, or because it is his? Indeed, the eternal love of equity, native to the Divine, must be surpassingly beautiful to the spirit taking cognizance of it. No wonder Faber, breaking into song, sings,

> How beautiful, how beautiful,
> The sight of Thee must be!

There were no beauty in nature unless beauty were native to God. Man would have been without will unless the divine Being had possessed will. He could not give what he did not have. We do not measure the will of God by that of man. The gift can never be the measure of the giver. God has freedom, for that he has imparted. Man is free to do right or wrong. Does some one suggest that this makes God free to sin? We are not afraid of the implication, for we believe it to be true, though we have no fear of his sinning. God is as free as man. God is free to anything. He is as infinitely free as he is infinitely good. The stability of the Divine is grounded in his purity, and not in any circumscribing of his liberty. We prefer to believe that God is good because he wants to be, rather than to believe he is good because he has to be.

Why is not beauty universal? Why not wisdom? or, even freedom? Why is suffering a universal possibility? Does some one say because of sin? We doubt it. It was sorrow, and not pain, that came as a result of the fall. Pain and death were before sin. The very soil of the garden was a result of death in vegetation. The tempter was right in that they should become as God. They came to know sorrow. We believe the capacity to suffer is universal, because it is the profoundest trait in the divine nature. If some grant the ability, but deny the experience, we say no part of the divine nature can be inactive; we are not willing to charge God with the most selfish trait known to an intelligent mind, namely, to refuse activity to one's nature because its working would

hurt. As well might we expect a mother to cease loving a child because he will grieve and wound her. God does not give to nature a burden that he will not bear. He is a father, and not a Pharisee. All nature proclaims that God suffers.

II. The analogical reason. It is more than suggestive that ascent in the scale of being means added capacity to suffer. Not always added strength, beauty, or enjoyment follows higher life, but always added ability to suffer. The flower cannot suffer like the bird or beast, nor can the latter suffer like man. Yet nature knows sorrow as well as pain. The bird will fret at the loss of its young. The cat will mourn a kitten gone. Stories are numerous of dog and horse that have died of grief at the loss of master and friend. Over the wayward a parent will mourn for years. Beside the open grave one stands with breaking heart. Somewhere in the ascent pain passes to grief, and from the muscles to the mind. We have seen suffering that, while not of the body, has broken the body by its weight. Beneath a heavy heart the muscles weaken, the nervous forces waste, and the snows of winter fall in June. The grave is opened at the meridian of life. Men say, "He died of a broken heart," which means, of suffering. Why should we be afraid to apply a universal principle? Ascent in life means added capacity to suffer, and argues the suffering of God.

This reasoning, when applied on moral lines, is called the "Christian conscience." Why have nations practiced most revolting customs for centuries without revolution of public opinion? China has left her innocents in the streets. Only Christian nations forbid cruelty to beasts. It is not a true answer to say the latter are more humane. The truth is, they are more divine. Altruism is no part of heathenism. Impelled by the altruistic spirit of Christianity, the missionary has raised his voice, the Church has felt, nations have heard, and governments have been compelled to listen. Customs of heathenism, hoary with age, have been prohibited, not by the nation enslaved, but by the nation feeling for them. The indignation felt by Christ in the temple has flamed in the Christian conscience, filling every part of the Church militant with feelings of sorrow. The world may know facts. Only

Christians feel them. The life of the heart is not comprehended by the head. Not even the Divine takes cognizance of human sorrow, save through his sensibilities.

This is equally true in the life of nominally Christian nations. There is no reformation in the State but is born of the Christian conscience. The revolt against slavery is in evidence. The declaration on temperance which now gleams in the heavens like the morning star, a prophecy of day—that "it can never be legalized without sin"—is from the conscience of the Church. The only philosophical answer for this fact is that the conscience of the Church feels, the State sees. The conscience of the State is not moral. The feelings of the Church on this question are not of pleasure, but of pain. One represents the Divine in it; the other, the Divine about it. If an awakened Christian conscience knows sorrow it argues the grief of Him who awakens it. What causes the "Bridegroom" no pain can never give his "bride" grief. The sorrow of the Church means the grief of God. In still a narrower sense the analogical reason may be applied. The life of the Church has expressed itself in revivals. A revival never visits a community save through the sorrow of some heart. It may start, like a spring, in the tears of a mother for her child, and by addition become a river of deep feeling that sweeps a community. A divine law, written in the history of the Church, is no salvation for any without the suffering of some other. One of two things is true; either the activity or the indifference of the Church expresses the life of her Lord. Can it be that the strong crying and tears for the prosperity of Zion is backsliding? And is the complacency we have dubbed indifference the ideal religious state? If God does not feel, indifference is most like him—it never feels.

Personally, we look on those times when we were sorrowfully interested in the salvation of men as being the times in our religious life when we were nearest our Lord. When with a great longing and earnest entreaty we besought men to be reconciled we supposed we were nearer our Master than when with cold indifference we saw "the wicked come and go from the place of the holy." Indifference cannot be sinful unless God suffers. The divine in heaven and the divine in human

hearts are one. Place never changes the Deity. God on his throne and God in Christian impulse are one in nature and design. Christians cannot suffer because others sin unless God suffers for the same reason. Christian experience proclaims the suffering of God.

III. The reason from revelation. No array of scriptural texts is needed here. This is as much an inference, perhaps, as a direct statement. Some things are true that God has never orally said. It is well to note, however, that the first expression ascribed to God is one of pleasure; the second is of grief. The finished creation is pronounced "very good." The proclamation describes not only the creation, but also the feelings of the Creator. Anon it is said that the wickedness of man was great, and that it grieved God "at his heart." Forty years Israel grieved him in the desert. Grief without sorrow is not possible. He who has sorrow suffers. Will any suppose that the lives of Pharaoh and Moses, Paul and Nero, produced the same feelings in the divine nature? Will any hold they produced none? How can it be said Enoch "pleased God" and Israel "grieved" him, unless there be opposite feelings to describe? Does some one say "figures of speech?" Granted. But a figure of speech is filled to the brim with truth, when God uses it, plus an unknown quantity of the same truth, which the figure will not contain. Parables teach truth in kind, not degree. The figure falls short of the truth in measure, but never exaggerates it. How can one follow the Master in his humiliation, see him weep over the sinful city, watch his agony in the garden, hear his cry on the cross, remembering he is the brightness of his Father's glory and the image of his person—not in form but disposition—and that with him the Father is ever well pleased, and yet doubt that God suffers? Immanuel is the man of sorrows and the one acquainted with grief. If God does not suffer Jesus is not his representative. He is the "Son of man," but not the "Son of God." The one who doubts that God suffers must wait for some Christ who will know no sorrow, will not be grieved with the hardness of men's hearts, or hurt by their rejection—one who will not weep over the city he could not save because they would not. We believe Christ to be the highest possible reve-

lation to man. Yet the most pathetic picture drawn by pen, the most sorrowful life drawn by men, is the life of the God-man. The most beautiful picture of God we have is a picture of the most loving, most suffering, divine-human Being the world will ever see. A Christ proclaims that God suffers.

From a loving mother, a thoughtful father, and an elegant home a youth departed. Going into sin, he tarnished his name and blighted his prospects. The home was just as lovely, but the boy was gone. A little girl stealing into her father's room caught him in tears. Climbing into his lap, putting her arms around his neck, she said, "I know why you cry. 'Cause John's away. Papa, I's sorry for you, but I's mad at John. Naughty John!" The home in which we live is the most beautiful on earth. Kindness unmeasured is the law in our Father's house. Yet from it there have gone so many of our Father's children that all the paths of vice are crowded by them. When sometimes we come near enough to get a glimpse of his face it is a face of sorrow that we see. Down it there course the tears of grief. The Father hath sorrow. We know why Jesus suffered so much. He is the elder brother, and knows the Father best. Our fellowship with the Son and with the Father is often the fellowship of his suffering. Our converse with God is not always joyous, though we joy in it. We are coming to blame John and feel for the Father, to censure the prodigal and pity the parent. We have pitied the sinner and censured the Father long enough. It is time our sympathies were touched for Him who rejoices, as none other can rejoice, when John comes home. In our best moments we are sorry for God. And when he wipes all tears from our eyes it will not be by taking away the disposition to feel and molding us in marble, but by removing all cause for grief. No tears in heaven will be a result and not a cause. Philosophy, analogy, and revelation unitedly proclaim that the greatest sufferer in the universe is the Father of us all. God suffers.

## Art. IX.—MODERN GERMAN LITERATURE AND ITS TENDENCIES.

From an article by Professor Kuhns in the *Review* for November–December, 1897, we quote the following: "Ancient literature was thoroughly objective; it flourished chiefly in the epic and drama. . . . To-day a great change has taken place; drama and epic are out of date. All literature is subjective, and this subjectivity finds its expression in lyrical poetry and the novel." Let the reader compare with these words a part of a paragraph from the fourth page of Dr. Wolff's *History of the German Literature of To-day:* "The drama occupies by far the most important place in our literary interest; the lyric, and particularly the epic, have taken subordinate positions. . . . The epic is practically dead. . . . The lyric, which in the earliest period of the various peoples was so well represented, is to-day on the decline. The drama alone . . . has unexhausted possibilities." The two sets of generalizations are hard to reconcile. That the latter approaches the more nearly the truth the following article will, so far as German literature is concerned, prove. It is our purpose to show briefly the trend of the German lyric, novel, and drama from the Second Classic Period to the Franco-Prussian War, to give a short account of the chief writers of the new German empire, and to conclude with a word on the tendencies of the German literature of to-day.

Germany has produced two really great lyric poets, Walther and Goethe, the former of the thirteenth and the latter of the eighteenth century. In Goethe we find "the plastic, dramatic, and musical character of the primitive *folkslied* restored," and, besides, "the roots of a further development of the German lyric. Born of German life and spirit, his poems receive because of richness of form and fullness of action a classic stamp." On the other hand, the lyric of Schiller is largely didactic. "Nowhere else," we are told, "is the greatness of Germany's intellectual life so copiously revealed." The Earlier Romantic School, criticism tells us, followed Schiller, and the Later Romantic School, Goethe.

The poetry of Heine represents the highest development attained by the German lyric since the days of Goethe. Uhland, called "the classic of romanticism," "was more sincere in sentiment and more versatile in subject-matter, but was excelled by his contemporary in plastic power and melody. Körner and Arndt were the great lyric poets of the War of Liberation. If Körner's poems, which are brimful of patriotism, "represent the more brilliantly the war," Arndt's are "a truer expression of the folk character." Rückert and Platen complete the list of great lyric poets before the second half of our century. "Rückert wrote the most melodious verse to be found within the compass of German poetry," and Platen, "whose fame rests on the beauty of his versification," has been called the German Pindar.

In the third quarter of our century the most productive period of three great lyric poets falls. These are Geibel, Freiligrath, and Scheffel. Geibel, who was undoubtedly "the most lauded lyric poet of his day," and who may be considered one of the greatest literary artists Germany has produced, excels particularly "in perfection of form." Freiligrath, the German Whittier, the friend of England and America, and the translator of many English and American poems, and among others "Hiawatha," was "preeminently a poet of nature." "With glowing phantasy he reproduces her richness of color." Scheffel was the students' poet. Of all the poets who have contributed to the celebrated song book used by the German universities none has written so many or so popular student songs.

We have reached the Franco-Prussian War and the last period of German literature. A great war inspires poets and produces immortal poems. The War of Liberation had Körner and Arndt, whose patriotic songs will be sung as long as patriotism endures. The German nation hoped and expected that their struggle of 1870–71 would produce a Walther or a Goethe. Strange to say, however, the great lyric poets of the past quarter of a century are strikingly conspicuous by their absence. Of Germany's living lyric poets we think criticism awards the palm to Greif, Baumbach, and Liliencron. Greif understands well how to translate into poetic form "all

the feelings that move the human heart." Baumbach's poems have many of the characteristics possessed by those of Scheffel. Their favorite themes are, "wine, love, and delight in roving," and they excel in "humor, grace, and naturalness." He, too, has written hosts of student songs. During the past decade Liliencron has come into so great favor that he may be considered Germany's most popular lyric poet. One of the chief factors in German end-of-the-century life is the German army, and Liliencron, a retired captain, is the singer of the German army. The three lyric poets of to-day have great merit; however, they fall so far below the lyric poets of the Second Classic Period of the first half of our century, and even of the generation preceding the Franco-Prussian War, that they receive no great amount of consideration.

One of the important questions of modern criticism is, Why the decline in the lyric? A well-known authority says that of the various causes the two which have worked most potently are steam and electricity, with all the myriads of inventions based upon them. They have forced the lyric "from the magic realms of moonlit splendor into the glaring light of modern life," and deprived it of the most beautiful *motifs* which characterize the poetic gems of earlier days.

Goethe was Germany's first preeminently great writer of the novel. His *Werther*, *Elective Affinities*, and *Wilhelm Meister's Apprenticeship* have exerted a powerful influence on the Teutonic world. Again, criticism gives to Goethe the credit of having brought to a more perfect form the novelette, which has become so popular in the nineteenth century, and which bids fair to become the dominant literary form of futurity. Romanticism followed classicism. Francke tells us that the spirit of romanticism is best represented in three novels by three leading romanticists: Tieck's *William Lovell*, Schlegel's *Lucinde*, and Novalis's *Heinrich von Ofterdingen*. Tieck, the greatest of the trio, is one of the chief figures of German literature. He was dramatist, dramaturgist, translator, and novelist. Both his novels and his novelettes belong to the best fiction of his time.

Of the novelists whose greatest literary activity falls in the third quarter of our century the most prominent are Reuter,

Auerbach, Keller, and Freitag. Reuter is Germany's favorite dialect poet. Although his works are written in Platt Deutsch, which is the language spoken by the peasantry of North Germany, they are popular in every part of the empire. The sage of Mecklenburg is one of the few European poets in whose honor the New World has erected a statue. Auerbach came into prominence through his *Black Forest Village Stories*, which we are told give an admirably true picture of this historic part of southern Germany, and which have besides been translated into many foreign languages. This work, says Kluge, "marked a new epoch in the field of literature." Perhaps the greatest novelist that Switzerland has produced is Keller, whom Koch calls one of Germany's first writers of fiction. Keller's most popular novels are considered his first and his last, *Green Henry*, and *Martin Salander*. The first, in its revised edition, created such a sensation that it must be reckoned one of the literary events of recent German literature. Germany's Thackeray and her "ideal novelist of the cultured and moneyed middle class of society," is Freitag, whose greatest novels are *Debit and Credit*, which gave the author an international reputation, and *The Ancestors*, a series of historical novels that have been termed "a German national epic in the form of fiction." Freitag was also a dramatist of distinction. His *Journalists*, which one authority calls the greatest German comedy of the century, certainly ranks second only to Lessing's *Minna von Barnhelm*.

Germany's leading living novelists are Spielhagen, Fontane, Heyse, and Ebers.* "In the year 1870," says Litzmann, "Freitag and Spielhagen were the greatest and most extensively read novelists of Germany." Freitag died a very old man several years ago. Although Spielhagen gained his reputation before the Franco-Prussian War, most of his literary work has been done since that time. His first great novel was *Problematic Natures*. Spielhagen is a voluminous writer, and in all of his works of fiction, which discuss the many questions of the day, criticism sees a perfectly reflected image of the present generation. In his novel entitled *From Night to Light*, which is considered one of the best German works of

* Ebers has died since the writing of this article.

its character, we find "the idealism of the older school combined with the realistic tendencies of our time." Fontane may be considered one of the greatest realistic novelists Germany has produced. Born of a French refugee family, he has spent most of his life in the city of Berlin. He is a very versatile writer. His best works, however, are his novels, which until the beginning of last decade got their material from the past. Sixteen years ago, when already an old man, he began to make modern Berlin the scene and modern Berliners the characters of his works of fiction, and the novels he has given us during this time may be considered, in the estimate of the writer, his cleverest productions. Germany has, perhaps, never had a novelist who was so noticeably productive in his old age. Heyse, son of the celebrated philologist, was born in Berlin, but lives in Munich, whither he was called by King Max. He has achieved distinction in several fields of literature. His chief strength, however, lies in the novelette. "A favorite of the fair sex," "a representative of elegant correctness," and the possessor of "a never-failing good taste," Heyse is Germany's "undisputed master" in the short story. His novelettes, which consist of thirteen volumes, possess "truly artistic perfection." Like many of his contemporaries, he prefers to lay the scenes of his novelettes in the land which Germany loves most of all foreign lands—Italy. Heyse is said to be deeper than Tieck, and as a story-teller he has been compared with the almost inimitable Wieland. His two principal novels are *The Children of the World* and *In Paradise*. Ebers is the most international of Germany's living novelists. Until the state of his health compelled him to resign he was a Leipsic professor. His lifework has been very productive in two fields, Egyptology and fiction. A quarter of a century ago he found in the ruins of Thebes a papyrus which dates from the sixteenth century B. C. Of the many scholarly works Ebers has published the one on this papyrus, called *Papyrus Ebers*, is the most important. The scene of most of his novels is laid in the land of the pyramids. His best novel is considered *An Egyptian Daughter of a King*, although several others have no doubt been equally popular. It is difficult to tell which is Ebers's vocation and which his

avocation. His *debut* in the university and the literary world occurred in successive years.

Germany has produced few really great dramatists. Lessing, philosopher, theologian, philologist, dramaturgist, and dramatist, is called the reformer of German literature. Although he worked assiduously in many fields of intellectual endeavor he achieved distinction in every one. It was this many-sided man who wrote the first genuinely German comedy, which critics call "The best German comedy," and who has been termed by Brander Matthews the world's greatest dramaturgist of the eighteenth century. Lessing led the way, and Goethe followed. Goethe has been dead long enough to give criticism a sufficiently great perspective to enable it to fix his place among literary artists. "The prophet of generations unborn" is the greatest poet and his "Faust" the greatest drama the world has produced. Schiller, some years younger than Goethe, died twenty-seven years earlier. He is Germany's most popular dramatist, the dramas of his great contemporary being too psychological ever to gain great favor. Schiller was wonderfully "skilled in the craft of the theater" and exceptionally "cunning in stage effect." The world can boast few dramatists whose works of art contain in such a high degree all the elements that enter into a great and successful drama.

From the Second Classic Period to the Franco-Prussian War Germany produced three great dramatists—Kleist, Grillparzer, and Hebbel. Kleist, "the greatest dramatist of the Romantic School," devoted only the last six years of his short life to literary work. He committed suicide when only thirty-four. Several of his dramas, particularly "The Broken Pitcher," "perhaps the best German comedy in verses," and "The Prince of Homburg," "the most brilliant poetization of the Prussian spirit," have gained a permanent place in the repertoire of Germany's royal theaters. Grillparzer, "the greatest dramatist Austria has produced," and undoubtedly the dramatist of the century, if we except the two classics, Goethe and Schiller, began his literary career as a member of the Romantic School. However, with his second drama, "Sappho," of which Koch says, it is "the only German poetic

production whose diction and style almost reach Goethe's 'Iphegenie,'" the Austrian began to seek his inspiration in the antique world, and created dramas which may be placed among the few masterpieces German literature possesses. Hebbel raised himself from the humble position of a peasant boy to the proud distinction of being one of the greatest dramatists of Germany. The two principal sources of Hebbel's powerful dramas are the Bible and the German folksaga. His best work is the celebrated trilogy, "The Niebelungen," which gained the one-thousand-thaler prize offered by the King of Prussia.

To-day Germany boasts of a trio of great dramatists—Wildenbruch, Sudermann, and Hauptmann. Wildenbruch began writing in the seventies, and was called Germany's greatest living dramatist in the eighties. As soon as the celebrated Meiningers, whose tours mark an epoch in theatrical life, recognized in Wildenbruch a poetic genius of a high order, he immediately sprang into great popularity. Wildenbruch has been named the poet of the German youth. He received this name because of the charm of his diction and style, the patriotic character of his themes, and the magic of his personality. The dramatist whom Germany in 1896 selected to write a production to be given on the occasion of the dedication of the magnificent monument in honor of Emperor William the Great was Wildenbruch. Of all German dramatists Wildenbruch may be ranked second only to Schiller in the art of using most effectively the principal dramatic elements of a great theme. Sudermann and Hauptmann belong really to this decade. Both began their literary careers in the eighties, but the national recognition of each may be considered the first year of the nineties. Sudermann is a realist most of whose dramatic characters come from the upper classes. Like Ibsen, he seems to see only the flaws that exist in society, and deems it his duty to give society a picture of its real self.

Some of our critics question whether dramatic works that show the world its depravity really do any good. Rev. Robert Krebs, whose little book on Ibsen, Sudermann, and Hauptmann is one of the most careful and conscientious estimates

of the past decade's greatest realists, says: "A dramatic presentation of depravity, though it be photographically true, neither betters nor ennobles men." A realistic drama, we are further told, should teach a great truth. Only when we leave the theater, after having seen a realistic drama, feeling that we have been truly benefited, can we consider such a literary production a genuine work of art. We have nothing to say against realism. The first chapter of Romans, to which we are referred, is as realistic as any drama ever written. What we criticise is the realism that teaches nothing. Hauptmann, in nearly all of his dramas, is thoroughly realistic, in two or three much more so than Ibsen. It is possible, however, that Hauptmann has abandoned the school of realism, as a member of which he was *facile princeps* among the Germans. In "The Sunken Bell," his last drama, we are introduced into a world of ideality. The drama represents a striving to realize the highest aspirations. The life of the hero was a struggle; he tried to attain the unattainable and failed. His life, however, was far from a failure. Like many a striving mortal, he never reached the promised land of his aspirations, but death found him among the heights.

Germany's three greatest living writers are the three dramatists we have just briefly discussed, and the three greatest books of the decade are the three dramas, "Henry," "Home," and "The Sunken Bell," the first by Wildenbruch, the second by Sudermann, and the third by Hauptmann. The marvelous success of "Henry" can be imagined when it is mentioned that it received the celebrated Schiller prize, and that it was enthusiastically applauded by the emperor and empress of Germany on the occasion of its first presentation. Sudermann's "Home" is called by Litzmann, the well-known professor of Bonn, the masterpiece of a dramatist whom Robertson calls the most cosmopolitan of Germany's living writers. The real sensation of the decade, however, is "The Sunken Bell." "This production of genius," says Zobelitz, the critic, "was perhaps more enthusiastically received than any other work of our time." We have seen that the lyric is somewhat on the decline. The future of German literature seems then to be a matter of the novel and the drama. Broadly speaking, these two represent

one field of literature. The subject of both is man. The only important difference is the drama is written to be recited and the novel is written to be read.

Finally, we ask the question, What are the tendencies of end-of-the-century German literature? First, let us say a word on end-of-the-century German life. The three factors that are making themselves most felt in end-of-the-century German life are the university, the army and navy, and the proletariat. The German university has always played a great rôle. To-day the most impressive of the four faculties is the philosophic, which does more work than the other three combined, and the particular work of the philosophic faculty that excites most attention concerns science and life.

The past three decades have made Germany the greatest military nation on the globe. How much a standing army of nearly six hundred thousand men means in German life only a residence of some time among the Germans can show. Germany has reached the stage of her development when she feels that to progress farther she must have colonies. The important question is, Will Emperor William be gratified by a realization of his ideals in his territorial aggrandizement? He has a strong army, and hopes to have a strong navy. Whatever the end, one thing seems certain, and that is, the twentieth century will see the map of Europe as well as that of the world greatly changed. The most potent factor of German life is socialism, a movement of the German proletariat. This is the opposite of monarchism. We can do no better in this connection than to give the thought of a paragraph from Professor Francke's admirable book, *Social Forces in German Literature:* To-day we find two great classes in German life—the one represented by Bismarck, the other by Bebel; the one a wonderfully organized ruling minority, the other an equally well-organized ruled majority; the one having a glorious past, the other anticipating a glorious future; the one believing in the sacredness of hereditary sovereignty, the other believing in the justice of individual liberty; the one devoid of larger sympathies, the other inspired with the vague ideal of a broader and fuller humanity, monarchism and socialism. That the twentieth century will

witness a conflict between these two classes the signs of the times seem to indicate. Which will conquer the future alone can tell.

The foregoing enables us to answer our question. The tendencies of end-of-the-century German literature indicate that the literature of future Germany will deal preeminently with the German university, the German army and navy, and the German proletariat. To these three may be added the question of the German woman. That the literature of future Germany will therefore be more genuinely German than in the past present conditions show. The youngest school of fiction, which we have given no attention because it has produced only mediocre novelists, came into existence under the guidance of Zola, and the youngest dramatic school came into existence under the guidance of Ibsen. The former, it is to be hoped, will abandon its master. The two great members of the latter have already forsaken the standard of the celebrated Norwegian. Sudermann is to-day German to the core, and Hauptmann, principally because of his incomparable drama, "The Sunken Bell," is called "the greatest figure in German literature—perhaps in all literature—to-day."

E. J. Antrim

# EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

A DEVOUT and orthodox theologian, known and honored in all lands and Churches, said: "If it had not been for the prologue to St. John's Gospel I should have been an atheist." This does not persuade us that there is no proof of a divine Being outside of the gospels, but it impressively emphasizes the value of the Gospel by John, of which some thieving critics have vainly tried to deprive us.

THAT John Fiske is a careful and critica. historian will not be denied. That he has no sympathy with wanton and hypercritical skepticism toward long-accepted records is quite distinctly seen in his defense of the old tradition concerning the rescue of John Smith from death by Pocahontas, when his head lay on the big stone and Indian warriors would have beaten his brains out with their clubs had not the chief's young daughter rushed up and embraced him and laid her head upon his to shield him; at sight of which her father ordered that the white man's life be spared. For two hundred and fifty years this story was universally accepted, it being found in the *General History of Virginia*, published in London in 1624, and written partly by Smith himself. In recent years some truth seekers of acute retrospective powers have guessed backward, through two centuries and a half, that John Smith was a liar, and that he invented this story for the purpose of magnifying his own importance by linking his name in a romantic manner with that of Pocahontas, when, in later years, she visited London and was lionized as a princess. Some critics of high repute for scholarship have made this skeptical view fashionable. Mr. John Smith, being over two centuries dead, cannot defend his veracity in any earthly court; but Professor John Fiske undertakes to show, and succeeds in showing, the utter flimsiness of the attempt to impeach the long accredited story. And he takes the trouble

to do this in a very thorough manner, because, as he says, "In the interests of sound historical criticism it is desirable to show how skepticism, which is commonly supposed to indicate superior sagacity, is quite as likely to result from imperfect understanding."

---

## THE SUPERVISION OF LABOR.

THERE is a beautiful theory that we have developed a workman who needs no overseer, no whip, no driver, no watchful eyes upon him. If our workman has reached this high level of character he is a saint, nay, something more than a saint; for the virtue of the saint is that he realizes God's eye and works nobly because that eye supervises him. There is, to be sure, a patent saint who needs no divine oversight; but the patent has never produced any revenue of good deeds. The Northern man, however, is apt to pride himself upon the superiority of his white workman to the colored laborer of the South. The latter, child of a slave who worked under a hard taskmaster, had imperious eyes on him in the field, it is complained, needs constant supervision. The statement is true enough, but it is very nearly as true of Northern white workmen in similar situations. Practical builders allege that skilled workmen will do a fourth more work in a day under the eyes of his employer—on the average many will accomplish twice as much. The general belief in the capacity of workmen to do time work well without watching has grown up under our system of machinery. The steam engine is more imperious than the old slave driver. The organization of labor in mills, on railroads, in large stores, is of itself more effective than any whip could be. Perhaps we are puncturing the veil of an illusion, but the truth is always best. Many men work well, as well as they can, because they feel the divine supervision. There is no substitute for that inspiring oversight. Nothing is changed by calling it conscience. When a conscience does this kind of service it is truly "that God in man." It is of no little importance that the machinery of our age—moral as well as physical enginery—does the difficult work of watching the workmen down to fine details that remind us of the minuteness of God's inspection. If, however, we consider the matter as it is related to character, many facts conspire to make us doubt the value of the machinery inspector. Away from his mill

our workman is often as helpless as the slave without a master or the sailor away from his ship, probably quite as often as either. The habits produced by the engine inspector are good habits for the special work; but, like limited railroad tickets, they are "not transferable." The divine way of making a perfect workman—perfecting him from within, outward—works perfectly, when free to work, on all workmen, even on sham workmen; and the method is essentially a divine supervision.

---

## A WORD ABOUT THE TWENTIETH CENTURY FUND.

THE appeal of the Bishops of our Church for a Twentieth Century thank offering calls for gifts, "over and above all ordinary contributions," to be subscribed and paid within three years, beginning with January 1, 1899, to make up the sum of twenty millions of dollars. Of this ten millions are to be for the benefit of our universities, theological seminaries, colleges, and other schools, and ten millions for hospitals, orphanages, homes for the aged, and other charitable institutions of our denomination. The comments of the non-Methodist press on this call indicate the confident expectation of other Churches that the call will be honored and the amount raised. Methodism's faith in itself, its resources, and capabilities, ought not to be less than the faith which others have in it. Success in this noble effort is entirely feasible, if the right methods be adopted and energetically pushed with that unity of action which our denominational organization makes possible. One of the most experienced and fertile minds among the chief leaders of our Methodism offers a practical working plan which we here present to the Church, and the adoption of which we beg leave to urge:

We cannot do our full duty in raising this money unless we make for the rank and file of our members. It must be by the gift of the many that we succeed. The many cannot be reached without thorough organization—a plan of organization by which every individual will be under the eye and subject to the personal appeal of some other individual with authority to approach and persuade.

If we have not wisdom and enthusiasm enough to secure this organization we shall not be able to raise a tithe of the money we propose to secure. I believe it practicable to devise a plan by which all of our people—*all* of our people—old and young,

rich and poor, including every baptized child, and every other child under our care, may be arranged into groups under the direction of collectors.

All these persons—members of our Church and congregations and Sunday schools—may be divided into classes of twenty-five, one of whom shall be the leader and collector.

These classes of twenty-five should be subdivided into groups of five, and one of each group should be collector and leader for that group of five.

In this way the work of the individual leader of twenty-five would be greatly reduced, he having the assistance of five other persons who carry out his plan and cooperate with him.

By this plan, during the three years, we shall be able to reach, quarterly, every member of the Church, and every member of every family directly or indirectly connected with the Church, and by use of argument and persuasion secure from everybody something toward this "Twentieth Century Fund."

Six persons in every class of twenty-five, thus sharing responsibility, would be developed as workers. And just as in the beginning the financial plan of the class meeting developed into spiritual opportunity, we should, by this plan, gradually develop a practical and spiritual movement to do for the new century what the old-fashioned class meeting did for the fathers in the beginning.

---

## YALE LECTURES ON PREACHING.*

It is doubtless true, as President Tucker, of Dartmouth College, remarks on opening the twenty-fifth course on the Lyman Beecher Foundation, that "each new incumbent of this lectureship can but feel the increasing stringency of the situation." His task has not been made easier for him by the brilliant galaxy of men who have preceded him on that platform. Nevertheless, each new lecturer brings something which none of the others had, namely, his own peculiar, God-invented personality, the tried and adopted convictions of his own unduplicated soul, the annotations of his own separate experience upon all general truths. No bright day-dawn is discredited by its

* *The Making and Unmaking of the Preacher.* Lectures on the Lyman Beecher Foundation, Yale University, 1898. By William Jewett Tucker, President of Dartmouth College. 12mo, pp. 244. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.50.

innumerable predecessors, for each new morning beads afresh the common grass with sparkling distillation from its own vivific atmosphere. After all deductions of things held in common there remains to each his own mind and heart and the results they have shaped in the inward forge, where the heart heated and the mind hammered into shape. The richness of a succulent and piquant nature is unanticipated and inalienable. No endless chain of lectures on preaching could whirl Nathaniel J. Burton dry and juiceless, or dessicate the flush vitality of Bishop Simpson or H. W. Beecher. Each holds his own stimulating content, and pours it out in his turn—a vintage never ripened before. Failure befalls the lecturer, as it does the preacher, who deals in hackneyed generalities, however true and important; and success is possible only when he lets us hear the personal note sounding with authority from the throne-room, where truth, credentialed by experience, sits and rules in the palace of his own soul.

If the Yale lectures for 1898 are not so affluent and efflorescent as some others they are marked by impressive earnestness, mature wisdom, direct fitness to present conditions, sound sense, and an evidently urgent desire for immediate practical usefulness.

The lecturer holds that if there is anything which should move on from generation to generation in the consistency of unfailing power it is the Christian pulpit. He repeats a remark made by a friend to Justice Holmes, of the Massachusetts Supreme Court, to the effect that, "After all, the only interesting thing is religion;" he affirms that the mind of this age is ready and anxious to come under the authority of the truth; that very few men really wish to reason God out of existence or out of his world, or long to disbelieve in immortality, or would wish to abolish the commandments—even though they break them—or would prefer to have Christianity proven a myth rather than an historic fact; and he bids us not malign or misunderstand the temper of own age, which is anxious to be convinced, however it may search and question. He notes the growing disposition and desire of men to come again under the sway of great intellectual beliefs, to come under an authority which shall determine and rule them, and holds that this is no retrograde movement, no call to rest, but rather the appeal of the intellect to be allowed to go out once more into the affirma-

tive and to take the open field in behalf of spiritual truth; that there is a popular demand for an increase in the volume of acknowledged truth; that while, measured by the mere formalities of creeds, there has been a shrinkage, in reality there has been no shrinkage, but, rather, an extension, of natural and revealed truth; the thought of God being larger, closer, more pervasive than ever before, Jesus Christ holding a more fundamental and central position than he held at the time when Christianity began to be reexamined, the Bible being no less true and commanding than when it was in bondage to verbalism and absolute inerrancy, and the problems of human destiny being no less serious or awful because studied in the terms of a larger Christianity.

Dr. Tucker's conception of his theme, and the spirit in which he treats it, are indicated in his phrase, "the responsibility and joy of preaching." He insists that preaching is the one highest, most imperative, and most inspiring duty of the ministry, and that, when distractions multiply and duties apparently conflict, he should hear and obey the mandate of the pulpit's claims, saying, "Enter into thy closet, and shut thy door;" although in larger and exacting parishes the minister must cultivate the power of concentration or of abstraction of thought in the midst of distractions till he makes himself reasonably independent of surroundings, so that he can work on a railway train as resolutely as in his study and can think clearly and calmly or clearly and passionately in the midst of alien and unfavorable surroundings. He commends the example of Dr. Gordon, at the Old South Church, Boston, who resolved at the beginning of his pastorate that for three years he would make no public addresses outside of his church. A definition of preaching which this lecturer likes is that "it is making men think, and feel as they think, and act as they feel." The minister's first business is to make a man aware of his soul, and the next is to help him save it.

Out of his own experience Dr. Tucker gives this account of how he was brought to decide upon the ministry: "Near the close of my seminary course, when I was in no little doubt about the reality of what I had to preach, and was therefore hesitating between the law and the ministry, I chanced upon the *Life and Letters of F. W. Robertson.* One letter which caught my attention contained a statement of his personal feel-

ing toward Christ. I had never known till then that a man could feel in just that way about Christ. Here at last was reality. It gave me what I wanted. I began at once on my own account the study of the life of Christ. I began with the temptation. And from that time on I had no question about the ministry. Robertson, with his passionate loyalty to Christ, had awakened the answering passion in my soul." Quite in line with this is what he says of Paul's supreme message: "I think that it was Paul's apprehension of Christ which has given him such a place of influence in Christianity. More of the motive of Christianity is in his writings than we can find elsewhere. He never gets away, not in the furthest reaches of his logic, from the love of Christ. In this Paul is true to his date in the divine revelation. He comes into the divine thought as it becomes more urgent in the endeavor to save. We mistake if we think that the Bible advances from the sacrificial to the ethical. The advance, if the comparison is to be made at all under the idea of progress, is from the ethical to the sacrificial. That is, the motive of God comes out with a deeper promise and with more irresistible power in the New Testament than in the Old. God comes nearer to man, surrenders more, not of righteousness, but of himself, to reach man; suffers more for man. The Sermon on the Mount holds all the ethics of the commandments; but from the Sermon on the Mount to the passion and death of Jesus, what an advance there is in the motive power of the Gospel!"

Much stress is laid on the importance of the preacher's feeling toward men, his ability to come into sensitive relation to the human soul. He says: "One of the most serious questions a preacher can ask himself is this: What am I doing when I am not preaching? Where are my thoughts, my plans, my imperative desires and longings? Toward what end am I pushing with the constant energies of my nature? Preaching is not an end, but it is very easy to make it an end. Most preachers do make it a chief end, in that they make it the climax of their energy and thought and spiritual purpose. The strong tides of their spiritual being do not underrun their preaching, flowing out with it into the great life toward which it points." He gives an incident from his own early ministry: "I had prepared a sermon which had been, I doubt not, profitable to me, but which was so utterly ineffective as a sermon that

I took the liberty of asking a very discerning friend what was the difficulty with it. His reply was the best criticism I ever received: 'You seemed to me to be more concerned about the truth than about men.' Yes, that was the difficulty. I saw it in a moment. I had no right as a preacher to be concerned about the truth. I should have had the truth in command, so that I could have given my whole concern to men. As it was the sermon lacked authority." A similar illustration is taken from the experience of another: "Dr. Pentecost was preaching at one time in the presence of Dr. Bonar, enjoying, as a man will, the luxury of proclaiming the Gospel. Dr. Bonar came to him at the close, touched him on the shoulder, and said, 'You love to preach, don't you?' 'Yes, I do.' 'Do you love men to whom you preach?' That was a much deeper question, and it is worth every man's asking when he finds himself more in love with the truth, or with the proclamation of it, than with men to whom, and for whom, the truth has been revealed. . . . It is the habit of some preachers to follow the sermon with the personal letter, others with timely conversation, others with the opportunity of the after meeting. In some cases these personal methods may not be necessary. Preaching may be so quickening as to create of itself an office practice for the minister. Those who have listened to his words may be so awakened and stimulated that they will come to him and ask him for further help in the life of the soul."

The qualities which give force to public address are described as follows: "*Directness*, the power of straightforward, onmoving speech; speech which brooks no interruption, but which moves with a steadfast determination to its end, not the mere advance of logic, but the advance of the whole man; *copiousness*, the utterance of the full man, which relieves at once the fear of mental exhaustion, and gives the assurance of power in reserve; nervousness of style, the characteristic of which is that every thought is alive, that every word leaps to its task; and *massiveness*, the weight of well-organized thought, through which the speaker is able to make the whole of his thought felt through every part."

Furthermore, the language of the pulpit must be the language of certainty, of sympathy, and of hopefulness—the hopefulness of the Gospel; these will give character to its speech. All that preaching is cannot be put into any one statement.

For one thing it is truly said that preaching at its best is prayer turned round and aimed at the people: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." With equal wisdom the lecturer says that "preaching at its best is apt to be an interpretation of the Christian consciousness at its best. As the preacher rises in the utterance of his faith men about him are saying, 'Yes, that is what we have felt, but have never been able to tell. Go on; speak for us, that is our faith.'" True, also, is Dr. Tucker's saying that humility gives the preacher entrance into the high places of his high calling. "I once asked Dr. Philip Schaff to preach for me. As we passed through the doorway, near the foot of the pulpit stairs, he turned to me and said, 'Don't you always feel humble when you go through this door?' I knew that he felt what he said, and I knew that, though he was not distinctively a preacher, we should have that day great preaching, and we had it. The safety of the preacher, the safeguard from himself, lies in the growth of humility. All God's chosen ones have had it. It is the fine quality which underlies their nature. It explains their shrinkings from duty, their hesitations and reluctance. It was the ground of Moses's protest, 'Who am I that I should go in unto Pharaoh?' Of Isaiah's despair, 'I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips;' of Jeremiah's shrinking, 'Ah, Lord, God, I am but a child;' of the abasement and exaltation of Paul, 'I am the least of the apostles; I am not worthy to be called an apostle;' but 'I can do all things through Christ which strengtheneth me.'"

Another word worthy of being laid to heart by every minister of the Gospel is the statement that the truth gets its highest power when it flames in the preacher's mind and warms his heart so that it comes forth, not only radiant in its own light, but touched with emotion: "Touched with emotion; this is often the touch which makes the old new and the common fresh. As a quaint old commentator said, after reading Paul's words to the Philippians—'I have told you often, and now I tell you *weeping*'—'Ah, Paul, that makes it a new truth. You have not said just that before.'" We repeat that the Yale lectures on preaching, for 1898, if not supremely brilliant, are valuable for substance and for service.

## THE ARENA.

### NESCIENCE OF GOD.

THERE is and has been a tendency among Arminian Methodist theologians to look with favor upon the idea that the foreknowledge of God may be limited. Two distinguished names at least will ever be associated with this thought, Dr. Adam Clarke, the great expositor, and Dr. L. D. McCabe, the able and saintly teacher who has lately gone from among us. In his Commentary on the New Testament, at the end of his notes on the second chapter of the Acts of the Apostles, Dr. Clarke argues that, "as God's omnipotence implies his power to do all things, so God's omniscience implies his power to know all things;" and he concludes "that God, although omniscient, is not obliged, in consequence of this, to know all that he can know, no more than he is obliged, because he is omnipotent, to do all that he can do." On this way of thinking it is obvious to remark:

1. It confounds knowledge and power. But knowledge is not a power or ability to know, but the knowing. Omniscience is not a faculty or power to know all things; it is the knowledge of all things.

2. It would seem to involve a knowledge on the part of God of what he is unwilling to foreknow. How shall he choose or determine not to know any conceivable future event without some foreknowledge of it?

3. It involves the acquisition of knowledge through the course of the ages on the part of God. For he cannot but know events as they come to pass, and, if he had no perfect foresight of them beforehand, how his knowledge must increase with time!

Dr. McCabe, however, pursues a somewhat different line of thought from that of Clarke, and affirms as his fundamental and all-controlling proposition that "divine nescience of future contingencies is a necessity in the necessities of things." On this declaration we submit the following observations:

1. This is not a self-evident proposition. For it lacks the nature and force of an axiomatic truth, such as that two and two equal four.

2. In common with Clarke's view it would involve the acquisition of knowledge on the part of God; and, if God is thus acquiring knowledge through the ages, he cannot be omniscient.

3. The proposition must needs apply to all God's future free volitions, as well as to those of man.

4. We may well question the competency of any finite mind to affirm so much about the possibilities or impossibilities of God's omniscience.

5. The proposition assumes a notion of what time must be with God. But what theologian, philosopher, or prophet has ever yet determined for us what time is even with finite minds? Much less will one so easily

say what time signifies with that Being with whom Dr. Clarke declares, "All that is past, and all that is present, and all that is future to man exists in one infinite, indivisible, and eternal *now*."

6. Dr. McCabe's arguments in support of his proposition are not convincing:

(1) He avers that future contingencies are nonentities; but the same is as true of future necessities as of future contingencies.

(2) His argument from the divine goodness is stranded and becomes futile when applied to the existence of any and of all evil now existing.

(3) The plea that knowledge of contingent future events impeaches God's sincerity in exhortations and warnings might be turned to show with equal force that omniscience unfits the Eternal for the creation and government of the moral universe.

7. Finally, we are of opinion that this doctrine of the nescience of God involves as many insuperable difficulties as it assumes to explain; and we conclude with Dr. Whedon (*Freedom of Will*, p. 274), "The real difficulty, which we distinctly profess to leave forever insoluble, is to conceive how God came by his foreknowledge."

*Evanston, Ill.* MILTON S. TERRY.

---

## CHURCH MUSIC AGAIN.

THE article in the last "Arena," on "Church Music," suggests to me a few thoughts on the same subject:

1. The foundation for good congregational singing must be laid in the Sunday school, where all our members begin their Church life. The children and—after they cease to be children—the young people should be taught the solid, strong, well-tested hymns of the Church. Too often the singing in the Sunday school is conducted in a haphazard way, without a thought of its educative influence. The children sing the songs that are learned most easily; and the less thoughtful the songs are the more readily they are caught up, and, the sooner learned, the sooner they lose their interest. Hence many Sunday schools must have a new music book every year. But singing should be a part of education in the Sunday school, and the children should be taught only such hymns and tunes as are worth the learning. The wise superintendent or chorister will arrange the music of the session according to a plan, having at least two Church hymns and as many familiar but good choruses, and learning one new song every week.

2. For the Sunday school, therefore, a song book is needed containing the best of the standard hymns of the Church and also many good songs of a more popular sort, yet far above the trashy melodies that fill so many of the Sunday school hymnals. I differ from your correspondent in his estimate of the *Epworth Hymnal* No. 1, which he says "was not a success." In my judgment it was the best hymnal for the Sunday school and the social meeting ever published by our house, and as good as any published elsewhere. It contains the cream of our Church

hymnal and the best also of the popular choruses, giving thereby just what every Sunday school ought to have. And its sale has aggregated a million and a half copies, and is still progressing. We know of Sunday schools that have used it for ten years, and are using it still. No other song book issued by our Church has obtained anything like its popularity. The verdict of the Sunday school world is that it is not a failure, but a pronounced success.

3. If our people are diligently taught in the Sunday school to sing the best Church hymns, then our congregations will sing, whether led by a chorus choir, a precentor, or a quartette. Of these the chorus choir is the best, but the most difficult to maintain; the precentor is second best, and the hired quartette is least likely of all to result in congregational singing, for it tends to a concert of fine music to which the congregation listens in enjoyment.

4. Many of our pastors might help the cause of good congregational singing by giving more thought to the selection of the hymns for the church service. There are many ministers whose range of hymns is lamentably narrow, for they announce the same ones on an average of once a month. Let the pastor write in the hymnal that lies on his study table a memorandum of the date when any hymn has been used, and resolve not to repeat it for twelve months. Let him study his *Hymnal with Tunes*, bring forth from its treasures hymns new and old, and make his people familiar with them; let him see that on the Wednesday evening after a new Church hymn has been practiced in the Sunday school it is sung in the prayer meeting, with an interesting story told about it (*vide* Nutter's *Hymn Studies*, or Stead's *Hymns that Have Helped*); and then on the next Sunday let him have that same hymn sung by the congregation. If three people—the pastor, the superintendent, and the chorister—will plan and work together we shall have better singing in all the departments of our Church.

*New York City.* JESSE LYMAN HURLBUT.

---

## A STUDY.

THE basis on which commercial and industrial enterprises have been projected and operated in the United States within the last generation, and the remarkable success of many of them, have astonished the whole world. The climax of these operations in its highest expression, perhaps, is the fact that within the last two years the balance of trade between ourselves and the other nations of the world stands more than *six hundreds of millions of dollars* in our favor. This fact has invited the reflection and inquiry of the business world of to-day, as well it may.

The genius of these gigantic enterprises seems to be the concentration of brain and brawn on aggregated capital; the inspiration—to reduce the cost of production and thereby the cost of consumption—

having cardinal to it, however, the maintenance of uniformly high-grade quality in abundant supply; the ultimate object being to supply demand and control trade in given lines of manufactured product. To do this thought is previously focalized on these enterprises, thoroughly elaborating every detail in their projection and prosecution, until a well-defined line of action is determined on and as thoroughly carried out with reference to them. Such thought would include all resources: as the seat of production (which would no doubt be selected on the basis of low-cost real estate); proximity to abundant and constant supply of crude material required by the business; accessibility to improved machinery necessary to its prosecution; low-cost labor adapted to operate all branches of it, and facility for finally distributing product to the consumer when made.

It is for this reason that, whereas thousands or hundreds of thousands of dollars have been nervously risked in times past, millions and hundreds of millions are now unhesitatingly massed behind well-directed energy in the manufacturing, merchandising, and transportation ventures of to-day.

The necessary trend in such mammoth aggregations is to the incorporation of consolidated capital and concentrated individual energy. Incorporation eliminates individuality by absorption, but does not destroy it. Its absorption secures relief from that sort of personal element which frequently unsettles and defeats a partnership by the attritions of strong personality; whereas, if absorbed, the individuality of the corporation is itself intensified. Consolidation increases the volume of capital hitherto scattered among individuals; this insures to the unified interests greater commercial credit and purchasing power; secures low-cost crude material; multiplies the quantity of product to the volume required, thereby again reducing the cost of distribution by increasing the volume of tonnage to the centers of consumption, and in various other ways reducing the final cost of production. Concentration of thought and energy likewise secures clearness in plans, precision in design, and fervor in execution. The final result is an output of uniformly high standard quality at the lowest possible cost in production, distributed at equally low-cost transportation, to centers of consumption. These conditions existing in the very nature of things will control the markets, in a given business, beyond the whimsical influence of a so-called personal magnetism, intrinsic or extrinsic, and will secure a good will both substantial and permanent, because based on mutuality of interests between buyers and sellers—as near as may be; the very life and guarantee of permanent business relations.

This exalted individuality of the corporation so dominates that every department of its business comes to manage the individual in the common interest, rather than be managed by him for any purely personal one. The unified forces of the association are thus brought to focus on the final objects desired, namely, the uniformly highest standard of prod-

uct at the lowest possible cost to the consumers. It must not only make, but hold its trade by high-grade goods at final low-cost to buyers.

A corporation so organized and operated in good faith quite naturally finally comes to be regarded as a public benefaction, rather than a menace to the public weal. It gives regular employment to labor, pays its hire with equal regularity, distributes its products at lowest cost to consumer, and secures to labor low-cost supplies. It is itself a powerful and constant consumer (of crude material) and, as a constant patron of transportation, contributes to the social conditions of the community by providing constant employment for labor. Some corporations have come to be called by odious names, as "combines," "monopolies," "trusts," and so forth, implying gross, if not criminal, disregard for the public interests. All corporations, however, cannot justly be thus characterized; and with the abuse of the principles attempted to be set forth herein this paper has no concern. Our anxiety is with the application of proper modern methods to the business of the Church.

The real problem seems to be to reduce cost of production to the minimum, maintain the grade of product at maximum, provide abundant supply constantly, and thus secure lowest cost to consumption. How can we best apply the principles stated to the manufacturing business of the Church, namely, our publishing houses? Are their present organization and methods consistent with these principles as applied in similar manufacturing plants conducted by the business world of to-day? Is it on as potential a basis for its greatest usefulness as it may be and should be placed?

The Book Concern belongs to the preachers of the Methodist Episcopal Church. It is the oldest of all combines, and the most worthy—that of all the preachers for the production and distribution of books, periodicals, and denominational literature for the educational and spiritual elevation of the membership; it has the further commendable object of providing supplementary support for superannuated preachers and the widows and orphans of deceased preachers. None of its appointments should be on a scale so small as would defeat the former or diminish the latter, and no hesitation should be felt in increasing them to such importance and extent as will most effectively secure these original purposes of its organization. No such part of the profit should be withheld from needed increase of working capital as would cripple the efficiency of the Concern in supplying in abundance and at low-cost the literature contemplated; and no such part of it should be so used as to diminish the earning or the distribution of profits to the beneficiary contemplated. The object is a dual one—the production of low-cost denominational literature and a liberal supplemental support to the worn-out preachers; the policy required is such as will meet both these objects and thus justly carry out the original purposes. What bearing have these propositions on the conditions of the manufacturing plant, merchandise, and investment accounts of our Book Concerns—for we have *more* than *one*?

Our first thought should be as to the location of the plant for production. This should obviously have reference, not only to low-cost real estate, but to abundant and constant supply of all crude material required in our manufacturing, and to competent labor, mechanical appliances, abundant fuel; and, quite as much, to facilities for easy and low-cost distribution of product to centers of consumption. Full reflection might suggest a single manufacturing plant, centrally located, on a railroad having ramifying lines reaching all points readily, rather than two or more such plants. Should it not be also near a coal center, and in command, readily and cheaply, of supplies of paper and all the other requisite material of a book publishing and manufacturing business? Such a happy coincidence of needed conditions seems unlikely to be found in any of our seacoast or border cities. High-cost real estate, labor, material, and so forth, are unfortunately the accidents of all such metropolitan places. Our plant, being a purely manufacturing concern, would not, therefore, seem wisely located at either of these points.

Beyond all question so large a manufacturing business must needs have distributing houses, and as many of them as the distribution of product to possible centers of consumption requires. But could not these be also established on the same principle? Let them be fixed at centers of Methodist population and influence, so that our literature, having been first produced and distributed to them at low-cost, may be readily and cheaply redistributed from them to the constituent territory.

In our case these depositories may have been already most wisely located. But may they not be more wisely situated in the places in which they have been located? In storerooms less costly and pretentious, in streets less conspicuous, and less controlled by the demands of high pressure, competitive retail business? Our objects are not those of a general, competitive business, but to supply our own people with our own literature in acceptable form, at the lowest cost consistent with a beneficiary profit for the "Conference claimants." Surely the operation and maintenance of expensive storehouses and display rooms are not really necessary to this. Will our people not gladly seek out our sales rooms at so little cost to personal convenience as is involved in their going from conspicuous thoroughfares in our great cities to those a little more remote from the travel of trade?

If now it is thought necessary our *Advocates* and other journals should be printed and distributed from these depositories or subcenters direct, rather than from the central manufacturing plant, so be it. That would seem, however, to be a question of accommodating a printing establishment to the depository, rather than the accommodating an entire manufacturing plant to the printing office, or rather minor departments of our book publishing house. We seem to be operating our book business in a sort of inverted column—from the circumference to the center, rather than from the center to the circumference of our originally proposed objects, that is, for the benefit of plant investment,

rather than benefit to the patrons of our literature and the Conference claimants.

Would not worldly wisdom, in as great an enterprise, having in view the same objects, speedily change all this? Such a policy as is herein only too poorly set forth would soon release a very large amount of unprofitably invested capital for more beneficent and wiser, and perhaps more legitimate, uses, and at the same time enable our agents to operate the entire business at greatly reduced expense. Some such plan need not necessitate any radical changes in the general arrangement of the details of managing the business, nor in the personnel of the management. But even if it should require some modification of one or both these, and even require the sale and relocation of the present manufacturing plants and the resituating of some of the sales rooms in cheaper property, is the matter not even then worthy of the careful consideration and provision of our Church?

No changes should, however, be hastily advised or undertaken. No changes for change sake. Perhaps it may be better—but is it?—to linger a decade longer under the shadows of a traditional policy than to enter upon untried experiments, to the successful issue of which either our methods are not yet adapted, our agencies not trained, or our thought not clear. Necessity only should dictate reform; reform should suggest caution; caution command conservatism, and conservatism combine with progress in this matter. But do not both conservatism and progress both justify and demand a careful consideration of this subject?

*Covington, Ky.* R. T. MILLER.

## A MEDITATION.

AT the present day the thought of many of our most energetic and progressive business men tends in the direction of gigantic enterprises. They talk of combination of interests, consolidation of capital, and reduction of expenses, and claim that millions can be saved by putting a business under one management, thereby effecting a saving to the consumer and great dividends to the fortunate stockholder. If this method should become general is it not a question as to its effect upon the public at large? There are many features connected with the formation of a combine that are very attractive to those who make it. It will be noticed that these enterprises are capitalized for a large amount. It could not be otherwise, for it usually means the taking of valuable property and the creation of a surplus that can be used for *any* emergency. It enables an individual to dispose of a business, not only without sacrifice, but at a great profit—one in which he may have put the energies of a lifetime, and, in the extension thereof, invested a fortune. Should he continue for a time to be a large shareholder, or possibly assume control of a new and enlarged enterprise, in the event of failure anything he may have put aside for private investment would not be involved. When we consider the small percentage of men who go through life

without failure is it any wonder that they are willing to allow the investor to take a share of the risk?

It must be admitted, too, that in a strictly business point of view there are many other advantages to be derived from consolidation. It sometimes happens that business plants have not been worked to their full capacity, and it pays to reduce their number. A writer on the influences of trusts says the trusts lessen competition in two directions, namely, buying and selling. "Without organization the units of a trade are fierce competitors in open market for raw material, the result being to advance prices. They are competitors for the sale of the manufactured product, and, in their eagerness for trade, cut down profits and keep the industry unprofitable." It remains to be seen what the result will be when rival trusts and combinations of various kinds come into competition; it will probably be, as with many railroads, reorganization. It has been charged that a director in a corporation will sometimes countenance a thing he would not do as a private individual, and it is a proverbial saying that "corporations have no souls." Now, admitting there is a saving in consolidation, are the parties uniting influenced by *that* consideration, or are they aware that there is a great amount of capital, both at home and abroad, seeking investment; that first-class securities are not only scarce and high, but pay a low rate of interest? Therefore, is it not a good thing to put industrials on the market? A statement was made a few days ago that money was cheaper in New York than in London; a thing that has not happened before in the world's history.

The question that interests Methodists is this: Are the agents of the Methodist Book Concern, together with the Book Committee, aware of the fact that, whatever may be the cause, business within the past few years has undergone a great change, and that a much larger volume of business must be done to insure even a moderate amount of profit? We believe they fully realize the situation and are constantly adopting plans to meet the present requirements. The management in New York has inherited some things that they would not have created, and it will take a little time to get everything adjusted to new conditions. The agents and Local Committee spent several weeks last year considering the policy of removing the manufacturing plant to a cheaper location. They had under consideration sites with splendid railroad facilities and other necessary accommodations for their manufacturing business, but, after mature deliberation and consultations with leading manufacturers, they decided unanimously that New York City offered advantages that could not be obtained elsewhere. There is danger that in this commercial and practical age we will lose sight of the fact that the most prominent feature of our Book Concern work should be the production of such books and periodicals as will best contribute to the culture and spiritual growth of our membership, and at prices that will put them within the reach of the masses. This is of the greatest importance; dividends

should be a secondary consideration. When we remember that the world is our parish, and that evangelistic and educational work is making rapid progress in our mission fields, both at home and abroad, it is reasonable to expect that there will be an ever-increasing demand for our literature in our home fields, and that in the near future large consignments of Methodist books and periodicals will be needed in foreign lands. Where can we find a more convenient place for shipment to foreign countries than in New York, the greatest commercial city on the continent, and destined to become the greatest in the world?

There is no place where labor, both skilled and unskilled, can be obtained with greater facility than in a large city. The members of a whole family are often engaged in different occupations as breadwinners, and will not be separated. Even the coal we use can be carted a few blocks from the river and put in our vaults at a less price than it costs many manufacturers on the line of coal roads and many miles nearer the mines, owing to the competition between the companies bringing their coal to the various shipping points in the vicinity of New York harbor. The immense quantity of paper used in New York City enables the manufacturer to send it in bulk and afterward distribute it at a nominal cost; and the same may be said of all other supplies.

The real estate of the Book Concern on Fifth Avenue is valuable, but the difference between the original cost of our property and its present valuation would buy many sites in a cheaper location where real estate values would not materially advance for many years, if at all. When we consider that elegant stores in the immediate vicinity of our property in Fifth Avenue are taking the place of private dwellings, and that recovery from the serious business depression of several years is now evidently beginning, may we not reasonably expect that the increase in valuation will be greater in the future than in the past? Any increased valuation will not increase our taxes, as in this State the Book Concern property is exempt from taxation.

It has been found that even the upper stories of our building are too valuable to be used for manufacturing purposes, and this has led to the erection of an addition on Twentieth Street. When that is completed a large amount of rentable space will be available in the Fifth Avenue building. It has also been found that there is no longer any profit in the sale of miscellaneous books from other publishers, and that part of the business will soon be eliminated. The sale of our own publications can then be conducted in a less expensive part of the building.

New presses, typesetting machines, book folders, and other labor-saving machinery of the most approved pattern have recently been purchased. Departments have been consolidated and new men selected for their superintendence. The cost of printing our papers and periodicals and also that of making books will be greatly reduced, and as the times improve it is to be hoped that the income from rentals in our building will be greatly increased.

The change of form and addition of pages to our *Advocate*, improved quality of paper, new type, and superior illustrations entitle it to a foremost place among modern newspapers—the most finished product of our civilization. To accomplish this a new printing press was required which proves to be all that was expected. As one sees the immense roll of paper suspended on a crane at one end of the press, and the neatly folded papers deposited at the rate of five thousand an hour at the other end, one looks at the ponderous but delicate machinery with mingled wonder and delight, and queries which of the two is most active—the press, or the brain of the editor? It might be added that for neatness of execution neither can be excelled.

It will be observed that the quality of work in the bindery has been greatly improved, and the introduction of improved machinery has reduced the cost and greatly increased the output. We have already taken at a profit extra work from one of the largest and best publishing houses in the city.

On August 17, 1798, John Dickins, on a capital of $600 borrowed from his own savings, established in the city of Philadelphia the Methodist Book Concern. To-day the aggregate assets amount to over three millions of dollars, and the amount paid out in dividends, etc., to more than four million dollars. In the last ten years the Eastern house alone has paid in subsidies and cash dividends to preachers over six hundred and seventy thousand dollars.

The concentration of the various interests of our Church under one roof was a happy thought. Like a department store, you can get what you want without leaving the building. To separate any one of them would be contrary to the spirit of the age. It is hardly conceivable that any one of the wise counselors of our Church will *ever* relegate our denominational buildings in New York, Cincinnati, Chicago, and Pittsburg to back streets, thus taking a step backward instead of forward. We believe it entirely compatible with the importance and magnitude of our denomination that we have one large commodious building located in the very best and most convenient part of each of our large cities for the furtherance of the vast undertakings of the Methodist Episcopal Church.

*New York.* E. B. TUTTLE.

---

## COULD GOD SIN?

THE question is often asked whether or not it is possible for God to sin, and it is generally a very unsatisfactory answer which is given. Some theologians will say that potentially God can sin, but morally he cannot. Such assertions are doubtless based on a vague and shallow understanding of the nature of God. If we conceive of God as a being endowed with personality, and having outward appearance, size, and shape, then we have some grounds for making the statement that God can sin.

Before entering upon the discussion of the question of God's power to sin let us notice briefly the limitations or definitions which we wish to give to the terms "God" and "sin." According to the accepted definition of the term "being" we may call God a being, but to the majority of people the use of the word "being," in the definition of God, would be confusing and involve limitations. God is not a limited being, but an unalterable law, and is not influenced by the prayer of his creatures, nor controlled by their efforts. This unalterable law does not act blindly —which would be foreign to the Christian conception of God—but operates on perfect and eternal principles. It involves the highest conception of truth, love, justice, intelligence, and morality, but does not involve the attribute of mercy, since it is forever inexorable and shows no partiality to either infant or sage, prophet or priest, saint or sinner, atheist or Christian.

Now, let us notice the definition and nature of sin. Sin is any want of conformity to law. It is not necessary to say that sin is any transgression of God's law, for God and God's law are one, and when we are not in harmonious relation to this law we are in a state of sin. Throughout this argument we shall call this unalterable law God; and this discussion is based on three given definitions of the terms "God" and sin."

Any violation of law by its very nature necessitates punishment. Every law, whether temporal or eternal, implies that there is attached a penalty for its violation. Could the supreme law pay the penalty and meet the satisfaction of supreme law? Such a question is a manifest absurdity. Were God out of harmony with himself he would cease to be perfect, and involve himself in a contradiction which would mean utter self-annihilation. Philosophers and logicians may by their delusive reasoning demonstrate that a god can sin, but such a limited god is not God. It is utterly impossible for the human mind to conceive of an unalterable law as potentially or morally subject to change. We do not contradict, but establish, the omnipotence of God when we assert that he cannot sin, for law is only restricted in that it is confined to operate on eternally fixed principles. Thus, in the light of the above, it is easy to understand what is meant by saying that God is not merciful or susceptible to prayer. We answer our own prayers, offered in faith and with earnest desire for some coveted good, by coming into harmony with divine law. We pray in order that our minds may come into harmonious conformity with God, and thus make us godlike by pure and perfect thinking.

In conclusion, therefore, let us understand that above any and every law which man may make there exists the unconditioned law, perfect and eternally changeless, which is God, and the only God, and he does not have the power of self-annihilation—the inevitable result of the slightest deviation or sin.

WALTER S. GREEN.

*Wheatland, Ind.*

## METHODISM AND MISSIONS—THE TRUE DEPARTURE.

In 1895, when the writer was on his way from India for furlough in the United States, it was his enjoyable privilege to attend the missionary anniversary May meeting of the Church Missionary Society in Exeter Hall, London. The meeting was an enthusiastic one, and when the summing up of baptisms from the entire field in all lands occupied by the Society was read the announcement of a gain for the year of 11,000 baptisms was greeted with applause as a great success. In that year the gain for the India Mission alone, of the Methodist Episcopal Church, was about 15,000; and it was over 20,000 for all foreign fields for the past year. Judged by actual success one of the youngest of the great missionary societies was leading this older one; and, judged by the comparative success of not one year only, we may well doubt if any missionary society, in organization and *esprit de corps*, upon the whole has more to commend it. We are glad this matter is being brought into discussion by competent authority in this *Review*. Such discussion is timely and valuable. As the discussion turns on the foreign work we confine it to this. Let us "ask for the old paths" and discern if God has been leading us as a Church in our missionary, as well as general, career. Something, doubtless, there is to be learned from others; and we must accept every lesson, taking the best and correcting mistakes. We hold no patent for infallibility, but may it not be that if a divinity has been shaping our organization the true departure is to execute well what we have legislated?

The parent Missionary Society of the Methodist Episcopal Church consists of a Board of Managers and General Committee. The former, which is the legal board of trustees of the corporation, and *ad interim* manages its affairs, is subordinate to the General Committee in some respects, and both of these branches of the Society make reports of their work to the General Conference, to which they are responsible, and by which they are constituted. The board consists of the bishops of the Church and thirty-two laymen and thirty-two traveling ministers, elected, as intimated, by the General Conference. These, with fourteen representatives of the Annual Conferences, appointed for four years by the General Conference, and fourteen representatives selected annually by the Board of Managers from their own body, with the corresponding secretaries, recording secretary, and treasurer of the Society, and bishops of the Church, constitute the General Committee. This committee meets annually to determine fields for mission work, the number of missionaries to be employed, and the amount required for the work. By a happy distribution of the body into seventeen standing committees details of work are more effectually carried out. Finance, estimates, publication, audit, etc., and various fields get special attention. It will inspire confidence in a body like this to pause for a moment and recall the mode of their appointment, which aims at securing from the

entire Church of the connection the best possible selection. The episcopal element is thus chosen from the entire Church, and always by the General Conference, itself picked from the entire Church. The corresponding secretaries and clerical lay members of the board are selected in the same way. The fourteen Annual Conference representatives forming a part of the General Committee are also appointed by the General Conference, being thus also a selection from a select body of men. The entire Church, lay and clerical, is thus scanned and sifted for the formation of the Missionary Society. It is not a vain boast that it is said to be the ablest and most remarkable company of men that assemble in the United States. In this corporation of ninety-eight men, as they now stand, are found some of the most talented, scholarly, and consecrated clergymen in the United States. In the lay side are found some of the ablest statesmen, jurists, legislators, rulers, and financiers to be found in any land. Indeed, all these are picked, as indicated, from the entire American Union. Here are men accustomed to grappling with every religious, social, and financial problem. If, as is sometimes hinted, occasionally persons should find their way into this body through motives and by means not the highest, this hardly affects the statement that in this Missionary Society we have a very choice selection of tried, competent, godly men.

In presenting an outline of our Missionary Society, or, in other words, in making a kind of syllabus of the organization of the Society and legislation relating to the effectual carrying out of the object of the Society, we may approach the matter as found in our book of Discipline from two standpoints: first, from the standpoint of *organization;* second, from the standpoint of *individual persons* as related in any way to the aim of the Society. Its organization and practical working can be effectively exhibited at a glance in this way:

### I. BY ORGANIZATION.

1. *The General Conference.*—Our Missionary Society is "duly incorporated according to law" and is "subject to such rules and regulations as the General Conference may from time to time prescribe." As stated in the Constitution of the Society, "This Constitution shall be subject to alteration or amendment only by the General Conference." Said Conference, as we have seen, selects those who make up the personnel of the Society, which is thus the creature of the Conference, itself the highest and most select body in the Church.

2. *The Annual Conference.*—The Discipline states that "Each Annual Conference shall carefully observe the obligations laid on it in the chapter on Missionary Work." The various demands of that chapter will appear in order in the exhibit hereby made. It is sufficient in this place to state that it is "the duty of each Annual Conference to form within its bounds a Conference Missionary Society," with officers and regulations for its own administration, which is to aid the parent Society

in its work. "It shall appoint a secretary for each Presiding Elder's District" to forward the missionary enterprise. The officers of this Conference Society are to arrange for the time and place of the annual meeting and also of the annual missionary sermon, "timely notice of said sermon to be published abroad."

3. *The District Conference.*—This subordinate Conference is to exercise scrutiny bearing on the subject of missions. Consequently one important item of business is "to inquire whether all the collections for the benevolent institutions of the Church as recognized by the Discipline are properly attended to in all the pastoral charges, and to adopt suitable measures for promoting their success." This among other things means missions, and here is a place for effective leverage. This Conference apportions the amount to be raised for missions in each charge in its bounds. In due time it receives from the pastor a report of the amount raised.

4. *The Quarterly Conference.*—This Conference is "to observe carefully all the obligations laid upon it in reference to our benevolent causes." It is to appoint a committee on missions. It is to inquire at the first quarterly session what amount has been received from (*a*) the church and congregation, (*b*) from the Sunday school.

5. *The Sunday School.*—This school of moral power and benevolence is not overlooked. Each Sunday school is to be organized into a missionary society. The Discipline provides a form of constitution: "A collection shall be taken for missions, as far as practicable, at least once a month." This Sunday School Missionary Society shall provide "for brief missionary exercises in the Sunday school on the day that the missionary collection is taken." It shall also "cause suitable literature to be distributed in the Sunday school and to arrange for occasional missionary concerts."

This exhibit shows how thoroughly the Methodist Episcopal Church is organized from top to bottom in the interest of missions. Let us turn to our second standpoint.

### II. THE INDIVIDUAL METHODIST AND MISSIONS.

1. *The Bishops.*—These chief pastors sustain a very important relation to this enterprise. The various missions are distributed among them for special personal supervision, each being in charge of a specified field. Then they are active members of the Missionary Society, being *ex-officio* presidents of the Society and members of the Board of Control. This gives them prominence in the organic working of the Society. Again, "in each Annual Conference the bishop presiding shall inquire whether the Disciplinary plan for the support of our benevolent causes is carried out in every district and pastoral charge; and of each presiding elder whether he has urged in the Quarterly Conference the collection in full for all the benevolent causes." This inquiry is made "when the character of the presiding elder is under examination," and "when

the character of the pastor is examined." The possible indolence and carelessness of human nature is here provided against in this annual episcopal inquiry. It has in view the *urging*, all along the line, so apt to be needed. At each session of an Annual Conference the bishop is to "appoint one of its members with an alternate to preach a missionary sermon at its next succeeding session." "At each Annual Conference those who are received on trial or admitted into full membership shall be asked whether they are willing to do so, shall be taken and reported to the corresponding secretaries of the Missionary Society." What an opportunity this for the bishop to form and inspire bands of recruits!

2. *The Presiding Elder.*—It is the duty of this official to see that the provisions of the Discipline "are faithfully executed in his district." The phraseology aims at making the presiding elder a diligent friend and helper of missions. He perhaps can, as no other man can, put on effective pressure in aid of the work. He and the district secretary are to cooperate "in planning and holding district missionary meetings and disseminating missionary literature." In the District Conference he is "to inquire whether all the collections for the benevolent institutions of the Church as recognized in the Discipline are properly attended to in all the pastoral charges." Suitable measures are to be adopted for promoting their success. He is to see that an apportionment of missionary money to be raised be laid on each charge in the district, and in due time he is to call for a report of the amount raised. In the Quarterly Conference he is to see that this matter again pass in review, and that the charge receive its apportionment, and in due time he is to call for a report of the collection in the Quarterly Conference.

3. *The Pastor.*—If the unit of effectual work for missions is the individual church, here we touch it. Perhaps no denomination has better methods. The pastor is chairman of the Quarterly Conference Committee on Missions, the object of which is "carrying into effect the Disciplinary measures for the support of our missions." He is to (*a*) cooperate with this committee in "the diffusion of missionary intelligence among the members of the church and congregation." (*b*) He is to "institute a monthly missionary prayer meeting in each society or church and congregation wherever practical," for prayer for missions, the diffusion of missionary intelligence, and for voluntary offering for the work. (*c*) He is "to appoint missionary collectors and furnish them with suitable books and instructions." (*d*) He is to report at the Annual Conference "a plain transcript" of the work of the collectors, giving the list of the names, real or assumed, of all contributors. (*e*) He is to present once a year the subject of missions in each congregation and take a collection for the same. No "omnibus" meets this case. (*f*) He is to see that "each Sunday school in our churches and congregations is organized into a missionary society." The Discipline aims at making the pastor an earnest, loyal supporter of missions. By some the core of the business is thought to be right here.

4. *The Collectors.*—What are these but the so-called "gleaners" in other societies? And very important they are. They are (*a*) to call on each member of the church or congregation, and (*b*) make monthly returns showing all contributors and amount collected. Here is the "last man plan."

5. *The Individual Member.*—As indicated above here we reach the "last man" as contemplated in our Disciplinary plan. The individual membership has not been overlooked. It has sometimes been stated that at this point there is a weakness in our system, but the weakness, if any, is in not working the system. The departure needed is to work the Discipline thoroughly. It provides for reaching every member of the church and congregation with (*a*) *Instruction.* It is "the duty of the pastor, aided by the Committee on Missions, to provide for the diffusion of missionary intelligence among the members of the church and congregation." The church and people are to be instructed through the cooperation, too, of the district secretary and presiding elder "in planning district missionary meetings, and disseminating missionary literature." The Sunday school also is a training center with its "brief missionary exercises," its "suitable literature to be distributed in the Sunday school," and the "occasional missionary concert." To crown all this, it is "the duty of the pastor, with the aid of the Missionary Committee, to present once in the year to each congregation the cause of missions." "The pastor shall preach or cause to be preached on the occasion one or more sermons." "One Sabbath day" may be given to the cause. Here is ample provision for instruction. (*b*) Our system provides ample opportunity for *giving* to missions. The collectors, "with suitable books," are to "call on each member of the society or church and congregation" "for his or her annual, semiannual, quarterly, monthly, or weekly contribution." The entry of names of contributors and amounts is to be made. Then we have the gleanings of the Sunday school "at least once a month." Each Sunday school scholar, however small, may be reached with the "mite boxes," "collection cards," and "occasional sales" mentioned in the Constitution of the Sunday School Missionary Society, which makes "all the members of the school members of the Society." Then there is a final grand field day, the "once in the year" in which "the pastor, with the aid of the Committee on Missions," rallies the congregation into line for the conquest of the world. This is the big collection day. We thus have a system gauged to reach the entire Church and congregation, old and young, regularly and systematically, ordinarily, and extraordinarily.

We have now inspected the missionary machinery of Methodism from top to bottom, looking at the organization from center to circumference and in relation to everybody in the Church, clerical and lay, old and young. Here is a magnificent, not piece, but piecemeal, of legislation, for it is the gradual outcome of much reviewing and legislating, with large experience, through many years. Here is a development of legis-

lation of wonderful breadth and minutia. The first impression of a rapid review, such as we have made, may be that we have too much machinery. But viewed in detail, and as related parts, nothing seems superfluous or cumbersome. Is there anywhere a better brief for pushing the missionary cause than this little book of Discipline, which may be carried in one's vest pocket? May we not well "ask for the old paths," and walk more circumspectly in them? This system carried out diligently would transfuse and transform the Church with enthusiasm for missions. Here are well-adjusted great wheels and small wheels, wheels upon wheels, wheels within wheels. From the great episcopal administrator to the prattler in the Sunday school infant class there is something for all to do. Such is the coordination and subordination of the parts of the organization that the word of counsel and urgent exhortation touching this cause from the bishop in Annual Conference, may echo through District and Quarterly Conference, through mission committee and Sunday school society, through presiding elder, preacher in charge, subscription collector, and Sunday school class, till it reaches the infant ticking a penny into the "mite box" ordered for the Sunday school. The connection is perfect; pressure from the highest governing body and from the greatest functionary of the Church can reach the entire membership of the connection and the children of the home. The great need is a missionary revival that will, so to speak, permeate and oil this machinery through and through and set it in vigorous motion. This is the true departure, into a discussion of which we cannot enter here. How can the Church be fired for this great work? It is not so much the *legislative* that is needed now as the *executive*. Let us learn, where we may, from others, but do not let us underrate what the legislative wisdom and godly judgment of our Church, under divine guidance, we may trust, have put in our hands. The system for pushing the missionary cause now in existence in our Church should put two million dollars into the treasury annually.

This paper has not mentioned our noble Woman's Foreign Missionary Society which is doing so much for the work. Our thought was the Discipline and the parent Society's missionary work. Nor have we entered into the question of a division of the Society into home and foreign, although perfectly convinced that the combined plan is a clumsy and unsuccessful attempt to work two separate interests in one overweighted organization. Let us us have two societies; failing this, two collections specially and separately taken for the home and foreign fields, and administered by the same board for the object to which contributed. Till all this comes let us appreciate thoroughly and work powerfully what we have.

*Bareilly, India.* T. J. Scott.

---

## "THE NEW DEPARTURE."

It is encouraging to the overworked missionary on the field to note how heartily the Church is taking up with Dr. Leonard's proposed

"New Departure" in the policy of the Missionary Society, as elaborated in the *Review* for May, 1898. The essential features of that proposition are, (1) To send out all who give satisfactory evidence of being divinely called; and, (2) to support them only as the gifts of the Church provide for their maintenance.

In thinking the matter over it occurs to one foreign missionary, at least, that it is surprising it should have been assumed all along that the salaries of the missionaries are a first lien upon the appropriations to each field, and that these must be paid in full, whether any other work was provided for or not. It is true that in not a few fields the missionaries have generously relinquished their claim, or else have given out of their salaries proportionately large sums to keep up the other work. But this action has failed to make any marked impression upon the Church at home, as it was done in some of the remote corners of the world, and only in isolated cases.

The reason why missionaries should be satisfied to accept what the Church gives them is that that is what all other Methodist itinerants do. The pastor in America has $1,000 one year, and perhaps $800 the next. He takes his chances. Besides this change of places, which may involve a change of salary, a large per cent of charges do not pay the full claim of the pastor. But the Methodist preacher does not enter into a lawsuit against the stewards for the balance due him. He looks for his reward hereafter. The presiding elder must share these losses *pro rata* with the pastors. In fact, the only Methodist preachers who, as a class, do not have to run the risk of getting less than their full claim are our bishops, General Conference officers, and missionaries. Dr. Leonard's proposition, if it should be adopted, would place the missionary bishops, the missionary secretaries, and the missionaries of the Church in the same ranks with the other ten thousand odd Methodist itinerants who are at work in the home field. When that takes place perhaps the remaining members of the episcopal board and the handful of General Conference officers will feel so lonesome that they will join the army of their own accord.

However, in order that the foreign missionary may not be put at an unfair disadvantage in his new relation it will be necessary to put each missionary into vital connection with some church or groups of churches in the home land, which will feel responsible for his support, as the pastors and presiding elders are. The present method of responsibility is too generally distributed to be deeply felt anywhere. But if the method, so happily styled "living links" by Bishop Thoburn, is incorporated in Dr. Leonard's plan, the missionaries would not be put at any serious disadvantage over their brethren in the home field. This plan is remarkably successful in the Church Missionary Society, is advocated in the *Review* of July, 1898, by W. W. Cadle, and was recently adopted, in part at least, by the Baptist Missionary Union.

*Hinghua, China.* WILLIAM N. BREWSTER.

## THE ITINERANTS' CLUB.

### THE MINISTER'S NEW YEAR.

It seems as if the observance of the new year as a special epoch in life is becoming obsolete. Hitherto it has had two forms. One was the social practice under which New Year's Day became a time for friendly visits or calls, and not infrequently excesses. Every house seemed to be open to everybody else, whether the persons were acquainted with each other or not. This use of the new year had its favorable and its unfavorable side, but the practice has vanished, and the custom is gone of calling on friends after the fashion of the days gone by. The other aspect which was emphasized was the religious feature of the day. It was the time of watch night, when people gathered together and two or three sermons were preached, when prayer meetings were held in succession, and all waited on their knees for the hour of twelve to strike and vowed to live better lives the coming year than they had done before. This observance, too, seems to be passing away.

But there are certain things in connection with the new year which the minister should not let pass. He should not become so accustomed to the onward march of time that he does not pause to review the past and to make pledges for the future. The new year affords a fitting time for him to ask himself questions and to elicit from himself candid answers. He should ask himself what work for God and man he has accomplished in the year past. Not merely how many sermons he has preached, nor how many prayer meetings he has attended, nor how many pastoral visits he has made; but he should inquire what has been actually accomplished, how many have been brought into the kingdom of God through his instrumentality, how many persons have been rescued from downward courses, how many young lives have been inspired by his example or by his instructions. He should ask how much the world would have missed had he not been at work for the past year. The new year is a good time to strike such a balance, to make up the account, and see whether as to the matter of usefulness his life has been worth living. From the standpoint of his failures thus elicited—for, however good his past may have been, he cannot on investigation find it entirely successful—he should resolve that the points in which he has erred will not be those in which he will err the coming year.

He will also do well to inquire at this stage what personal advancement he has made during the past year, intellectual or spiritual. If he has not grown in these respects he certainly has gone backward. How many books has he read that were absolutely worth reading and remembering? Has he sought out during the year the books that have had to do with live questions and those of deep and significant interest,

and has he mastered them? The world's progress is noted by its books, and the year that has not produced some vital book touching humanity and its needs is not a successful year in literature, much less in religion. The business of a preacher is to grow. He cannot stand still intellectually. At the close of the year he has either advanced or retrograded from what he was at its beginning. A review of the year ought to show him exactly what progress he has made, or what losses he has sustained, in his mental and moral life.

As a pastor he will also need to make inquiries concerning his congregation at the beginning of the new year. He does not live for himself. What his life has been, intellectually and spiritually, it has been for others. The church is an aggregation of people bound together for the service of God and humanity. The church must grow, as well as the minister, and it will not grow unless he grows. No stream can rise higher than its fountain. No church, on the whole, will advance any more rapidly than the minister does. He needs to inquire whether the end of the year finds the church alive and with vigor going forward to the conquest of the world for Christ. He should not be satisfied if the closing year has not shown missionary zeal, as well as activity, for the church's immediate neighborhood. The minister, therefore, must take account of the church's progress or decay, as well as of his own.

Out of the new year is then to come for the minister enlarged plans for the future. He will sit down and estimate the possibilities of work for the next year. He will set before himself a goal that is to be attained, and, having done this, he will take account of his forces and the instruments by which he is to accomplish it. He will study the capacities of his people and summon all his powers to employ that people in the service of Christ. He will see that they have something to do beside attending church and prayer meeting, and he will make each one an officer in his army of conquest. He will at this time also form plans for his own intellectual improvement. He will not enter the new year with purposes half formed and decisions concerning himself undetermined. Any plan for life is better than no plan. A mistake in the selection of books to be read and of discipline to be gone through is far better than the mistake of having no ideal, of attempting no work. He will, therefore, select for the year a book of Scripture, perhaps, that he may master it chapter by chapter, and verse by verse, and word by word. He will select some work on social progress which will keep him abreast of the age on the movements of his time. Books of devotion for the stimulus of his spiritual life will not be overlooked. He will not omit to read works on his own profession, shedding some new light on the duties and privileges of the minister. Above all things, he will not enter on the new year without obtaining the blessing of God upon his thinking, his feeling, his studies, and his labors.

The true minister, as he goes forward in his lifework, will not allow occasions of great interest like this to become commonplaces. When

one stops making new plans and getting fresh inspiration and taking enlarged views of things it is evident that his youth has passed. It is one of the charms of young men and young women and young ministers that they are stimulated by these occasions. It is not only a pledge of their usefulness, but a mark of their youth, and when a minister thus ceases to make fresh determinations he is no longer young, whether his age be thirty or seventy. We plead with ministers that they shall not allow the freshness of their life to disappear, and not allow themselves to lack interest in occasions like the new year, which affords so much opportunity for encouragement and inspiration. One should celebrate, then, the new year in heart and in new purposes, as well as in external religious services.

---

## VITALITY IN BIBLE STUDY.

ALL should study the Scriptures, and it is safe to assume that all Christians do study them in a greater or less degree. The minister should study them both from a scientific and practical standpoint, but should especially study them as the expression of the vital truths with which his ministry has to do. "All Scripture is given by inspiration of God," and is not therefore a mere collection of books on separate topics, but is a collection of writings which contains God's revelation of himself to the world. There is a reading of the Scriptures merely as a matter of habit. We read so many verses or so many chapters from day to day, and so arrange it that the whole Bible shall be read in a year, and this is well. One who breaks off the habit of reading soon loses all interest in the book.

So far as one may judge from observation, ministers have studied the Scriptures for a few years past with special reference to the critical questions involved in them. They have spent much time investigating the authorship of the Pentateuch, in discussing the question of two Isaiahs or one, and in attempting to ascertain the dates of the several books, especially if there is any argument to show that it is different from the one recognized by the Church. These critical questions have been the absorbing ones, and they have largely determined the form of the preaching of the modern pulpit. They have led to the preaching of apologetics and the announcement of critical opinions. The books that have been in vogue as reference books for Bible study have largely been those of a scientific and critical character.

Too much attention is being given to this aspect of the Scriptures. If the preacher of the Gospel is not profoundly convinced that the book which he proclaims is the word of God, it were well for him to stop then and there, and determine the question finally. But he who would read the Scriptures as a minister should read them with a high purpose. He will find them worthy of study for their ethical teachings. What interest will attach to the book if the preacher begins with Genesis and goes through the whole Bible, to ascertain what ethical principles and laws

are involved in it? Hidden these laws may be beneath general historic statements, but they will be found to underlie both the Old and the New Testaments. If one were to take up some modern work on ethics and read it in connection with the Sermon on the Mount, the concluding portions of the epistles of St. Paul, or the Epistle of James, he would enlarge his view of the moral dignity of Christianity and furnish for himself topics for discussion in practical life which would greatly enrich his pulpit ministrations.

Another purpose of reading the Scriptures should be for their doctrinal teaching. This involves the study of biblical theology. Books abound on the theology of the Scriprures, but the best text-book, after all, is the Bible without note or comment. He who studies the doctrinal statements of Paul in Romans and Galatians will find little additional light when he comes to read the scientific treatises on those subjects. He who would read these thoroughly and compare the works of the theologians with them will find that in the original books he has practically received the Christian teachings in their fullness. While the Christian doctrines are not formulated in the Bible their roots are all there, and out of them one can develop a system of truth which will be living to his own thought and which will be most fruitful as a basis of expositions for the people.

Another value in the study of the Scriptures for the minister is their historic examples. The Bible, especially the Old Testament, is a book of life, of the movements of human beings as well as of nations. It is intensely vital, and the old characters of the Scriptures afford the choicest field of illustration in the Christian sermon. The Church will never grow weary of illustrations taken from the Bible. The preacher needs to be so familiar with them that he will not handle them in the old, stereotyped way, but will employ them as apt illustrations of the point he has in view. Abraham, Isaac, Jacob, Daniel, and David furnish in their lives not merely instruction, but example and illustration which will be ever fresh to those with whom the pulpit has to do.

He will be a poor student who fails to study the Scriptures for spiritual inspiration. Every minister needs a book of devotion. Many such abound, and should be kept at hand either on the table or in the pocket. What blessing has Thomas à Kempis brought to the world! How his maxims and consolations have cheered and helped the believer in the duties of life! But we may find richer material for the spiritual life in the psalms of David, in the prophecy of Isaiah, in the teachings of Christ, and in the epistles of St. Paul. These books are alive with spiritual truth, the food of the soul. A passage held in memory during the day will keep life sweeter and make one work better. What seems to us important is that the minister should make his reading of the Bible fresh, vital. It should not be a mere scholarly, critical, cold discussion of authorships and language and text, but should be a study of those deep, inspired truths which God has made known to man in his sacred

word, and which it is the duty and privilege of the preacher both to understand and so to proclaim that others will understand and feel.

---

## A LITURGICAL SUGGESTION.

It is well known that many of our liturgical forms, such as the administration of the sacraments, the marriage ceremony, and the burial of the dead, come to us as a heritage from the Church of England. We may not question the united wisdom of the Church, for it is often assumed that the whole world cannot go wrong, but it is fitting to suggest that some of the modifications have been for the worse and not for the better. This is particularly true of the marriage ceremony. Our form is well adapted to the uses of the people, in that it allows for a modified ceremony in accordance with the wishes of the parties. At different times modifications have been made by the General Conference. In 1864 the part concerning the use of the ring, when the parties desired it, was inserted. Not long ago a request was made of a minister of our Church, who was to perform a wedding ceremony, concerning the giving away of the bride, and he was asked whether it would be possible to have the question inserted in our liturgical form. The minister replied, suggesting that the question, "Who giveth this woman to be married to this man?" might be inserted at the same point which it occupies in the Protestant Episcopal ritual. This was accordingly done, and the parties were satisfied. It might be fitting for the next General Conference to make this insertion in our ritual, leaving it optional with the parties to employ it or omit it. This would satisfy many who would otherwise prefer to use the ritual of the Protestant Episcopal Church.

When the minister mentioned came to look over the matter further he found that our ritual places the benediction upon the married couple immediately after the declaration of their union, whereas the Episcopal prayer book places it at the close of the service. There would seem to be a logical connection in its following the pronouncing of the parties husband and wife, but it seems also proper that the ceremony should not close with the Lord's Prayer. As the service now stands the parties to the contract kneel down while the minister prays, and at the conclusion of the prayer they rise and the ceremony is ended. It would be better, it seems, if the Episcopal form were kept almost intact. Ours is the more brief, and is, in that regard, preferable, but otherwise it is a change for the worse and not for the better. In its present form the ceremony closes abruptly, which should be avoided in some way.

Should this suggestion be not deemed important there might be at least a form of benediction added which would meet the difficulties above suggested. If the suggestion meets the approval of ministers who are engaged in the active duties of their office as a fitting one, the attention of the General Conference might be called to the matter and the order of the prayer-book be restored.

## ARCHÆOLOGY AND BIBLICAL RESEARCH.

### THE RELIGION OF BABYLONIA.

BABYLONIA, now generally regarded as the cradle of the human race, possessed, as the monuments of that land clearly show, a very high degree of civilization at least four thousand years before our era. Professor McCurdy, an eminent authority, maintains that the Babylonian language, even at that early period, was in an advanced stage of decay. The antiquity of this once great world-power and its intimate relations with Palestine from time immemorial make it a subject of profound interest to the biblical student. Till recently we were dependent for our knowledge of Babylonia upon the few allusions in Herodotus and a few other ancient writers, and upon the disconnected and incidental references in the Old Testament Scriptures. Happily, however, the past half century, with its archæological discoveries, has opened an entirely new field to our vision. These discoveries afford us not only direct information regarding the earliest civilization and institutions of the Euphrates and Tigris valleys but also light upon many an obscure passage in the Bible. Many a Teutonic theory has thus been exploded; and now it is far less common than it was twenty-five years ago to brand much of the Old Testament as myth and legend.

There have been no more satisfactory results in any field of archæology than in that of Babylonia and Assyria. Though not one twentieth of the mounds and ruins of these two countries have been examined, even partially, yet enough has been accomplished to enable scholars to write with tolerable certainty a connected history of these long-lost empires. We now possess the original books—clay, stone, or metal, to be sure, yet none the less valuable for that. Besides these tablets huge palaces and immense temples have been unearthed. These tell us not only of the greatness of the people but also of the nature of their civilization, their institutions, and especially their religion.

The construction and the arrangement of their temples, with their sacred utensils and mural decorations, to say nothing of the inscriptions, afford us bases of comparison. The contents of the tablets or clay-books show the intimate relation between religion and the State, between the priestly and the ruling classes of ancient Babylonia. The temple or the sanctuary of the local divinity was closely connected with the palace of the earthly ruler. Though the king was the immediate representative of the gods yet it was the priest who interpreted their will to the ruler and to the subject. He was occupied, not only in his priestly functions as a propitiator of the offended gods, but was also actively engaged in formulating laws, especially such as would secure the blessings of heaven. Moreover, the great temples of Babylonia served as the depositories of laws pertaining not only to religion, but also to the State.

The religious nature of the Babylonians, as is the case with all Semitic people, was highly developed. This is evidenced, not only by the relatively large number of religious texts, pure and simple, such as hymns, prayers, litanies, and penitential psalms already discovered, but also by the high ethical tone pervading most of their inscriptions. The hand of the priest is clearly discernible in nearly all the legal contracts of whatever nature, be they deeds of sale, transfer of property, interest-bearing notes, inventories, or what not.

The more we study the religion of Babylonia and Assyria the more we are forced to admit its similarity to that of Israel. This is natural, for were not the Hebrews of Babylonian origin? What is true of the Hebrews is also true of the Canaanites who occupied Palestine between the time of Abraham and the Exodus. When Abraham emigrated with numerous followers from Ur-Casdim, that is, modern Mugheir, in southern Babylon, to southern Palestine we are not to regard him as the first Semite who had left the valley of the Euphrates to find a new home on the shores of the Mediterranean. On the other hand, as he journeyed north to Haran, then through Syria, south to Damascus and to the territory immediately west of the Dead Sea, he doubtless found along the entire line of his march people of the same race, language, and to a great extent of the same religion. The Tel-el-Amarna tablets show that there was but very little difference between the language used in Canaan, when the tablets were written, and that of the Phœnecian inscriptions and of the Old Testament. According to Sayce, Babylonian or Assyrian is more nearly related to Hebrew than to any other Semitic language. People of the same origin and tongue would, doubtless, have many religious ideas in common. Now, if the cuneiform inscriptions and other Assyrian monuments throw light upon the religious institutions of the Hebrews, may we not expect some help from the Old Testament in studying the ancient religions of Mesopotamia?

Attention has been called time and again to the similarity between the ancient Babylonian temples and that of Jehovah at Jerusalem. Professor Peters, in his recent volume on Nippur, points out some of the many coincidences between the oldest Babylonian temple yet discovered and the temple of Solomon. True, Bel was worshiped in one and Jehovah in the other, yet the underlying principles in both may be traced to a common origin. The ziggurat was built in several stories, each story even more sacred than the other. The temple at Jerusalem, like the tabernacle, was only one story high, but the sanctity of the several parts was just as clearly recognized as in the ancient Babylonian ziggurat. The little shrine on the uppermost story of the ziggurat, in some sense the habitation of the local god, corresponded to the Holy of Holies in the extreme end of the Jewish temple. The lower stories of the ziggurat had their counterpart in the Holy Place. The altar of burnt offerings was found on the outside of the temple proper. The arrangement in both cases, though differing in detail, "had its origin

in similar ideas regarding the nature of the divinity and the place and manner in which he should be worshiped. And to understand thoroughly the meaning of the Jewish temple and the method of its worship we must study precisely such a temple as Ekur, . . . at Nippur, the oldest temple of which we have any record, and one which exercised a profound influence on the religious development of Assyria and Babylonia, and through them of the whole Semitic world."

The furnishing of the Babylonian temples deserves our attention. The altar was so constructed as to present the appearance of horns, reminding us of the "horns" of the Jewish altar. Near the altar were placed huge water jars for ablutionary purposes. The "apsu," or great basin found in the temples of Chaldæa, will at once suggest the huge molten sea made by Hiram for the temple of Solomon. The two pillars Jachin and Boaz (1 Kings vii, 21) found in the porch of the temple at Jerusalem, whether purely ornamental or symbolic in their nature, were very similar to those in Phœnecian sanctuaries, and were, doubtless, copied from a Babylonian prototype. There are those who see in the "ship" of the Babylonian temple, or the miniature vessels in which the gods, or rather their images, were deposited and carried about on sacred occasions, the origin of the ark of the covenant. Similar sacred vessels were also known in Egypt, and are often represented on the mural decorations.

From what has been said it will be seen that the temple was regarded in some special sense as the dwelling place of the Deity. It is therefore quite natural that sacrifices and offerings of various kinds should have been offered to the various gods in these temples. As with the Hebrews so with the Babylonians, the sacrifices consisted of animal and vegetable products. Among the objects mentioned in the inscriptions are the following: Oxen, sheep, goats, gazelles, lambs, birds, fish, milk, cream, butter, wine, oil, honey, dates, garlic, corn, herbs of various kinds, spices, and sweet incense. All the offerings must be of the best, absolutely without blemish. It is not strange that fish was offered in sacrifice, for was not Ea a god of the sea? His temple at Eridu on the Euphrates, near the head of the Persian Gulf, was one of the most sacred and ancient of sanctuaries. As might be expected there were regular sacrifices—presumably over and above the daily—on the seventh, fourteenth, twenty-first, and twenty-eighth days. The third, sixteenth, and nineteenth were also observed. It seems, however, that different temples had their different days. The most sacred of Babylonian days was the first day of the year. "At this festival Bel entered the holy assembly room, in order to fix the fates of men, especially that of the king, for the coming year." The date of the new year's day may have varied in the several localities. Hommel thinks that it was the first of Nisan, that is, March 21. According to him, "This festival of the new year and the spring was also held in remembrance of the day of creation. Assyriologists see a resemblance in this most sacred of Babylonian feasts to the Hebrew day of atonement."

The sacred literature of the Babylonians has also much in common with that of the Hebrews; such as the story of creation, the garden of Eridu (Eden), and the account of the deluge. There is in the British Museum a stone cylinder on which "two human figures are depicted with a serpent behind them having their hands stretched out toward the fruit that hangs from a neighboring tree." There is in the Louvre a bas-relief which recalls the cherubim of Gen. iii, 24. It is a Phœnician monument on which are winged griffins guarding the sacred palm tree. Many other items pointing to a common origin could be given.

We find also many religious ideas which betray a common origin. The Babylonians were undoubtedly polytheists. However, it would be wrong to conclude that all the different divine names found in the inscriptions represented different gods, for, as El, Elaoh, Elshim, El-Shaddai, El-Elyou, Jehovah, and Jah of the Hebrew Bible refer to one and the same God, so also some of the gods of Babylonia passed under several names at different times and in different localities. The religion of ancient Babylonia, though possessing much of the grotesque and coarse, was not devoid of noble sentiments and lofty conceptions. The gods were not only omnipotent, but loving and merciful. True, the doctrine of love to them was not emphasized, but was subordinated to that of awful, not filial, reverence. Marduk, we are told, created men out of kindness toward them. Professor Jastrow, in his recent volume on the *Religion of Babylonia and Assyria*, reproduces in good English translation many of the cuneiform tablets bearing upon this subject. The problem of suffering and evil as explained in the Babylonian texts seems quite familiar. Suffering of every nature is the direct result of sin. Happiness can be realized only by an unconditional surrender to the divine will. Obedience to the gods was the source of all joy and gladness. Such teaching naturally elevated the standard of public morals. That this was comparatively high is shown by the tone and language of numberless commercial and contract tablets. The penitential psalms and prayers of the Babylonians contain passages of exquisite beauty, showing a profound realization of the evil of sin, and a noble ethical sentiment. The prayer of Nebuchadnezzar to Marduk, as he was about to commence his reign, compares favorably with those of the Hebrew rulers. We append Professor Jastrow's translation:

> O Eternal Ruler! Lord of the universe!
> Grant that the name (life) of the king whom thou lovest,
> Whose name thou hast mentioned, may flourish as seems good to thee.
> Guide him on the right path.
> I am the ruler who obeys thee, the creation of thy hand.
> It is thou who hast created me.
>
> And thou hast intrusted to me sovereignty over mankind.
> According to thy mercy, O Lord, which thou bestowest upon all,
> Cause me to love thy supreme rule.
> Implant the fear of the divinity in my heart,
> Grant to me whatsoever may seem good before thee,
> Since it is thou that dost control my life.

## MISSIONARY REVIEW.

### REFLEX BENEFITS OF MISSIONS.

From time to time some writers in magazines or papers discuss at some length the reflex influences of missions upon the people who originate them, in commerce, literature, or science. It is impossible to give a catalogue of separate volumes of a purely scientific character written by missionaries. The Roman Catholic missionaries have furnished a good share of these. Protestant missionaries have been the peers of any in some of the works they have written. Ebenezer Burgess, an American Board missionary, prepared a *Text-Book of Hindu Astronomy*, which the American Oriental Society valued so highly as to translate and publish in three hundred and fifty-eight pages of one of their volumes. Missionary Hoisington, of Ceylon, wrote a book, called the *Oriental Astronomer*, which the *Calcutta Review* said "laid the scientific world under no small obligation." Mason's *Burma* is known in that country as the cyclopedia of knowledge on all things Burmese. Dr. Francis Mason prepared it himself, and it was printed by the Baptist Mission Press at Rangoon. The government adopted it for its colleges, and on Dr. Mason's death bought it of his estate, and it is still kept in the government service, revised from time to time. Its comprehensive character may be seen in part from the unquotably long title-page.

Scores of titles of strictly scientific works by missionaries lie before us while we write, and that exclusive of those relating to philology. If we include language literature we would require a large volume merely to quote titles. The American Board missionaries alone have converted into written languages sixteen previously unwritten tongues. Include folklore, and one would need another volume for the index of titles only. The *Spectator*, of London, said, not a great while since, that "no class of men on earth, except German professors, would attempt to rival English missionaries in linguistic attainments. There are men among them in dozens as familiar with the folklore of out-of-the-way tribes as Professor Darmsteter is with the folklore of the Semitic peoples, and others who have mastered thoroughly the so-called 'impossible' languages—learned Chinese and popular Cingalese."

In the department of ethnology no class has contributed more *data*. *Smithsonian Contributions to Knowledge*, vol. xvii, is devoted to "Consanguinity and Affinity of the Human Family," and is by no less learned an author than Lewis H. Morgan. It is one of the very bulky and elaborate volumes of the learned world. In making his acknowledgments of the parties to whom he is indebted for his facts Mr. Morgan says: "Without intending to discriminate in the least amongst the number of those named in the tables I desire to mention the fact that much the largest

number of the foreign schedules were furnished by American missionaries. There is no class of men upon earth, whether considered as scholars, as philanthropists, or as gentlemen, who have earned for themselves a more distinguished reputation. Their labors, their self-denial, and their endurance in the work to which they have devoted their time and their great abilities are worthy of admiration. Their contributions to history, to ethnology, to philology, to geography, and to religion alike form a lasting monument to their fame."

Another scientist has written: "The incidental work done by missionaries for the advancement of human knowledge would compare favorably with all that governments have done who have made that the sole object of national exploring expeditions." It is to Missionary Krapf's explorations and his reports of what he found that we are indebted for the subsequent discovery of the sources of the Nile by Speke and others. The Royal Geographical Society was emphatic in its acknowledgments of its indebtedness to Livingstone for geographical extension in South Central Africa; and even such additions to geographical knowledge as that of Missionary McFarlane in his expeditions in New Guinea and along six hundred miles of coast line and up the Fly River do not go unappreciated, for in McFarlane's case the admiralty of Great Britain warmly acknowledged indebtedness.

The writer asked a gentleman of learning familiar with the journals of oriental and other scholarly societies what proportion of the Royal Geographical, Royal Asiatic, China, Japan, Bengal Asiatic, and American oriental catalogues and specimens in museums probably came through missionaries, and he unhesitatingly said, "three fourths." Perhaps this estimate was too great; and yet it is quite true that there is not a museum in Europe which has not been enriched by the thousands of birds, animals, insects, minerals, and implements which missionaries have gathered and brought from all parts of the world. Professor Agassiz said: "Few are aware how much we owe the missionaries for their intelligent observation of facts and their collecting specimens." Wood's Cabinet, at Amherst College, has a collection of more than twelve hundred minerals, chiefly from Asia, mostly sent by missionaries, which give a tolerable idea of the geology of Syria, parts of Persia, and India. The Nineveh Gallery, of this college, was almost wholly collected by a missionary, the Rev. H. Lobdell, M.D. From Gaboon, in Africa, the Rev. W. Walker sent a single specimen which was at the time valued at $1,000. Dr. S. R. Brown, of Japan, furnished "spun-glass" corals and a giant crab of rare character. The Rev. J. Tyler sent hundreds of specimens of quadrupeds from South Africa. In the department of botany and medicine it would be a difficult task to group the knowledge which has been derived through missionaries. The contributions of African missionaries alone to the knowledge of botany is of surprising extent, though most of it is incidentally recorded. Missionaries have been not only reliable, but in many cases the only persons to

keep weather records for the use of scientists in the department of meteorology, as in the case of the Moravians in Tibet and others in remotest stations in interior Africa, China, and the sea islands. Missionaries have also disseminated scientific knowledge in distant parts of the world. *Wheaton's International Law*, translated by a missionary; Dr. Morison's great Chinese Dictionary; medical writings, like Dr. Hobson's, of Hongkong; revisions of the calendar of the Chinese; and the dissemination of information upon history, geography, and general science would, the London *Times* says, "alone redeem the work of the missionaries from the stigma of failure." It is something to start whole nations on the use of scientific knowledge, as it is certain to result in an increase of scientific observation and *data* from the inhabitants of these several countries.

---

## BIBLE TRANSLATION INTO NON-CHRISTIAN LANGUAGES.

THE Hindustani is a language understood by about one hundred millions of people, and hence is the most important language spoken in India. Several editions of the Hindustani Bible have been in circulation, with considerable variation, for some time. It has been desired by many that a thorough revision be undertaken with a view to unification and improvement in idiom. Considerable change has taken place in the Hindustani language within the century, and the qualification of the missionaries for the work of translation has improved. Provision was lately made for this work, and a committee of six translators was duly appointed—three representing the Church of England, two the Methodists, and one the Presbyterians, with whom are associated two native scholars, one a Christian, the other a Mohammedan—as referees in matters of idiom and taste. The Methodist members of this committee are Rev. T. J. Scott, D.D., principal of the Bareilly Theological Seminary, and Rev. Robert Haskins, Ph.D.

A communication from Dr. Scott brings afresh to mind the great difficulty of conveying Christian ideas of ethics and of spiritual life to non-Christian peoples. Missionaries are obliged to use such words as exist, which very poorly convey ideas and sometimes wholly erroneous ideas, in the effort to give new meanings to them; or they transfer words wholly foreign, and patiently wait till the people slowly come to apprehend their meaning. Either method is fraught with dangers, and yet, strange to say, no serious heresy has disturbed any part of the native Church of any denomination in India. But this is not the obstacle to which reference is intended just now. It is rather to the difficulty of conveying spiritual concepts. Dr. Scott furnishes two illustrations, which we quote. He says: "Two cases may be given as illustrating the danger to be avoided of giving encouragement to mischievous ideas already current among the people for whom the translation is intended. In stating the true law of divorce the Saviour met the reply from his disciples that, on such conditions, 'it is not good to marry,' by affirming that 'all men cannot

receive this saying save they to whom it is given.' The idea prevails largely in India that celibacy is a peculiarly holy estate, to which special merit attaches, and our difficulty in rendering the phrase, *ἀλλ' οἷς δέδοται*, 'to whom it is given,' was to avoid giving color to this idea. Again, in 2 Cor. v, 10, it said that 'we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body.' The difficulty is in rendering the phrase *διὰ τοῦ σώματος* so as not to encourage the idea that the body is at fault. Hinduism holds the body as the cause of sin. Evil is in matter. Both the old and the new English version render '*διὰ*' by 'in,' but the English revisers put 'through' in the margin, showing what might be an alternative rendering, 'done through the body.' After long and spirited discussion a rendering in Hindustani identical with this was adopted, the committee being divided in the final vote. A preposition that caused the committee a good deal of perplexity was *ἐν*. The difficulty often was to decide whether it has an instrumental or locative meaning. In such phrases as *ἐν Χριστῷ* (2 Cor. v, 17), 'in Christ,' and *ἐν πνεύματι* (Rev. i, 10), 'in the spirit,' the locative meaning seems clear, but it is difficult to convey any lucid idea to a mind unprepared for it. To the instructed Christian the phrases 'in Christ' and 'in the spirit' have a meaning and unfold a blessed mystic experience, but to the Mohammedan they are unmeaning. He would never think of being 'in' Mohammed or 'in' God; indeed, he does not seem able to think it. As a rule in such cases no attempt by paraphrase or circumlocution was made to avoid this difficulty, but the ability to grasp the meaning was left to the result of experience and the development of spiritual perception in the reader."

The Hindustani language differs somewhat in various localities over the large area in which it is spoken, but hardly more than the English language varies in Great Britain. The Delhi idiom was adopted as the best type of the language. The ablest native scholars of that city were secured to work with the committee. The Hindustani as a highly inflected language, having some connection with the Greek on its Sanskrit and Persian side, and some kinship with the Hebrew on its Arabic side, is an excellent medium for a translation of the Bible. Besides being the language of peoples possessing almost all possible shades of moral feeling and religious thought, often, too, coming from the Bible, it is comparatively well adapted to the purpose of the translator.

---

## MONEY AND MISSIONS.

In considering the opportunities and facilities afforded the Christian Church for the evangelization of the world there is one fact which needs to be accentuated far more than it is, namely, the vast increase in the wealth of Christendom. In an English periodical, *Pearson's Magazine* for March, 1898, are found statements which ought to attract the attention of the Church. In treating of the wealth of the world the

writer follows Mulhall and Sir Richard Giffen in their statistical summaries. Setting down the wealth of the world at five hundred thousand million dollars, it is shown with tolerable accuracy that three hundred and fifty thousand million dollars are in the possession of Christian nations. That is, two thirds of the entire capital of the world is in the hands of the nominally Christian population of the globe. If one thinks of the power of money in war, commercial enterprises, and other avenues of activity, and for a moment will fancy this condition reversed and the money of the world in Moslem and heathen hands, the formidable force to be overcome in the advance of Christianity would at once appear greatly augmented.

But what is still more noticeable is the fact that of the three hundred and fifty thousand million dollars in the control of Christian nations Protestantism is estimated to be possessed of four sevenths of it. Or, in other words, the Protestants of the world have an accumulated capital of two hundred thousand million dollars.

The fact that God has given this wealth forces on conscientious possessors of it the question as to the obligations of the people in its use. The chancellor of the exchequer of England estimates that the waste in cigar ends alone is just about equal to the aggregate contributed by the nation for Protestant foreign missions. The common conscience needs elevating as to the use of surplus wealth.

## THE PARIAH'S FRIEND.

THE work among the submerged tenth, or the fifty millions of the lower classes of India's population, has met with considerable criticism in some quarters. A large proportion of the work done by the Methodist Episcopal Church in the territory of the North and Northwest India Conferences has been among this class of people. Dr. Jenkins, in his speech at the recent Wesleyan Conference on mission work in India, said:

"The problem of the Indian pariah is beginning to be understood. Those neglected millions, once deprived of all rank, driven beyond the shelter of law, not counted as a class of the population, the victims of an insolent and oppressive caste, thank God, are now rising into notice. Their rights as citizens are not only discussed and conceded in Hindu debating societies and in native journals, but are demanded and justified by the growing intelligence of the pariahs themselves. This transition —call it translation—of out-castes to the position and immunities of citizenship was not initiated by government; it is a brilliant missionary record. For many years before legislation touched the condition of the out-caste the missionary was the pariah's friend. Missionaries fought single-handed the pariah's battle, and there is no period in my Indian life —if you will pardon a personal reference—upon which I look back with more satisfaction than the time when I joined other men in resisting the infamous assumption of Brahmanism that the pariah was not equal, and therefore was not entitled, to the privileges of education."

## FOREIGN OUTLOOK.

### SOME LEADERS OF THOUGHT.

**J. Rülf.** Seldom, as here, are we able to name a rabbi as one of those taking a leading place in the general thought of the world. Rülf has undertaken nothing less than the erection of a new system of metaphysics. The last of the four volumes devoted to the exposition of this system has but recently been published, *Wissenschaft der Geisteseinheit* (Science of Unitary Spirit). Leipzig, H. Haacke, 1898. The entire system is called the science of the unitary idea, and is in reality a system of monism. The single idea which includes all others is that of force. This is the substance which remains constant in the midst of change, and which causes all beginnings, controls all becomings, and determines all endings. The concluding volume undertakes to prove that all force is spirit, that all spirit is force, and that all forms of spirit and of force are one and identical. Force and matter are one and the same; hence, body and soul, nature and spirit, are identical. Spiritual force is nothing but conscious force. Spirit is either individual, distinguishing itself from other individuals, or personal, in which case it is possessed of self-consciousness, which the individual spirit lacks; or universal, which is nothing but a personal spirit—with the consciousness that in it all spiritual life is congregated and unified, that as the world belongs to it so it belongs to the world, that this world as a thing of force is also a thing of spirit, and that all is one force and at the same time one spirit. This universal spirit is God—not the world-order, but the absolute personal spirit—in whom man and every creature, organic and inorganic, finds its significance, reality, and permanence. This is a very brief summary of an extensive and really great system. Critics have already pointed out that Rülf has merely modified the system of Hegel, and that therefore he cannot expect to realize his hope that his system shall regenerate philosophy and the philosophical world-view. His critics may be right. Indeed, we have no doubt they are; but, though not all shall be accomplished which Rülf hopes, it does not follow that nothing shall be achieved for the solution of the great problem with which he has so vigorously wrestled. Monism in philosophy is not new, but he has given us some new points of view. If he has not always gone to the depths of the problem he has at least done as much as the majority of the best thinkers have done.

---

**R. Schaefer.** The Lord's Supper, which has recently been the subject of so much literary strife, is made the theme for a study by this student, who reaches a good, old-fashioned, orthodox Lutheran conclusion. He

discusses, first, the question of the origin, and, second, that of the significance, of the supper. He reaches the conclusion that they are wrong who believe Jesus did not intend the institution of a sacrament, to be continued through all time; but that, in connection with the passover, he established a festival which was to take the place of the old Jewish feast. The Lord's Supper sprang from the institution of Jesus, not from any felt need of the early Christians for such a memorial. The disciples repeated the meal because Jesus provided for its repetition. They fully understood him. Every attempt to explain the origin of the Lord's Supper, apart from a provision of Jesus himself, leads to insuperable difficulties. The recognition of it as his institution makes all clear. In the second part, after a careful and extended examination of the words of institution found in Matthew, Mark, Luke, and Paul, the author concludes that if—as all the reports of the establishment of the Lord's Supper testify—Jesus spoke of his own nature as body and blood, it follows that the institution has to do with realities and with a real partaking of the real Christ, and not with symbolic acts or a mere ideal appropriation of Christ. Schaefer thinks that the language of Paul teaches the same thing. But this is in reality the doctrine of consubstantiation. Speaking of the report in Mark he says that the words mean what they say, that Jesus passed around to his disciples his real body and blood, and that by faith the disciples received the same. There is always a suspicion in our minds, when anyone takes up a matter afresh, and comes to conclusions so perfectly accordant with those of the Church or party to which he adheres, that he was determined to reach those conclusions before he began. Particularly do we so suspect when, as in this case, the orthodox opinions reached are erroneous from our standpoint. What necessity there is for insisting on the literalness of the words "body" and "blood," unless that necessity arises from dogmatics, it is impossible to say. When Luther and his followers so insisted, for professedly dogmatic reasons, they were in some measure excusable. When, however, a modern scholar, who professedly pursues a critical method, allows himself to interpret as literal that which can be literal only on the supposition of a miracle, and yet fails to point out how his documents indicate any intention to record a miracle, he vitiates his entire conclusion. Schaefer carried his love of old Lutheranism too far.

---

**Paul Volz.** If anyone imagines that the labors of Old Testament criticism are not as zealous and numerous as formerly he greatly mistakes the facts. Phase after phase of the Old Testament is studied with commendable diligence, if not always with unquestionable results. Volz has chosen for the subject of a recent investigation the preexilic Jahweh prophecy and the Messiah (*Die vorexilische Jahwehprophetie und der Messias*). Göttingen, Vandenhoeck und Ruprecht, 1897. He states and defends three propositions, (1) that the Messianic idea is foreign to

the true character of preexilic prophecy, (2) that in the preexilic prophecies, from Amos to Ezekiel, there is not a single Messianic passage, (3) that the Messianic hopes uttered in Ezekiel did not spring from the preexilic prophecy, but from an intellectual movement of an entirely different sort. When anything seems to be said about a Messiah in the prophecies prior to the exile the character described is not a religious, but a political, figure. For Israel he is simply the Saviour in a temporal sense, maintaining order within and compelling respect for Israel without. Along with this went no duty relative to religion or morals. The Messiah was neither a prophet, a priest, nor a teacher. His work was not to enlarge the knowledge of God among his own people, nor to instruct the heathen nations and convert them to the religion of Jehovah. Preexilic prophecy is chiefly a condemnation of sin and a pronouncement of judgment. By preaching the Messianic-theocratic king the prophets would have suppressed the popular consciousness of Jahweh. Only by a procedure which must be called hypercritical can Volz sustain these conclusions. Everything which contradicts his idea is carefully eliminated from the prophetic writings and stigmatized as spurious. Apparently there is no sufficient reason for this procedure. It is done that nothing may interfere with his conclusions. That many passages of the Old Testament which had no Messianic significance when originally uttered have been filled with Messianic meaning by those who knew the life of Christ, and were anxious to make him the subject of prophetic foresight, is undoubtedly true. But to decimate the religious hopes of Israel prior to the exile by declaring all literary expressions of such hope during that period spurious is a piece of critical legerdemain which it is not difficult to detect, and which all unprejudiced minds must condemn. The early conception of the Messiah was not always clear nor unmixed with unrevealed opinion, but they had a conception of a Messiah as a natural result of their faith in God as their Saviour and guide.

---

## ECENT THEOLOGICAL LITERATURE.

**Die Religion im modernen Geistesleben** (Religion in Modern Life). By Martin Rade. Freiburg, i. B., J. C. B. Mohr, 1898. Rade is the editor of *Die Christliche Welt*, and a thoroughgoing Ritschlian in theology. The book here noticed is composed of lectures delivered at Frankfort-am-Main before an audience presumably composed of men of all shades of belief and unbelief. They evince in their make-up the fact that their author could not courteously insist on all that he personally believed. Nevertheless, he does not lose sight of the fact that he is a Christian nor even that he is a Ritschlian among theologians, though he makes less of the person of Christ and relatively more of Christianity as a whole and in its relation to other religions than a Christian and a Ritschlian naturally would. Besides this comparison of the great religions the book

contains valuable thoughts on "Religion and Morality," "Religion and Natural Science," "Religion and Art," and "Religion and Politics." In his treatment of the first theme he conceives of the great religions of the world as historical-psychological facts, giving special prominence to the specific peculiarities of each. On the subject of "Religion and Morality" Rade takes the position that the superiority of Christianity, if not its peculiar significance, is found in the fact that it unites the two in the most perfect manner. The Sermon on the Mount is the monument at once of the identification of the two and of the superiority of Christianity to all other religions. Here, perhaps, is the weakest point in Rade's book. In the first place, he gives too much prominence to the Sermon on the Mount. Much as this discourse contains, it by no means exhausts all there is of Christianity. Hence it cannot be the monument of the alleged identification of religion and morality. But, furthermore, Christianity does not identify the two, since morality is not all there is of Christianity. The two are not even diverse aspects of the same thing. Nor is Christian morality identical and coterminous with Christianity. Christianity is primarily a religion; but it is a religion which includes morality of a particular kind. Apart from each other neither the Christian religion nor that element of it known as Christian morality can be understood, nor can one practice Christian morals without the forces and aids furnished by the Christian religion. But were such a thing possible it would still be true that the two are to be considered, not as one and the same thing, but, rather, under the idea of the relation of the whole to the part, or of the inner to the outer life.

---

**Genesis, erklärt von H. Holzinger** (Genesis: A Commentary by H. Holzinger). Freiburg, i. B., J. C. B. Mohr, 1897. This is one volume of a commentary on the Old Testament, issued under the general editorship of Professor Marti, with the assistance of several scholars, among whom is Professor Budde, whose lectures at various universities in this country attracted so much attention among scholars during the past year. The volume differs in some important respects from all other commentaries on Genesis hitherto published. Accepting the results of the modern critical investigations relative to the various sources traceable in Genesis, it treats each theme according to its representation in the individual sources. For example, the story of the flood as given by P., then the story as given by J.; the history of Abraham according to P., afterward as given by J. E. This method of procedure has certain disadvantages, but it certainly makes easy the task of keeping in mind the different themes and of comparing divergent accounts where such are afforded in the text. Holzinger is very certain of the correctness of the distinctions made by the modern critical school as to the sources, carrying this matter, with so many others, even down to individual words. Whether he is justified in so doing we cannot determine; but on general

principles it is well to remember that such fine points, made with such appearance of infallibility, are less likely than an exhibition of greater modesty to carry conviction to the thoughtful mind. In general Holzinger is extremely radical. This is evinced in his treatment of the patriarchal histories. It is not well to make every patriarchal story to consist of mere legend. All legends have a basis of historical fact. It is the business of one who attempts to estimate legendary matter to determine, if possible, what is fact and what is fiction, and, if that is not possible, at least to admit the kernel of truth in the legend. Nor is it necessary to affirm that every alleged patriarchal history is intended to be the history of a tribe. There may be at least some instances in which the account has to do with a person rather than a tribe. Furthermore, it is erroneous to allege that none of the institutions, religious and political, belong in the time in which Genesis places them, but rather in the time of the kings. The names of "Abraham" and "Jacob" were given to individuals in Mesopotamia as early as 2000 B. C., as the Babylonian discoveries of recent times show. The extremes of the critics hinder the cause more than they help it, and will be inevitably followed by a reaction.

---

**Het Christendom der tweede eeuw** (The Christianity of the Second Century). By Dr. H. M. Meyboom. Gronigen, J. B. Wolters, 1897. The nonconservative camp of theologians in Holland is filled with the idea of Loman and others that there is nothing certain with reference to the origin of Christianity. Neither Jesus nor Paul are certainly historical characters, it is held, and it is uncertain whether Christianity arose before the second century. Meyboom's work suffers from this species of hypercriticism. It professes, indeed, to be nothing more than a collection of material for the student, with an appendix on the Christianity of the first century. Judged even from the standpoint of the author's purpose it becomes necessary to point out that many interesting phenomena of the period included are passed over in almost absolute neglect. But, allowing Meyboom the right to reserve his judgment in disputed matters, it is still a question whether he could not have accomplished his work more successfully had he at least betrayed more definitely than he does a sense of consistency in the movements depicted. Even a collection of *data* is more serviceable by being based upon some philosophy of the subject. But it is just here that we come upon the interesting fact in connection with Meyboom's book. He gives us no suggestion of the philosophy of the history, because he has no such philosophy. It is the peculiarity of the Dutch school that it does not know how Christianity originated. It teaches that not one single document of the New Testament canon is genuine, and Meyboom does not give us any conclusion as to the date even of the principal so-called Pauline epistles—whether they originated in the first or in the second century. As for Christianity itself, he intimates that it arose from a Messianic agitation

in Palestine, from Alexandrian Hellenism, and from the contemporaneous philosophy of Seneca and others combined. Now, all this assumes that there is no historical basis for Christianity, and that, as a result, we are driven back upon speculation for a solution of the question of its origin. But Christianity is a historical fact. Its existence can be traced back at least to the time of Nero in the literature of secular history. And, furthermore, early in the second century Christianity was the subject of a decree by Trajan regulating the persecution of its adherents. It was then a widely diffused religion. Its roots must have extended well back into the first century. If we entirely rejected the New Testament documents, therefore, there would be no excuse for the substitution of speculation for historical investigation.

---

**Ueber die Absicht und den literarischen character der apostel geschichte** (The Purpose and Literary Character of the Acts of the Apostles). By Johannes Weiss. Göttingen, Vandenhoeck, und Ruprecht, 1897. It is pleasing, in the midst of so much relative to the sources of the material of the Acts, to find a book which, while it does not neglect the question of sources, lays the stress of the inquiry upon other points. As to the purpose of the Acts, Weiss holds that it is an apology or explanation to the heathen, designed to show how it is that Christianity in its world-mission came to be separated from Judaism. The starting point of Christian missionary effort was Jerusalem, and nothing but the willful rejection of salvation by the Jews occasioned the complete and permanent transfer of missionary effort to the heathen world. The preliminary history of the mission to the heathen (chaps. i, viii, ix) shows how the conversion of the Samaritans, the Ethiopian, and Paul, and even the establishment of the first heathen congregation, resulted from that persecution to which Stephen fell a victim. The Cornelius episode in particular brings to our attention the divine ordination of the heathen missionary movement and its sanction by the primitive Christians at Jerusalem. Paul's three missionary journeys are distinguished by three separate and solemn reminders to the Jews that, as they had refused Christ, the apostle must turn to the heathen ; and this is repeated at the end of the work (See chaps. xiii, 46, *f.*; xviii, 6, *f.*; xix, 9; and xxviii, 25, *f.*). But the middle point of the entire document is the Apostolical Council with its recognition and establishment of the heathen Church. By this very act, however, Christianity lost its protection as a part of Judaism, and thus became liable to persecution. In connection with Paul, Weiss sees in the Acts an attempt to make it appear that the Roman authorities regarded the Christians as innocent of any wrong of which they could take cognizance, and that they declared they had no jurisdiction in cases of complaint by Jews against Christians, since it was a question of strife among Jews themselves. Along with this event go Paul's effort to show that Chris-

tianity was the true Judaism, and the prominence given to the statement that Paul observed the Jewish ceremonies at Jerusalem. At the same time the writer of Acts attempts to show that, notwithstanding all the opposition of the Jews, the Christian cause triumphed by finally being preached in Rome. The rejection of the Gospel by the Jews and the acceptance of it by heathen gave the latter the place divinely designed for the former. Hence no Roman authority should heed Jewish denunciation of Christians, but give them the protection formerly given to the Jews.

## RELIGIOUS AND EDUCATIONAL.

**The United Brethren of Germany and the Higher Criticism.** For some years the German United Brethren have been disturbed by the outspoken advocacy of the results of the so-called higher criticism on the part of certain of their ministers, particularly by the faculty of the theological seminary at Gnadenfeld. A couple of years ago the situation became acute, and a synod convened at Herrnhut to determine the proper action to be taken. The vast majority of the members of the synod, representing, doubtless, about the same proportion of the Brethren at large were personally opposed to the theology taught at Gnadenfeld; and not only so, but they felt that the minority were, however unintentionally, disturbers of the peace of their Zion. A general discussion continuing between four and five days, in which perfect freedom of speech was indulged, resulted in the conviction that neither side could win the other to itself. Upon what ground the United Brethren could remain united was, therefore, a burning question. Fortunately, the very same debate which had served to betray the hopelessness of unity in opinion also developed the fact that, on the questions which centered about the personal trust of each individual in Jesus Christ, and with reference to the inner religious experience of each, there was perfect unity. The question then was whether they had more to bind them together than to drive them asunder. This question was answered in the affirmative, and the synod was thereby able to reach a peaceable solution of its vexing problem. The result is in no wise considered a victory for the new theology. Rather was it a victory of religion over theological theory. The United Brethren have proclaimed to the world that, though there may be an imperfect union on theological points, they are united in Christ; and that, so long as they are united in him, they will give the subordinate place to differences of theological opinion. This was the spirit of John Wesley, and the Methodist Episcopal Church seems to be following in his steps.

**Peculiar Church Discipline in Hannover.** In the early days of March, 1897, the Royal Consistory (ecclesiastical) of Hannover, Germany, issued

an order that every clergyman should, on Sunday, March 21, during or subsequent to the sermon, speak of the significance of the day as the celebration of the centennial of the birth of Emperor Wilhelm I, call upon the congregation to recall with gratitude the blessings they had received under his reign, offer a prayer of thanksgiving, and cause to be sung one of two hymns designated. Now some of the Hannoverians have never been reconciled to the events connected with the annexation of that province to the new empire, and consequently have no great feeling of kindliness for the old emperor's memory. Nevertheless, all but three of the clergy managed to live up to the letter of the consistorial decree. These three stated to the authorities beforehand that they could not conform to the requirements, but were in return notified that nothing was demanded of them contrary to God's word or their consciences, and that obedience would be expected. When the day came all of them did something that was required, but none of them all. In defense they pleaded their conscientious scruples and their well-known loyalty. Nevertheless, all of them were dismissed, though with a pension for three years, provided they did not meantime secure new positions with salary equal to the pension. The vast majority of the German newspapers of all political and ecclesiastical tendencies condemn the procedure, and some of them declare that the action of the consistory is in direct contravention of the recent orders of the present emperor that the clergy shall not meddle in politics. The instance is instructive as to the disadvantages of a connection between Church and State, and also as to the real degree of religious liberty enjoyed in the Fatherland. Obedience, it seems, is to be exacted according to the will of governmental authorities without regard to individual scruples.

---

**Defective Application of Christianity to Practical Life.** A German writer, speaking of the unfavorable conditions of the laboring classes in the Fatherland, brings out in striking contrast the superiority of English to German applied Christianity. He makes the point maintained by the Consumers' League that the so-called employers are only the agents of the people, and that the conditions they make for the laboring classes are, in the final analysis, the conditions which the masses will have made. But he proceeds to point out that the hack drivers have no accommodations in Germany except those furnished by the saloon keepers, thus encouraging drunkenness. He blames the German people for the fact that the waitresses in restaurants are mostly fallen women, while in England—and he might have added in America—a woman known to be morally astray cannot secure such a position. There is no doubt that Germany is behind in these particulars, but America needs improvement also; where is there an open door for the workingman? The insistence upon the responsibility of each individual for the betterment of social conditions is an essential to progress.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

In the profitable retrospect which a new year brings it is natural to recall the weighty incidents which have happened to the Church, as well as to individuals, in the past twelve months. "Every now and then," writes D. L. Leonard, D.D., in the *Missionary Review of the World* for January, "it comes to pass that, after many days marked by absence of progress, or even by retrogression, suddenly the kingdom begins to move forward by leaps and bounds. . . . Who that observes and reflects can doubt that we are in the midst of just such a pregnant period? The claim may safely be made that the twelvemonth just ended is to be eminent among these years of destiny. It is more than doubtful if another can be named to match it as the period of occurrences so many, so diverse, so far apart in longitude and latitude, and yet in such close coöperation for the effectual spread of the multitudinous good things of the Gospel to the ends of the earth." Giving to his article the title of "Five Epochal Events of 1898," Dr. Leonard proceeds to indicate some conspicuous "happenings" which have a bearing upon the spread of Christ's kingdom in the world. The first he specifies as "the Spanish-American War." Such opportunities has it opened for Christian propagandism that "the Churches of America must rise at once, and with energy and zeal tenfold increased, to the sublime height of these new opportunities and obligations." The second noticeable event of the past year is the "Anglo-American friendship." The fact signifies much. "Here are two of the mightiest peoples on earth, numbering already 120,000,000, and a few generations hence to be increased twofold, fourfold, tenfold. This race is already dominant over some 16,000,000 square miles, or one third of the earth's land surface, and ruling about 500,000,000, or again not far from one third of the earth's inhabitants. The Anglo-Saxon is easily the greatest civilizer and Christianizer extant, was evidently chosen to be just this, and for this high calling has been in training, lo, these fifteen hundred years." The third epochal event of 1898 is "the Czar's proposal" for the disarming of the nations. "The future historian will recall that, as the nineteenth century was closing, . . . the czar of all the Russias, first of crowned heads since the creation, published his protest against the maintenance of huge standing armies, and so took a step in the interest of peace and fraternity." The fourth incident has been "the reformation in China," prophesying great results for the race. "Radical reforms are evidently on foot in the Celestial empire which may be hindered, but cannot be defeated." And the last of these epochal events has been "the opening of the Sudan." No great change of policy is to be anticipated from the Fashoda incident. "It is far more reasonable to expect to hear, ere long, of the proclamation of a protectorate over the

30,000,000 of Sudanese and Egyptians, to continue till these hosts are fitted for self-rule. . . . To Britain then will belong nearly one third of the Dark Continent, with well-nigh one half of its 160,000,000 degraded inhabitants committed to Anglo-Saxon hands to be redeemed and enlightened. . . . Ethiopia shall stretch out her hands to God." Of these five great events, says the author, any one "were sufficient to give the year a unique position in the passing decades; but when they all are found within the compass of a single twelvemonth they stand for more than the happenings of some entire centuries. They show in what a marvelous way our God is marching on among the nations."

---

In the *Expository Times* for October, 1898, Professor J. Agar Beet replies to Dr. Petavel's criticisms on Dr. Beet's teaching in his book, *The Last Things*, concerning immortality and the fate of the wicked. In his reply Professor Beet says: "On page 193 of my book I give the result of my research as follows: 'To sum up, the writers of the New Testament agree to describe, with more or less definiteness, the punishment to be inflicted in the day of Christ's return as actual suffering and as final exclusion from the blessedness of the saved.' So far Dr. Petavel agrees with me. But he goes beyond me by asserting that the Bible teaches, not only the final exclusion of the lost, but their final extinction; and invites me to join him in this position. This step, however, I cannot take until I find in Holy Scripture solid ground on which to tread. This, after much careful search, I have not found." Dr. Beet does not find, either within or without the Bible, any clear disproof of, or serious objection to, Dr. Petavel's doctrine. But he says that this absence of disproof does not justify acceptance of the teaching in question as true and reliable; that to accept a statement as true simply because it cannot be disproved is a common and dangerous mistake; and he repeats: "I therefore differ both from those who assert that the lost will ultimately sink into unconsciousness and from those who assert that they will continue in endless suffering. On these matters the Scriptures, as I read them, give no decisive judgment. They give no ground for hope that the agony of the lost will ever cease; but they do not plainly and categorically assert its endless continuance. In Dr. Petavel's books and open letter, and in the Bible, I cannot find anything which justifies one step further than this." Dr. Beet uses the word "ruin" as the best translation of the Greek word ἀπώλεια, as used throughout the New Testament, and says "ruin" is a nearer equivalent than the rendering in the Accepted and Revised Versions, "destruction," "perdition," "lost." "The word means neither extinction of consciousness nor endless conscious torments, but simply the loss of all that makes existence worth having." In his exposition of the future punishment of sin Dr. Beet gives only a small place to the teaching of the Old Testament, not for want of authority, but because so

little is found therein which adds to the plain and abundant teaching of the New Testament. After prolonged search he is unable to find in the Bible words which, describing the fate of the lost, imply clearly their final extinction. He says: "There are passages and groups of passages which at first sight seem to teach the extinction of the lost or the ultimate extinction of evil; as there are others which describe their continued suffering, without any hint of its cessation. But in neither case do the words of Holy Scripture justify confident assertion. And he who speaks in God's name is bound to go no further than the written word clearly warrants." Dr. Beet holds that the popular doctrine of the *necessary*, *intrinsic* and *endless* permanence of the human soul is not taught in the Bible; and says that the Christian pulpit ought not to go beyond the clear teaching of Holy Scripture.

---

THE opening article of the *New World* for December is "Imperial Democracy," by David Starr Jordan. Its vigorous trend may be inferred from the following quotation: "So far as the Philippines are concerned, the only righteous thing to do would be to recognize the independence of the Philippines under American protection, and to lend them our army and navy and our wisest counselors, our Dewey and our Merritt, not our politicians, but our jurists, our teachers, with foresters, electricians, manufacturers, mining experts, and experts in the various industries. Then, after they have had a fair chance and shown that they cannot care for themselves, we should turn them over quietly to the paternalism of peace-loving Holland or peace-compelling Great Britain. We should not get our money back, but we should save our honor. The only sensible thing to do would be to pull out some dark night and escape from the great problem of the Orient as suddenly and as dramatically as we got into it." R. M. Wenley follows with an appreciative article on "John Caird." In his paper on "Religious Ideals and Religious Unity" J. W. Chadwick concludes with the sentiment, "Of all unities of the spirit that is the best which gathers into one great family all those who try with patient minds to know what things are true, and with courageous hearts to do the best they know." W. B. Smith follows with an article on "Harnack *versus* Harnack," whose claim is that in the work of the great critic somewhat recently issued "there are two Harnacks, one speaking in the preface, one reasoning in the volume itself, and these in no wise resemble each other." The contention of "The Religion of Mr. Kipling," by W. B. Parker, is that certain feelings "which make up the body of our faith" have been uttered afresh for us by Kipling "in poems which, like the 'Recessional,' have at once voiced the prayers and solemn hopes of our own generation and given their maker his chief title to a place among the greater names of English poetry." The concluding papers of the number are "Adin Ballou and the Hopedale Community," by G. L. Cary; "'Beyond Good and Evil,'"

by C. C. Everett, or a study of the philosophy of Frederick Nietzoche; "Nanak and the Faith of the Sikhs," by J. T. Bixby; and "Paul and the Jerusalem Church," by J. Warschauer. "To recognize the greatness of Paul," the last author argues, "it is not an indispensable condition that we should find his opponents guilty of crass imbecility or malignity for its own sake."

---

PROMINENT among the articles in the *North American* for December is a discussion of "Our Indian Problem," by Dr. Lyman Abbott. The reservation system he declares to be "wholly bad." His indictment against it is fourfold. The Indian Bureau "is, and always has been, a political machine, whose offices are among the spoils which belong to the victors;" the federal executive is peculiarly unfitted for administering a paternal government "over widely scattered local communities;" this paternalism "is thoroughly bad for the Indian, whose interests it is supposed to serve;" and, lastly, it is impossible to maintain the reservation system. Dr. Abbott's solution of existing evils is the abolishment of the reservation system. "Apply to the solution of the Indian problem the American method; treat the Indian as other men are treated; set him free from his trammels; cease to coddle him; in a word, in lieu of paternal protection, which does not protect, and free rations, which keep him in beggary, give him justice and liberty and let him take care of himself."

---

FOR general interest the January *Chautauquan* maintains its high average. The opening article, by J. C. Thornley, is entitled "The Old Bailey," and by its vivid illustrations emphasizes the tragedy of human suffering. T. Raleigh, D.C.L., follows with an article on "Lord Melbourne;" Professor L. H. Batchelder, in "The Central Element of Organized Matter," takes "a little excursion into the fascinating country of the carbon compounds;" Mary H. Krout discusses "English Journalism;" and O. F. Bianco tells of "Shooting Stars." Bishop Rowe, of the Diocese of Alaska, writes of the "The Yukon Country," in interesting description, and Mrs. M. Burton Williamson continues her discussion of "Some American Women in Science." The article is interesting in its portraits.

---

THE *Conference Examiner* continues its efficient work as a promoter of ministerial education. The November-December number includes in its table of contents: "The Study of Shakespeare for Preachers," by Rev. S. N. McAdoo; "The Revival and Its Methods," by Rev. J. W. Heard; "The Newer Education and the Ministry," by President W. J. Tucker, D.D.; "Guarding the Conference Door," by Rev. W. H. Slingerland, Ph.D.; "Religious Formula," by Rev. W. G. Loyd; "Special Theological Encyclopedia;" "Making a Sermon Grow," by the Editor; and "Defects in Pulpit Prayer." C. M. Heard, D.D., is Editor.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Encyclopedia of Sacred Theology.* By ABRAHAM KUYPER, D.D. Translated from the Dutch by Rev. J. Hendrik De Vries, M.A. 8vo, pp. 683. New York: Charles Scribner's Sons. Price, cloth, $4.

Professor Kuyper was directly introduced to our readers by his dissertation on "Pantheism's Destruction of Boundaries," which we printed in this *Review* in July and September, 1893. Professor Warfield, of Princeton, writes that as a force in Church and State Dr. Kuyper is probably the most considerable figure in both political and ecclesiastical Holland; that he is organizer and leader of the Antirevolutionary party, and chief editor of its organ; founder and developer of the Free University of Amsterdam, in which the people of the Netherlands have an object lesson of the possibility and quality of higher education conducted on Christian foundations, free from interference from the State; and is advocate in the Church of freedom of conscience, confessional rights, and the principles of that religion to which the Dutch people owe all that has made them great, endeavoring to bring all who love those principles together into one powerful communion, free to confess and live the religion of their hearts. His presence in this country for three months last autumn and his course of lectures at Princeton University on Calvinism help to draw fresh attention to him and to the volume which the Scribners lay upon our table. The whole work fills three volumes the size of this one. The first and third have not been translated. The reason for preferring the second volume to introduce the work to the English-speaking public and test its desire for the rest, probably is that, though only a fragment of his theological work, it is "possibly thus far his most considerable contribution to theological science." The first volume is introductory; the third treats of the several divisions of theology; while this one contains the general part and discusses questions relating to the place of theology among the sciences, and the nature of theology as a science with a "principium" of its own. There is no doubt that Dr. Kuyper is the most affluent, prolific, and brilliant mind at work to-day in the civil, educational, and ecclesiastical life of Holland. He serves the State as a member of the lower chamber of the States-general, and the Church as Professor of Dogmatics in the Free University at Amsterdam. Dr. Kuyper regards Methodism as a necessary reaction against influences which threatened to petrify the life of the Church. He thinks it was born from Calvinism; and it was to the extent and in the way that abolitionism was born from slavery. He believes that, as a necessary reaction, Methodism had a high calling which

it is bound to obey, and a real spiritual significance. He admits apologetically that owing to his environment he has spoken of Methodism in a way which would have been impossible either in England or America. We respectfully submit that opinions which it would have been impossible for him to utter in England or America, about any Church, would better have been omitted from a volume translated for the special use of Englishmen and Americans. Still, it is satisfactory to find that the author felt that the few slight criticisms contained in his references to Methodism were so inapplicable to Methodism in general as to require a virtual retraction when he came to write the Preface to this volume. The nature of his references to Methodism and of his misconceptions thereof may be sampled from page 165, where he says that the new life in the soul which springs from palingenesis (the new birth) has not always been balanced and guided by scientific knowledge, but has sometimes manifested a dislike or disdain for science, and then follows this sentence: "The history of mysticism has its tales to relate, and Methodism comes in for its share." He does not tell us, but we infer that he means "its share" of criticism. The last chapter of the book contains a history of theology, in the closing sections of which he describes the apparent defeat, in the eighteenth century, of the great Reformation movement, and the period of resurrection which glorifies the nineteenth. He attributes that apparent defeat to the effects worked by Deism, which spread across the Continent from England; the effects worked by the spirit of the Encyclopedists, which caused its power to be felt in France; and the effects worked by the Aufklärung (Illumination), which asserted itself in Germany. These produced a low moralism which clipped every wing, mocked every form of the ideal, and weaned men from all high impulses. And the Christian Church and Christian theology in those days lacked the holy fire and the energy of heroism to withstand with righteous indignation these malign and stupefying influences. Then was developed in the Church Rationalism, the attack upon which by the Supernaturalism of the time was so clumsy, unskillful, and inadequate as to make the defeat of Christendom still more humiliating. At this point the author notes, as if it were almost the only star of hope in a dark time, the fact that "Pietistic circles were maintained in Lutheran lands, and mystical and Methodistical circles in Reformed lands, which hid the salt of the Gospel, lest it should lose its savor;" but he remarks regretfully that "these spiritually attuned circles failed of exerting any saving influence upon official Churches and official theology." This expounder and champion of Calvinism correctly narrates the history of the latter part of the last century when he says that, in order that the salt of the Gospel should not altogether lose its savor in the world, it was hid in "Methodistical circles," circles which were "spiritually attuned." That statement need not be withdrawn or modified anywhere; it is as suitable to be printed in English as in Dutch. The author, speaking of

the nineteenth century as the "Period of Resurrection" for the doctrinal and spiritual life which marked the Reformation, says that in this century the mystical-religious movement rivals the effects of the Reformation. "Revivals of all sorts of tenets are the order of the day in Europe as well as in America. In spite of its one-sidedness Perfectionism has gained a mighty following. Methodist and Baptist Churches have developed an activity which would have been inconceivable in the eighteenth century, and which affords its masterpiece in the Salvation Army. Missions have assumed such wide proportions that now they have a universal historical significance. New interest has been awakened in religious and churchly questions, which make manifest how different a spirit has come to the world. Even negative tendencies have found it advisable, in their way, to sing the praises of religion. . . . If then, after the shameful defeat of theology in the period of the 'Illumination' (Aufklärung), we may affirm an undeniable *resurrection* in the nineteenth century, let it be said that this is owing, first of all, to the many mystical influences which, against all expectation, have restored once more a current to the religious waters. A breath of wind from above has gone out upon the nations. . . . The power of palingenesis (new birth) has almost suddenly revealed itself with rare force. . . . It has pleased God, in almost every land and in every part of the Church, to raise up gifted persons, who, by him 'transferred from death into life,' as singers, as prophets, as statesmen, as jurists, and as theologians, have borne a witness for Christ such as had not been heard of since the days of Luther and Calvin." There is on page 408 a statement which, we think, cannot have even an intelligible meaning in England or America—the statement that "the Methodistic tendency in particular has degraded" the Holy Scripture into a mere "collection of inspired utterances concerning the Being of God, his attributes, his will and counsel of grace."

*The Gospel for an Age of Doubt.* By HENRY VAN DYKE, D.D., LL.D. 12mo, pp. 329. New York: The Macmillan Company Price, cloth, $1.25.

This is the sixth edition. Revision of the book and omission of the Appendix have reduced its size. The additional interest of this edition is found in a new Preface of fourteen pages containing brief replies to some critics who have misconceived the purpose of the book and misrepresented its meaning. Dr. Van Dyke's book is the substance of his course of lectures on preaching delivered before the divinity students of Yale University. The aim of his lectures was not to teach the art of making sermons, but "to accentuate the truth that the question, What to preach, comes first, and the question, How to preach, comes afterward. A man must have a distinct message, clear and luminous to his own soul—a message which comes to him with a joyful sense of newness and demands utterance—he must feel the living fitness of this precise message to the needs of the world before he can learn to deliver it with

freedom and power." Dr. Van Dyke wanted to tell the young men studying for the ministry that they "must not let themselves be educated out of sympathy with the modern world; that they must understand the trials and difficulties of the present age in order to serve it effectively; that they must keep in touch with living men and women, outside of the circle of faith as well as within it, if they wish to help them." More than this, he wanted to show that "there is a message of religion especially fitted to meet the needs of our times, an aspect of Christianity which comes to the world to-day as glad tidings, a newness in the old Gospel which shines out like a sunrise upon the darkness and despondency that overshadow so much of modern life. This aspect of Christianity centers in the person of Jesus Christ, as the human life of God. This newness of the Gospel lies in believing in him as a real man, in whose sonship the Fatherhood of God is revealed and made certain to all men. And the power of this message to enrich and ennoble life lies in the fact that they who receive it are set free from a threefold bondage: first, from the heavy thought that they are creatures of necessity whose actions and destiny are determined by heredity and environment; second, from the haunting fear that the world is governed by blind chance or brute force; and, third, from the curse of sin, which is selfishness. To see Christ as the true Son of God and the brother of all men is to be sure that the soul is free, and that God is good, and that the end of life is noble service. This is the true Gospel for an age of doubt. The present is a doubting age, but also a hopeful age, an earnest age, an age of generous feeling and noble action. What it needs is a clear answer to its doubt and a powerful remedy for its sadness. Answer and remedy are found in the person and power of Jesus Christ. His life is a fact which cannot be explained without God. His character is a standing proof of the reality of the spiritual world. A universe of matter and force could never have produced such a person. His teaching is a direct witness to things which are unseen and eternal. Those who will receive it shall find his words a fountain of living waters springing up within them unto everlasting life." The closing paragraph of Dr. Van Dyke's answer to his critics will arouse expectant interest in all who read it: "I know very well that this book is incomplete. It touches only one aspect of the greatest of all subjects. It needs a sequel to make it harmonize more fully with the truth as it is in Jesus, and to bring it into touch with another side of the needs of humanity. Very soon I hope to be permitted to follow this volume on *The Gospel for an Age of Doubt* with another on *The Gospel for a World of Sin*."

*Quiet Talks with Earnest People.* By CHARLES EDWARD JEFFERSON. Small 12mo, pp. 180. New York: Thomas Y. Crowell & Co. Price, cloth, $1.

The author is the new pastor of the Broadway Tabernacle in New York city, long known as Dr. William M. Taylor's Church. The volume is "affectionately dedicated to the laymen of Christendom by a minister

who esteems and reveres them." Twenty-five frank, friendly, confidential talks with laymen about ministers and ministerial life and work, in a style which is a model of simplicity, clearness, and directness, make this a book of practical value, well worthy to be read by every layman in Christendom. It might pay both ministry and laity to divide between them the expense of putting a copy of it in every Protestant pew as well as on every minister's desk. A better understanding of mutual rights and duties would result. The topics are these: "The Unknown Man;" "The Maligned Man;" "The Misunderstood Man;" "The Importance of Knowing Him;" "The Sermon;" "What is the Matter?" "Who is to Blame?" "Why Time is Needed;" "Vacation, and Why;" "Objections to Vacations;" "Money;" "Ministerial Liberty;" "Liberty Defined;" "Sympathy;" "Cooperation;" "Considerateness;" "Thoughtlessness;" "Ways of Killing a Sermon;" "Inspiring the Minister;" "Appreciating the Minister;" "Criticising the Minister;" Securing a Minister;" "Dismissing a Minister;" "The Minister's Wife;" "The Mission of Laymen." To quote at length would be interesting and profitable, but space permits only a few brief bits. "There are more brave men in the pulpits of Christendom than in any army which ever followed a general to the mouths of the guns." "The best people in the world, so the author thinks, are laymen. The tallest and sweetest saints whom it has been his privilege to know have been not in the pulpit, but in the pew. There is probably no subject on which a true minister of Christ so loves to dwell in his thought as the sacrifices which laymen are making continually to advance God's kingdom." "A clergyman, unless providentially hindered, ought to accept the leadership of the largest church which he is capable of serving. Every man ought to enter the largest door which Providence opens in his face." The radical defect in much of the preaching of our time is its "lack of spiritual passion. The tone of authority is faint. Too much of the preaching is like that of the scribes. Clergymen are numerous, but prophets few. . . . Only a prophet can achieve genuine success in these hurried and fascinating days. . . . Woe to the preacher who in these days shirks the wrestlings and agonies of the prophet." R. H. Hutton went to hear one of the afternoon sermons of the chaplain of Lincoln's Inn, Frederick D. Maurice. He "heard and saw and felt that day things which lived in his memory through life. He heard a prophet. Maurice spoke for God. The intense and thrilling tones, the pathetic emphasis, the passionate trust, the burning exultation, the atmosphere of reverence and devotion, awed and subdued the worshipers. The church became indeed a holy place. The words of the service seemed put into the preacher's mouth, 'while he, with his whole soul bent on their wonderful drift, uttered them as an awestruck but thankful envoy tells the tale of danger and deliverance.'" It is known to our denomination that the Congregationalist author of this book is a Methodist product, a graduate of Ohio Wesleyan University.

*The Life and Letters of Paul the Apostle.* By LYMAN ABBOTT. 12mo, pp. 332. New York and Boston: Houghton, Mifflin & Co. Price, cloth, $1.50.

The author says that Conybeare and Howson's *Life and Epistles of St. Paul* remains, in spite of much subsequent development of biblical criticism, the best account of the times and circumstances of the apostle; he also acknowledges obligation to Dr. George Matheson's *Spiritual Development of St. Paul* and A. Sabatier's *The Apostle Paul.* With the views of Dr. Abbott at various points most of our readers doubtless disagree, but a mind fit for the ministry is capable of reading with discrimination and independence, finding some profit and stimulus even from opinions which must be rejected after being weighed. Perhaps a fair idea of the general drift of the book may be obtained from a passage near its close, which says that "the history of actual organic Christianity through the ages is the history of the intermingling of these three conceptions: the pagan conception of God as one whose wrath must be satisfied by a sacrifice; the Jewish conception of God as a lawgiver who can be approached only by obedience to his laws; and the Christian conception of God as a Father who gives life freely to all who will accept the gift. These three ideas are still strangely intermingled in our conglomerate theology. The gospel of God's infinite and unpurchasable love finds its way slowly, though surely, to the hearts of the children of men. Wherever we find in modern theology the doctrine that man can be saved only by a sacrifice offered to placate the wrath of an angry God, we find the relic of paganism. Wherever we find the doctrine taught that man can trust the love of God only as he has first proved himself a righteous man by obeying the law of God, we find a relic of Judaism. Wherever we find men putting up an altar, and a sacrifice, and a priest, and insisting on it that only through the altar, the sacrifice, and the priest can one come to God, we find a relic of paganism. Wherever we find men putting up a law, whether ceremonial or ethical, and teaching that there is no way to acceptance with God except through water baptism—sprinkling or immersion—or that there is no acceptance with God except by compliance with some ritual or ceremony, or insisting that the essence of the Gospel is the Ten Commandments, or the epitome of the Ten Commandments—Thou shalt love the Lord thy God with all thy heart and soul, and thy neighbor as thyself—insisting, in other words, that the essence of the Gospel message is not what God does for man, but what man should do for God, we find essential Judaism. And wherever we find the message that God is infinite and eternal love, that the way to his heart is always open, that he gives life without price, whether we find it in the free Gospel of the Methodist, or in the large and spiritual teaching of such ministers as Brooks and Beecher and Maurice and Robertson, or in such movements as the Keswick movement, so called, or such ministries as the ministry of the so called Higher Life, or such theologies as the misnamed New Theology, there we find a revival of Paul's teaching."

*Christianity and the Progress of Man.* A Study of Contemporary Evolution in Connection with the Work of Modern Missions. By Professor W. DOUGLAS MACKENZIE. 12mo, pp. 250. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.25.

Professor Mackenzie dedicates his book to his father and mother, who have labored together as missionaries of Jesus Christ in South Africa for the past forty years. The conviction underlying the book is that the two greatest facts of the nineteenth century are the unification of the race and the establishment of the Christian religion as a working force among nearly all nations. Throughout this volume two matters are kept constantly in view: first, that practically the whole race is now within the reach of the Christian Church; and, secondly, that wherever the Church, through its missionaries, touches heathendom, progress at once begins in all directions. In the concluding chapter the difficult problem of what is meant by the "progress of man" is discussed and the relation of Christianity to the various elements of progress is described. The means which the missionaries employ for reaching the heathen and the effects produced are studied one by one. The effects of the Bible in its innumerable translations; the effect and the dependence of popular education upon the Christian faith; the moral changes wrought in the individual and community by faith in Christ, and the effect of this upon social conduct and ideals; the influence exerted by the self-sacrifice alike of the missionaries and converts and the real value of martyrdom; the relation of Christianity to other religions; the supreme motive for the missionary life and labor, which is the desire to see individuals brought to salvation through faith in Jesus Christ—these and other important matters under these various heads supply the material and evidence for the conviction held by the author that religion has been at the root of all progress and that the Christian religion is the only one fitted to secure the progress of man in the future.

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Guesses at the Riddle of Existence.* By GOLDWIN SMITH. New Edition with Additions. 12mo, pp. 295. New York: The Macmillan Company. Price, cloth, $1.25.

We notice this new edition only because of the author's "One Word More" contained in the last forty-eight pages. He thinks nothing has been said in answer to these essays which seriously calls for a reply, but he adds a chapter filled mostly with reiterations of the views expressed in the essays. His concessions, though few, are more interesting than his denials. He recognizes the unspeakable importance of religion to each of us spiritually, and that its necessity to society, to the commonwealth, to the home, and even to the æsthetic part of our nature, to poetry, and art, is such that nobody can think of dealing with it lightly or consider without dread the possibility of its departure. He affirms

that the "churches are still full, perhaps fuller than ever," and that "ministration is more active than ever." He says that the speculations of the critics as to the dates of Old Testament books and their specific sources have not yet advanced beyond hypothesis; that the people only care to be assured that these books are the inspired word of God, the genuine manifestation of his will, and the true record of his dealings with mankind; and that the religion of the many cannot be founded on a literary criticism or philosophical manipulation of the Bible, any more than it can be founded on metaphysics—it must be founded on plain fact. He notes that Dr. H. P. Liddon, full of all theological learning, maintained the literal interpretation of the Book of Jonah, and that Dr. A. P. Stanley, a leading liberal, in his *Sinai and Palestine* treated the Exodus as certainly historical. As to the blending of divine and human elements in the Bible, he writes: "How are we to distinguish the divine from the human? No test is suggested to us except the test of reason and conscience. Dean Farrar tells us, as Bishop Butler had told us, that reason and conscience must be supreme." It is pointed out that "the moral strength of the Old Testament is its preaching of righteousness, which has furnished powerful weapons to those who were protesting against injustice." In the old days of slavery John Brown used to read at his family altar on thanksgiving and fast days the fifty-eighth chapter of Isaiah, where God demands, "Is not this the fast that I have chosen? to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" The Bible is the arsenal where Liberty and Justice get their weapons. The author says that no expedient could be more desperate than that of identifying revelation with evolution. "If revelation is in a constant state of evolution, where is the process to end? What stage in it is denoted by the coming and the teaching of Christ? What did Paul mean when he anathematized all who should preach any other gospel?" On the warrant of alleged new revelations we have seen, not in the twilight of the first or second century, but in the meridian light of the nineteenth, the Virgin Mary declared immaculate in her conception, and infallibility, a long step toward divinity, conferred upon the pope. The Mormons also claim to be favored with various authoritative new revelations. Dean Farrar's words in his book, *The Bible; Its Meaning and Supremacy*, are quoted: "About the miracles performed by our Lord and Saviour Jesus Christ—about the Incarnation, the Resurrection, and the Ascension, which are the most stupendous of them all—I can still say, with all my heart, '*Manet immota fides.*'" In his "One Word More," Professor Smith still adheres to his ridiculous notion that the Gospel history has for its necessary postulate the Ptolemaic idea that the earth is the center of the universe; a notion which an undergraduate in theology could easily explode. A curious statement, indeed, is this, "What we cannot possibly understand we cannot possibly believe." How many things are there, we wonder, in this unfathomable universe which this professor really and fully understands?

Very few, we judge; and we are confident that he believes, and daily orders his life by, a great many things which he cannot understand. He thinks that the really operative influences of Christianity have been those of the Character and the Words of Christ; that the first disciples were drawn to Jesus by his character and words, and that we and all men to whose convictions and hearts the Character and the Words come home should follow him all our days as did Peter and Andrew, James and John, by the Galilean sea. Not a few queer statements, hardly indicative of intellectual vigor, are in this book; for example, that a practical system of morality is possible in which the ethical teachings of Jesus, as ratified by experience, both personal experience and that of Christendom at large, would be preserved, though without the theistic basis of those teachings. Now surely a Christianity excluding theism is an amazingly grotesque impossibility. These economical thinkers who push the Law of Parsimony to suicidal extremes in their passion for trying how much which mankind counts essential they can possibly do without, provoke us to remark that we think we could possibly do without *them*—the economical thinkers themselves—thus going farther than they do in one point at least. On page 286 this professor says, "The universe is inconceivable and unimaginable;" from which we infer that the universe is a thing which he does not understand. And yet, though he tells us he cannot believe what he cannot understand, we presume he feels compelled to believe, though with an advanced skeptic's painful reluctance to believe anything, that the universe is a tolerably obvious and even to some minds a somewhat demonstrable reality.

*The Making of Religion.* By ANDREW LANG, M.A., LL.D. 8vo, pp. 380. New York: Longmans, Green & Co. Price, cloth, $2.50.

These chapters on the early history of religion represent, without reproducing in form, the Gifford lectures delivered by the author at St. Andrew's. In our judgment the book is of unequal dignity and value in its different parts; the chapters on "Opening the Gates of Distance," "Crystal Visions, Savage and Civilized," "Hallucinations," and "Demoniacal Possessions," being less scientific and solid than the others. The book sets strongly against the theory of the origin of religion favored by Herbert Spencer and Professor Tylor. Mr. Lang gives proof that belief in a Supreme Being was found among primitive savages previous to all traces of Animism. The rudimentary elements of religion exist in savage tribes; and there is no tribe anywhere wholly destitute of religious belief. Competent scientists report to-day that the weight of evidence proves that man, as man, is "incurably religious." In this Mr. Lang stands with Daniel G. Brinton's *Religions of Primitive Peoples.* The conclusions of this particular anthropologist tend to make an end of the purely anthropological view of the origin of religion, and "throw us back on the old theory that the Supreme God did not leave himself without a witness in the human mind, and that it was only by a process of degeneration and obscuration that this divine witness was lost. For the

rest Mr. Lang by no means shuts evolution out of the history. He starts from a divine germ, and not from a purely humanistic origin. He provides for a divine direction of the evolution, and brings it at last to a predetermined divine end in the Christian religion." According to him "there are two chief sources of religion: (1) The belief, how attained we know not, in a powerful, moral, eternal, omniscient Father and Judge of men; (2) The belief (probably developed out of experiences normal and supernormal) in somewhat of man which may survive the grave." "This second belief," says Mr. Lang, "is not, logically, needed as given material for the first, in its apparently earliest form. It may, for all we know, be the later of the two beliefs, chronologically. But this belief, too, was necessary to religion; first, as finally supplying a formula by which advancing intellects could conceive of the mighty Being involved in the former creed; and next as elevating man's conception of his own nature. By the second belief he becomes the child of the God in whom, perhaps, he already trusted, and in whom he has his being, a being not destined to perish with the death of the body. Man is thus not only the child, but the heir of God, a 'nurseling of immortality,' capable of entering into eternal life. On the moral influence of this belief it is superfluous to dwell." Thus concludes a scientist, an anthropologist, in a scientific study; no preacher, no retained advocate of Christianity or of religion. His argument "exhibits religion as probably beginning in a kind of Theism, which was then superseded, in some degree, or even corrupted, by Animism in all its varieties. Finally the exclusive Theism of Israel receives its complement . . . and emerges as Christianity." Among significant sayings he quotes Herbert Spencer's concession of "the truth that the power which manifests itself in consciousness is but a differently conditioned form of the power which manifests itself beyond consciousness." (The words are Mr. Spencer's.) The fact is also noted that "Professor Tylor dismisses the idea that any known race of men is devoid of religious conceptions. He disproves, out of their own mouths, the allegations of several writers who have made this exploded assertion about 'godless tribes.' He says, 'The thought and principles of modern Christianity are attached to intellectual clews which run back through far pre-Christian ages to the very origin of human civilization, *perhaps even of human existence.*'" "We find no race whose mind, as to faith, is *a tabula rasa.*" Such is the latest report of reputable ethnology and anthropology. It looks in the same direction as Paul's teachings.

*By the Aurelian Wall.* By BLISS CARMAN. 16mo, pp. 132. New York and Boston: Lamson, Wolffe & Co. Price, cloth, $1.

The author of *Low Tide on Grand Pré, Behind the Arras, Ballads of Lost Haven*, etc., brings us a new budget of eighteen poems, mostly elegies. We confess to a liking for Bliss Carman's work. The poet's spirit is in him, the sensitive, impressible, responsive soul, the wonder and the awe, the deep ecstasy, the solemn joy, the winged imagination, the

felicitous expression of genuine feeling, the fine shaping of crystalline phrases, and over all and under all a sense of the Greatness which lies around our incompleteness. The first poem, giving title to the volume, is a memorial to Keats, whose much-visited grave is "where the long shadows of the centuries fall from Caius Cestius's tomb," by the Aurelian Wall. Of Keats this poet says that his splendid name "Spreads through the world like autumn—who knows when?—till all the hillsides flame." "The White Gull" was written for the centenary of Shelley's birth. High above the idling reef-set bell buoy, rocked by mighty tides, the poet sees a sea gull "searching the blue dome with keening cry," and in its wild free flight finds an emblem of the venturous poetic flight of Shelley, to whom he writes:

> Surely thou wert a lonely one,
> Gentle and wild;
> And the round sun delayed for thee
> In the red moorlands by the sea,
> When Tyrian Autumn lured thee on,
> A wistful child,
> To rove the tranquil, vacant year,
> From dale to dale;
> And the great Mother took thy face
> Between her hands for one long gaze,
> And bade thee follow without fear
> The endless trail.
> And thy clear spirit, half forlorn,
> Seeking its own,
> Dwelt with the nomad tents of rain,
> Marched with the gold-red ranks of grain,
> Or ranged the frontiers of the morn,
> And was alone.

The thirteen stanzas on Phillips Brooks were written on the white winter day of his burial, when the town's traffic paused at high noon as his body was borne out from the portal of the temple he builded into the broad open square where the grieving crowd waited, and the wealth-mongering city showed that it

> Sets higher than gold
> Just the straight manhood, clean, gentle, and fearless,
> Made in God's likeness once more as of old.

In greatness of manhood he was file-leader and head of the column; he was the white captain who wore his life without stain, who was never dismayed by darkness or distance, never swerved right or left from duty's high pathway; who stayed up the courage of men with his voice, "Stand fast, hold fast, push on, for the night wears to morning, and our God of promise is the God who performs." In him Boston honored its utmost in man. He showed the possibilities of manhood when it is strong in the Lord and in the power of his might. Faith made him; let infidelity match him if it can, and, failing that, let it reverently uncover in presence of the simple majesty of human nature molded and modeled after Christ. As Bliss Carman says, the doubting world, not overspiritual, not oversure of unseen realities, when asked, "Have you seen the

Lord, and do you know the Saviour?" may answer, "Phillips Brooks was his brother, and we have known Brooks." The poem entitled "The Country of Har" was written for the centenary of William Blake's "Songs of Innocence." "A Seamark" is a threnody for Robert Louis Stevenson, whose grave looks off over the sea from the mountain island of Samoa, where that "master of the roving kind," in whom the truant gypsy blood stirs and whom the wander-spirit leads beyond many horizons, was last heard from by the world. Of him, at tidings of his death, Bliss Carman wrote:

> Our restless loved adventurer,
> On secret orders come to him,
> Has slipped his cable, cleared the reef,
> And melted on the white sea rim.

A fond brotherliness beats in Carman's words in his tributes to Stevenson, "the loveliest child of earth," who passed from land to land, "the fleeting migrant of a day, heart-high, outbound for otherwhere;" whose lone grave is a seamark set for evermore, high on a peak wheeled round by tropic birds, and at whose wave-washed rocky base the green sea breaks its dragon teeth; and for whose soul our poet prays "that by whatever trail he fare, he be refreshed in God's great care." One of the tributes here is to Henry George, a man of the common people, "who worked for his daily bread and loved his fellows before himself," believing that "love is the only creed and honor the only law." Fifteen verses are to Raphael, "Master of adored Madonnas." Twelve are to Paul Verlaine. Most lavish in length and tenderness is the poem to Carman's friend, Andrew Straton, a tribute of friendship which minds us somewhat of Tennyson's "In Memoriam" to Arthur Henry Hallam. Straton was a "son of consolation; peace and cheer were in his hands, and their secret in his will." He was steadfast as the sun, and could keep silence like the stars. "Fearless man and faultless comrade, a great heart whose beat was love." Bliss Carman, we say again, has the true poetic spirit. This new volume makes us call him once more the poet of the wind and of the rain. The one blows the other through his pages. Here are twenty-seven verses of "Wind Songs," which also are sung for Andrew Straton's death. In pauses of wind and rain is the whip-poor-will's cry by night and the thrushes' fluting by day. To the poet, life and the world are great and wonderful and beautiful.

*Poems Now First Collected.* By EDMUND CLARENCE STEDMAN. 12mo, pp. 210. Boston and New York: Houghton, Mifflin & Co. Price, cloth, gilt top, $1.50.

These are Mr. Stedman's fugitive poems of the past twenty years, left scattered while he has been busy with volumes of literary criticism and poetical history. Here is his entreaty to the Muse whom for long periods he has perforce neglected:

> Return and be thou kind, bright Spirit of song,
> Thou whom I yet loved most, loved most of all
> Even when I left thee—I, now so long strayed
> From thy beholding! And renew, renew
> Thy gift to me fain clinging to thy robe!

A fit theme for a poem is "The Hand of Lincoln," the hand of labor and of liberty, the hand that drove the team, and held the plow, and poled the raft, and swung the ax, and wrote Emancipation for the slave. More alike in nature and in nurture than is usually noted were our two greatest Americans. Washington's mother was unlettered; Lincoln's father was unable to read or write. Washington had not schooling enough to teach him spelling and grammar; Lincoln was not over a year in school. Both were self-made men. Washington was six feet two; Lincoln six feet three and a half. Both were powerful, athletic men, champions at running, jumping, and wrestling; men of great endurance and patience. And both had huge hands. Lafayette said Washington's hands were the largest he had ever seen on any human being; and the bronze cast of Lincoln's hand, which inspired Stedman's poem, shows its large mold, big boned, knotted with cords and veins. Two sons of Anak held the helm of this nation with giant hands in the two greatest crises of its history. A tribute to Grant is in the poem "On the Death of an Invincible Soldier." Sweet and tender are the verses to Helen Keller, the wonderful girl whom deafness, dumbness, and blindness all together are not able to imprison or disable from knowledge, intelligence, delight, and the fellowships and accomplishments of life. In "Mors Benefica" our poet seems to say that he would choose to die without a day of sickness, unwitting of the hour, in life's brave heat, with senses clear, stricken at his work and on his feet, or else go down at sea:

> With no cry in vain,
> No ministrant beside to ward and weep,
> Hand upon helm, I would my quittance gain
> In some wild turmoil of the waters deep,
> And sink content into a dreamless sleep
> (Spared grave and shroud) below the ancient main.

In his "Proem to a Victorian Anthology" Stedman tells England, on the death of Browning and Tennyson, that since Shakespeare died she has seen no loftier day than the finish of such lives, "nor statelier exit of heroic soul conjoined with soul heroic," nor a lay excelling theirs, the two great singers "whose chanting large and sweet shall last until our tongue's far doom." The fourth division of the volume contains fifteen poems of the Caribbean Sea, a region not much sung by poets hitherto; and the poems take us over the map which last summer's Spanish-American war made familiar to us and to the keels of our warships. The poems go singing in many keys to the Bahamas, bleak San Salvador, the Windward Passage, the Pelican Shoal, Cape Haytien, Port-au-Prince, the green and watered and bloomy island of Jamaica, and Porto Rique, and Martinique. The cracked bells of Panama clanging in the two old cathedral towers seem to the poet to be still saying as of yore, "Come out! Come out! There's a heretic to singe to-day!" In the Caribbean Sea, "afloat on tropic wave," Stedman sings in 1892 the last poem of this volume, "Ariel," which is a tribute to the poet Shelley a

century from his birth. Shelley is "Nature's prodigal," the "boy divine"—

> The incarnate child of song,
> Who gazed, as if astray
> From some uncharted stellar way,
> With eyes of wonder at our world of grief and wrong.

We are astray in our opinion if Edmund Clarence Stedman is not dear to many who love what is best in American literature, and who deplore the rude years which have grudged his noble voice the notes it fain would have sung if burdens had been lighter and battles fewer. What he has written is marked by beauty, grace, and finish, by pure diction and well-nigh perfect measure, by a happy spirit, feeling felicitously expressed, and smooth musical utterance. The perfect taste which makes him one of the first of literary critics marks his own poetry and protects it from criticism.

---

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Old Virginia and Her Neighbors.* By JOHN FISKE. 2 vols., crown 8vo, pp. 318, 421. Boston and New York: Houghton, Mifflin & Co. Price, cloth, per set, $4.

No more delightful and illuminating histories are being written in these years than those which come from the diligent and fertile pen of John Fiske, the aggregate value of whose contributions to literature is already so great as to be difficult of measurement. The settlement and growth of Virginia, Maryland, the Carolinas, and Georgia, are here narrated, nearly up to the outbreak of the Revolution, with a critical insight, philosophical grasp, and literary charm never equaled by any historian of the same period. In the series which the author is writing the present book finds its place between the *Discovery of America* and *The Beginnings of New England.* Its aim is to follow the main stream of causation from the time of Walter Raleigh to the time of Dinwiddie. Raleigh's Virginia extended from Florida to Canada. With the charter of 1609 Virginia was practically severed from North Virginia, which presently took on the names of New England and New Netherlands. From the territory of Virginia, thus cut down, further slices were carved: first Maryland in 1632, then Carolina in 1663, then Georgia in 1732. The social and other features in which North Carolina, South Carolina, and Maryland differed from each other and from Virginia are described. Attention is called to the fact that the Cavalier society was reproduced nowhere save on Chesapeake Bay; that three fourths of the people of Maryland were Puritans, and that English Puritanism with the closely kindred French Calvinism swayed South Carolina. It is the author's opinion that there is much more Puritanism surviving in the South to-day than in New England. The Cavaliers made the greatness of Virginia; and the chief element of the immigration thither after the death of Charles I consisted of picked men and women. The book begins with a chapter on the sea kings of the "spacious times of

great Elizabeth," in which the names of Drake and Hawkins are vindicated from the charge of being no better than buccaneers. That in old times, as now, there were lugubrious lamenters over the inevitable progress of events, is shown by the elaborate essay which the Abbé Genty published at Orleans in 1787, on *The Influence of the Discovery of America on the Happiness of the Human Race*, in which Genty shows that Columbus only opened a new chapter in the long Iliad of human woe, the only unqualified benefit from that discovery being the introduction of quinine into Europe as a preventive of fevers. Charles Francis Adams has recently asked whether the discovery of America was not, for at least a century, fraught with more evil than benefit to mankind. When Columbus sailed westward from the Canaries his aim was not to discover a new world, but to find the coast of Asia and acquire wealth for the purpose of driving the Turk from Europe and setting free the Holy Sepulcher at Jerusalem. The first American legislature was the House of Burgesses of Old Virginia, a judicial as well as legislative body. Its enactments dealt with many matters, small and great. The authority and dignity of the ministry were cherished. Any person found drunk was, for the first offense, to be privately reproved by the minister; the second offense received public reproof; the third time the offender must be put in irons for twelve hours and pay a fine; for any subsequent offenses the punishment should be severely increased at the discretion of the governor and council. For public contributions every married man was assessed in church "according to his own apparel," and every married man "according to his own and his wife's apparel;" a law calculated to promote plainness of dress. Speaking against the governor or any member of the council was liable to be punished by the pillory. The minister's salary was made as sure as possible even in the worst times by a law that no planter could dispose of so much as a pound of tobacco until he had laid aside a certain specified quantity toward that salary. It was not prudent to speak too freely of ministers. One enactment read, "Noe man shall disparage a mynister whereby the myndes of his parishioners may be alienated from him and his mynistrie prove less effectuall, upon payne of severe censure of the governor and councell." An item in the history of names tells how one of the finest of American cities preserves on the banks of the Patapsco River an old Irish name. "On the southwestern coast of Ireland, not far from Cape Clear, the steamship on its way from New York to Liverpool passes within sight of a small promontory crowned by an ancient village bearing the Gaelic name of Baltimore, which signifies 'large townlands.'" In Maryland, under Lord Baltimore, there were statutes threatening Unitarians with death and fining a man ten shillings for calling his neighbor a "Calvenist" or a "Prespiterian." The early rise of an abolitionist party in Virginia is referred to as follows: "In 1784 Thomas Jefferson announced the principle upon which Abraham Lincoln was elected to the Presidency in 1860, the prohibition of slavery in the

national domain; Jefferson attempted to embody this principle in an ordinance for establishing territorial government west of the Alleghanies. In 1787 George Mason denounced the 'infernal traffic' in flesh and blood with phrases quite like those which his grandchildren were to resent when they fell from the lips of Wendell Phillips." The book closes by telling how, in 1745, the sixth Lord Fairfax came to spend the rest of his days in Virginia; how, there being much surveying to be done, the lord of Greenway Court gave this work to a young man for whom he had conceived a strong affection, the name of Fairfax's young friend being George Washington; how, when Governor Dinwiddie, at a perilous crisis, had need of the ablest man Virginia could afford, to undertake a journey of unwonted difficulty through the wilderness, to negotiate with Indian tribes, and to warn the advancing Frenchmen to trespass no further upon English territory, the shrewd old Scotchman selected, as the best person to intrust with this arduous enterprise, a a lad of one-and-twenty, Lord Fairfax's surveyor, George Washington, a most extraordinary choice, but one completely justified by subsequent events, many and great, and reaching on to the time when that young land surveyor became President of the United States.

*Memories of Hawthorne.* By ROSE HAWTHORNE LATHROP. Crown 8vo, pp. 482. Boston and New York: Houghton, Mifflin & Co. Price, cloth, gilt top, $2.

Hawthorne's daughter, the author of this delightful book, disavows its authorship in her Preface, which says: "It will be seen that this volume is really written by Sophia Hawthorne, whose letters from earliest girlhood are so expressed, and so profound in thought and loveliness, that some will of sterner quality than a daughter's must cast them aside." As this intimates, the story of Hawthorne's life is here given us mostly through the letters of his wife, a medium or mirror in which his life and character appear with a peculiar and tender charm. The first chapter deals largely in family ancestries; the second, tells of the courtship and engagement of Nathaniel Hawthorne and Sophia Peabody; the third, of their early married years; the fourth, of their life in Salem; the fifth, of the change from Salem to Berkshire; the sixth, of Lenox; the seventh, of the removal to Concord; the eighth, of his Liverpool consulate; then three chapters of "English Days," and two of "Italian Days;" then the life at "The Wayside," "The Artist at Work," and "The Leave-Taking." Rockwood Hoar is quoted as saying that England is "the only place fit to live in out of America." Wordsworth's wise saying is on an early page: "He that feels contempt for any living thing hath faculties which he has never used." Mr. Hosmer glorifies John Adams, and says that "at eighty-three (when he sat near him every Sunday at church) he was a 'perfect beauty;' that his cheeks were as unwrinkled as a girl's, and as fair and white, and his head was a noble crown; and that any woman would fall in love with him." Mrs. Hawthorne writes of her husband, "I do not believe there is another spirit so little disturbed by its body as his." Here is Mrs. Hawthorne's

comparison of historians: "Froude's style is wholly unlike that of the stately but rather tiresome, unchangeable *canter* of Macaulay's. Macaulay takes care of his style, but Froude is only interested in his theme. I do not suppose any one historian has yet climbed up to the pinnacle of perfect impartiality, unless my darling Herodotus, who has the simplicity of a child, and no theories at all. But Macaulay's style tires me. He is so *ferociously* lucid that he confuses me as with too much light. The regular refrain of his brilliant sentences finally has the effect of a grand jangle of musical instruments." When Hawthorne had finished the manuscript of one of his books, his wife writes: "As usual, he thinks the book good for nothing and based upon a very foolish idea which nobody will like or accept. But I am used to such opinions, and understand why he feels oppressed with disgust of what has so long occupied him. He has regularly despised each one of his books immediately upon finishing it." Motley writes to Hawthorne: "Believe me, I don't say to you half what I say behind your back; I have said a dozen times that nobody can write English but you." Oliver Wendell Holmes talks of Hawthorne to his daughter thus: "I delighted in suggesting a train of thought to your father. Perhaps he would not answer for some time. Sometimes it was a long time before the answer came, like an echo; but it was sure to come. It was as if the high mountain range, you know!—*The house-wall there* would have rapped out a speedy babbling response at once; but *the mountain!*" In "Italian Days" we have glimpses of many people, including the Brownings. No richer or more radiant personality appears in the memory of the Hawthorne family than Robert Browning. Mrs. Hawthorne's Roman diaries have such memoranda as this: "I went with my husband to call at Miss Hosmer's studio. Mr. Browning darted upon us across the piazza, glowing with cordiality;" and on another day, "I met Mr. Browning, or rather he rushed at me from a distance, and seemed to come through a carriage in his way." The daughter, Mrs. Lathrop, who was then a little girl, remembers Browning as talking merrily, surpassing anybody she knew in sounding gayety of voice, and full of glorious cheer. Of the influence of Browning's strong and healthy presence on her father she writes: "I have wondered whether the Faun would have sprung with such untainted jollity into the sorrows of to-day if Mr. Browning had not leaped so blithely before my father's eyes." Hawthorne himself wrote: "Browning's nonsense is of a very genuine and excellent quality, the true babble and effervescence of a bright and powerful mind; and he lets it play among his friends with the faith and simplicity of a child." Hawthorne's last years were pinched by poverty and made weary by illness. But this book ends with this sweet declaration by Mrs. Hawthorne, written in her lonely widowhood and near the end of her own life: "I have 'enjoyed life,' and its 'hard pinches' have not too deeply bitten into my heart. This is because my hopeful temperament, together with the silent ministry of pain, has helped me to a perfect belief in

the instant providence of God, in his eternal love, patience, sweetness. To stand and wait after doing all that is legitimate is my instinct, my best wisdom; and I always hear the still small voice at last. If man would not babble so much we could much oftener hear God. The lesson of my life has been patience. It has only made me feel the more humble that God has been so beyond count benignant to me. . . . With 'lowering clouds' I have never been long darkened, because the sun above has been so penetrating that their tissue has directly become silvered and goldened. Our own closed eyelids are too often the only clouds between us and the ever-shining sun. I hold all as if it were not mine, but God's, and ready to resign it."

*Bismarck, the Man and the Statesman.* 2 vols., 8vo, pp. 414, 362. New York: Harper & Brothers. Price, cloth, gilt top, $7.50.

These are the "Reflections and Reminiscences of Otto, Prince von Bismarck, written and dictated by himself after his retirement from office; translated from the German under the supervision of A. J. Butler, late Fellow of Trinity College, Cambridge." This edition, issued by the Harpers, is a revision, and a great improvement on the one published in England. It is no disparagement of Dr. Busch's valuable book to say that this has the advantage of being Bismarck's own story, told in his own way and in his own energetic and pithy words, the chapters of which were revised many times with great care by Bismarck himself. This ought to be a great book—it is. The most powerful personality on the continent of Europe in our time records here his political thoughts, his recollections of persons and events, his reflections upon the conduct of men and the course of affairs, and his explanation of his own attitude and action through the mighty changes in which the Man of Blood and Iron was a dominant participant. There was no exaggeration in the words which Lewis II, King of Bavaria, wrote in a letter to Bismarck in 1870: "Great, undying is that which you have done for the German nation, and, without flattery, I may say that you hold the most eminent place among the great men of our century." There is not space here for an adequate notice of so important and impressive a piece of reality as this book is. Its value will last as long as the gigantic figure of Bismarck is visible to the backward-looking student of European history when his eye scans the annals of the nineteenth century. This autobiography reminds us of General Grant's—not in its style, for the styles are as different as the men, but in being the revelation of a sturdy and sincere nature, the utterance of a man of action habituated to simplicity and directness of speech. Both books belong in the category of reality, and preserve for coming generations the quality as well as the opinions of two solidly genuine and supremely memorable men, whose immense personal force dinted deep decisions into the history of nations—men who made history before they wrote it. These are the stalwarts who can be seen afar across the wide landscape of human history, and their deliberate words are as well aimed and as weighty as blows.

MISCELLANEOUS.

*Friendship.* By HUGH BLACK, M.A. 12mo, pp. 236. New York and Chicago: Fleming H. Revell Company. Price, decorated cloth, boxed, $1.25.

Dr. W. Robertson Nicoll says that Hugh Black, associate pastor of Free St. George's Church, Edinburgh, is now "the most popular preacher in Scotland," and that this book is "full of good things winningly expressed; and though simply written is the result of real thought and experience," for young men especially "a golden possession." Printed in two colors, with marginal decorations on every page, it is an excellent gift book for any occasion. The chapters are entitled, "The Miracle of Friendship," "The Culture of Friendship," "The Fruits of Friendship," "The Choice of Friendship," "The Eclipse of Friendship," "The Wreck of Friendship," "The Renewing of Friendship," "The Limits of Friendship," "The Higher Friendship." The most beautiful lament of bereaved friendship is David's: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." Friendship is inexplicable, a miracle; but it happens. "If a man should importune me to give a reason why I loved him I can only answer, because it was he, because it was I." The Book of Ecclesiasticus says: "If thou findest a good man, rise up early in the morning to go to him, and let thy feet wear the steps of his door." When Charles Kingsley was asked the secret of his strong, joyous life, he answered, "I had a friend." The Persian poet Hafiz wrote: "Thou learnest no secret till thou knowest friendship; since to the unloving no heavenly knowledge enters." The old Scandinavian *Edda* said: "Go often to the house of thy friend, for weeds soon choke up the unused path." Carlyle wrote in *Sartor Resartus:* "How were Friendship possible? In mutual devotedness to the Good and True. Otherwise impossible, except as Armed Neutrality or hollow Commercial League." The Book of Proverbs is a sort of manual on friendship. In Shakespeare we read:

> Thy friends thou hast and their adoption tried,
> Grapple them to thy soul with hoops of steel.

Here is a well-known bit of Bacon's wisdom: "Whosoever hath his mind fraught with many thoughts, his wit and understanding do clarify and break up in the communicating and discoursing with another; he tosseth his thoughts more easily; he *marshalleth them more orderly; he seeth how they look when they are turned into words;* finally he waxeth wiser than himself; and that more by an hour's discourse than by a day's meditation." More than once an honored white-haired friend has repeated to us this verse:

> He that hath a thousand friends
> Hath never one to spare;
> And he that hath an enemy
> Shall meet him everywhere.

At the opening of the last chapter of the best book we have seen on Friendship Hugh Black quotes Thomas à Kempis: "Love Him and keep Him for thy Friend who, when all go away, will not forsake thee, nor suffer thee to perish at the last."

*Through Asia.* By SVEN HEDIN. 2 volumes, 8vo, pp. 1,255. New York and London: Harper & Brothers. Price, cloth, ornamental, in a box, $10.

The travels described in these two great copiously illustrated volumes place the author in the front rank of modern explorers. Desiring to visit some of the least known regions of Central Asia, Dr. Hedin enlisted the interest of King Oscar of Sweden and one or two private individuals, who consented to support his project of exploration. In October, 1893, he started on his far journeying and spent most of 1894 investigating among the Pamir Mountains, which the people of High Asia call with awe the Roof of the World. From this elevated region radiate stupendous mountain ranges, the Kwenlun eastward, the Himalayas southeastward, with the Kara-korums between them stretching into Thibet, the Tian-shan highlands branching northeast, and the Hindu-kush Mountains southwest. The loftiest peak of the Pamirs is Mus-tagh-ata, 25,000 feet in height. Dr. Hedin attempted to scale it, but was forced to turn back at a height of 20,000 feet. The winter of 1894–95 was spent at the ancient and remote city of Kashgar, studying its curious life. In 1896 he continued his explorations of regions little known, crossing the Takla-makan Desert, between the Yarkand and Khotan rivers, in April, and nearly dying of thirst before, after crawling over the sands for five hours, he heard a wild duck splash and came upon a pool of water. Later he made his way to Koko-nor, and through Alaskan and the Ordos country across the Hwang-ho River to Peking, and thence home by way of Siberia. Nearly three hundred sketches and photographs made by the author himself show us the regions traveled through, the people and their customs, and many incidents of his adventurous years.

*Dwellers in Gotham.* A Romance of New York. By ANNAN DALE. 12mo, pp. 392. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, ornamental, $1.50.

The authorship of this book is known to but few. It goes out upon its merits with its message. It is better than Edgar Fawcett's, *A New York Family*, which some have highly praised. The reader of it is reminded of Vinet's definition of eloquence, because it does "make the primitive chords vibrate." It touches the strings of feeling continually and the fountains of tears now and then. It is incessantly interesting, a vivid and nervous reproduction in story of the vital elements which beat and burn through human experience; with noble lessons driven in on heart and conscience. The meaning swings ahead without a pause and carries the reader with it. The bits of meditation in interjected paragraphs do not interrupt the story, but illuminate the region through which it runs. There are no dull pages in the book, and many sparkle with bright surprises of thought and expression. New York's social,

commercial, and religious life is the sphere of the story, and the general plan of the book is to show that the three phases of the temptation of Christ—the appeal to hunger, to pride, and to ambition—are in the life of all men, some yielding to the temptation and some overcoming it. It will catch and hold a large variety of readers. It is good for young people and old folks. The publishers have issued it in beautiful form.

*Social Life in the British Army.* By "A BRITISH OFFICER." 12mo, pp. 95. New York and London: Harper & Brothers. Price, cloth, $1.

Mostly about the relaxations and pleasures of officers and men in her majesty's service, but in a fuller way a picture of military life in the great Anglo-Saxon nation, with familiar details of sports, pastimes, and pursuits intended to foster a hardy manliness and efficiency in British soldiers. Also the fact appears that in exploration and adventure British officers have contributed to the advance of modern science and geography. The British army is peculiar in European countries in that it is the only large standing army maintained without compulsory service. This book is fully and effectively illustrated from life by R. Caton Woodville.

*Crooked Trails.* By FREDERIC REMINGTON. 8vo, pp. 151. New York and London: Harper & Brothers. Price, cloth, $2.

One of the unique features of Mr. Remington's books is that he is artist as well as writer, and does his own illustrating. His pictures are lifelike and powerful, vigor and action quiver and rush in them all. And his letterpress description and narrative go with the picture, the two together making a living unity. This book, like *Pony Tracks*, deals with wild life on the plains and mountains, experiences among the cowboys, "greasers," and Indians; and also goes back to the life of the Texas Rangers in the days when they fought the Mexicans in front, with the Comanches behind and on both flanks.

*Dumb Foxglove, and Other Stories.* By ANNIE TRUMBULL SLOSSON. 12mo, pp. 218. New York: Harper & Brothers. Price, cloth, $1.25.

The author of *Fishin' Jimmie* needs only her name to commend any new book she may write. Tales of Connecticut village life fill her latest offering. A certain sweet, pathetic vein runs through them, and none of them go entirely out of sight of religion. For a gift or for the home table they are wholesome and engaging.

*Old Chester Tales.* By MARGARET DELAND. 12mo, pp. 360. New York: Harper & Brothers. Price, cloth, $1.50.

There is much artistic power and dramatic feeling in these eight stories. Most, if not all of them, have proved attractive to the readers of *Harper's Monthly Magazine*. "The Promises of Dorothea," "Good for the Soul," "Miss Maria," "The Child's Mother," "Justice and the Judge," "Where the Laborers are Few," "Sally," "The Unexpectedness of Mr. Horace Shields"—all have a quality which sets them above the ordinary collections of stories.

# METHODIST REVIEW.

## MARCH, 1899.

### ART. I.—WYCLIF THE PROPHET OF PROTESTANTISM AND OF THE METHODIST ITINERANCY.

IT was formerly thought that Wyclif reached his full position at once. But the truth is that there was a gradualness in his theological history which makes him less a portent, but more a remarkable teacher.* Take, for instance, his attitude toward the pope. Down to 1378 he recognized the papacy as useful and, within certain limits, as a divine institution. He allowed it a spiritual supremacy in the Church, but only when it was true to its spiritual ideals. It had no civil jurisdiction, nor any right to levy taxes on the State. The greatness of the pope stands in humility, poverty, and readiness to serve; when he becomes degenerate and secularized he becomes an arch heretic and must be put down. But even in its spiritual province the papacy is not necessary to salvation, nor has it unconditioned plenary power; and, moreover, one has the right to investigate its claims to plenary power. †

Even in this early stage Wyclif had reached the point allowed by Melanchthon, that the pope might be recognized as the head of the Church by human right, but not by divine right. The infallibility of the pope and of the Church he stoutly denied. Before 1378 Wyclif's position was exactly like that of the Gallicans and the present ultra High Churchmen of England. It is a singular instance of historic evolution that the only representatives of the moderate Romanism of the

* See Lechler, *John Wiclif and his English Precursors*, vol. i, translated with additions by Lorimer, chap. viii, sec. 11.

† See the two earliest and two of the most important of Wyclif's Latin treatises, *De Civili Dominio* and *De Veritate Scripturæ Sacræ*, the latter written in 1378.

pre-Vatican times are now to be found within the bounds of the Church of England.

The next stage of Wyclif's antipapal progress was brought about by the schism of 1378, when Urban VI and Clement VII were cursing each other and using every other weapon of hostility. He now declared that the Church would be much better off without either, and professed himself independent of both popes.* But this neutral position could not be long maintained. Wyclif must either retreat or advance. Lechler expresses this admirably:

> It was inevitable, from the nature of the case, that an ever-sharpening antagonism and a warfare against papacy, growing continually more uncompromising, should develop itself. And to this the controversy concerning the Lord's Supper, in which Wyclif began to engage in the year 1382, essentially contributed. The more violently he was calumniated and attacked by the friends of the papacy, on account of his criticism of the doctrine of transubstantiation, all the more did the papacy itself appear to him to be a limb of Antichrist. To this period of his life—1382–84—belong all the strong assaults upon the Church which have been heretofore known to the world from his *Trialogues* and several popular writings in English. But these attacks become better understood, both psychologically and pragmatically, only when we think of them as a climax gradually realized. All the usurpations of the papacy hitherto censured and opposed by Wyclif were now seen by him for the first time in the light of a corruption of Christianity of the widest extent and immeasurably deep, for which he could find no more appropriate name than "Antichristianism." The systematic spoliation of the national churches, the haughty pride, the worldly character of the papal government, the claim to hierarchical domination over the whole world—all these features of the degenerate papacy were attacked by Wyclif after this date, as well as before, but were now for the first time seen by him in their connection with what was the worst feature of all—with an assumption of divine attributes and rights which seemed to him to stamp the pope as Antichrist.†

Wyclif saw that such absolutism was the very kernel of the papacy, and inasmuch as the pope could not be content with the pastoral care of souls, in humility and sanctity, but must labor for worldly greatness and dignity, and rests his claim on the blasphemous assumption that he is vicegerent of Christ on earth, Wyclif boldly contended that the very office itself is of

* See his *De Ecclesia*, written in the latter part of 1378, and his *Cruciata*, probably written soon after.

† Lechler, pp. 316, 317.

the wicked one, and did not hesitate to use the well-known words of Paul (2 Thess. ii, 3) as characterizing this great apostasy of the "man of sin." The veneration given to the pope is blasphemy all the more detestable since by it divine honor is given to a limb of Lucifer, who, because of his wickedness, is a more abominable idol than a painted block.*

As to the doctrine of the Church in general, Wyclif reached a stanchly Protestant position. He abolished the unscriptural distinction between the clergy and laity which is at the bottom of the Catholic claim, both Roman and Anglican. The noble word of Wyclif was worthy to be written in gold as the eternal charter of Protestantism, "*Omnem Christianum oportet esse theologum.*" "Every Christian," he says, "ought to be a theologian, because it is necessary for every Christian to understand the faith of the Church, either by an inspired knowledge or a knowledge humanly acquired; for otherwise he could not be faithful, since faith is the highest theology." † He holds that, while the clergy may go astray in both doctrine and life, the laity may remain faithful, and in case the former should err from the way the laity have a right to withhold from them their earthly goods, or, in other words, to repudiate them. Wyclif nowhere uses the words "priesthood of all believers," but he cordially accepted the idea, and thus parted completely from the Catholic conception. A Christian layman stands before God infinitely higher than a priest or bishop, if the latter is only Christian in name.

Nearly one hundred and fifty years before Luther, Wyclif restored the apostolic theory of the ministry. The hierarchical gradation, which the Anglican Church has retained from the Roman, he entirely repudiated. As early as 1377 Gregory XI mentions his belief in the parity of the ministry as one of his nineteen heretical tenets. Every priest, says Wyclif, has the power of ordaining and administering all the sacraments.‡

* See all this set forth at length in Wyclif's last writings—the *Trialogus*, the *Supplementum Trialogi*, the *De Blasphemia*, the *De Apostasia*, the Latin *Sermons*, the *De Christo et suo Adversario Antichristo*, and others.

† *De Veritate Scripturæ Sacræ*, XXIV.

‡ *Hoc ergo catholice credi debet, quod quilibet sacerdos rite ordinatus habet potestatem sufficientem qualibet sacramenta conferendi . . . absolvendi, nec aliter potest papa absolvere. Nam quantum ad postestatem ordinis omnes sacerdotes sunt pares.*—*De Civili Dominio*, I, 38.

He says again: "I assert boldly, first, that in the primitive Church, from the time of Paul, two orders of clergy sufficed, namely, the priest and the deacon. I say, second, that in the time of the apostle the presbyter and the bishop were the same. See 1 Tim. iii, and Titus i." * This ought not to have been considered very heretical, as the canon law contained the same idea and the quotation from Jerome in which he speaks of the original identity of bishops and presbyters.† It is, however, a singular illustration of the state of historical knowledge in the fourteenth century that Wyclif traces the development of the episcopate as a separate order, and all the hierarchical assumptions of the papacy—as well, of course, as the temporal possessions of the pope—to the pretended Donation of Constantine to Silvester I. "*Superbia Cæsarea*," he says, "imperial pride has brought in these orders and grades." ‡ Nowhere, perhaps, does the originality and penetration of Wyclif's genius shine out more than in his spiritual conception of the Church, and in his anticipation of the modern restoration of the ecclesiology of Christ.

High Church scholars—and nearly all Episcopal scholars are now High Church—depreciate greatly Wyclif's work on account of his Protestantism. One of these in an able article on Wyclif says:

> Wyclif anticipated most of the abuses by which the extreme fanaticism of the Puritans was subsequently characterized. [The effort of the Puritans to reform the Church on a scriptural basis is called fanaticism.] In the first place, he rightly insisted on the supremacy and sufficiency of the Holy Scriptures. But he held them to be supreme, not only in matters of faith and revealed truth, but in political affairs and in rites and ceremonies. [This is misleading. He held that no rites and ceremonies were of divine obligation except such as were deduced from Scripture.] In the second place, he entirely mistook the nature of the Church. He regarded the institution as consisting only of holy persons who were predestined to salvation, and held that her sacraments were vitiated by the imperfections of her ministers. [This is incorrect. Wyclif held that ungodly men ought not to minister in the Church, but he never taught that

* *Trialogus* iv, 15. He says also, in the *Supplementum Trialogi*, vi, "*Ut olim omnes sacerdotes vocati fuerunt episcopi.*"

† See *Decreti*, Pars i, *Distinct.* 95, c. 5, and Jerome's *Commentary on the Epistle to Titus*, i, 5. See Lechler, p. 311.

‡ *Trialogus* iv, 15. He says again, "*Tertia introducta est secundum ordinationem Cæsaream præsidentia episcoporum.*"—*Sermons for Saints' Days*, No. 46.

the efficacy of the sacrament to the recipient depended upon the holiness of the priest. On the contrary, he asserted plainly more than once that an unworthy minister can administer the sacraments validly to the spiritual health of the faithful recipient, but to condemnation to himself.* He maintained that God himself worked in the sacrament and was not dependent therefore on the character of the minister. "Thes Antichrist's sophistris schulden knowe well that a cursed man doth fully the sacramentis, though it be to his dampnynge, for they ben not autoris of thes sacramentis, but God kepeth that dygnyte to hymself."† Lechler has fully elucidated this.‡] In the third place, he recognized only the two orders of priests and deacons in the Church, and held that episcopal ordination was unnecessary for the ministry. A predestinarian in religion, a presbyterian in Church government, almost a Zwinglian in his latest views of the eucharist, he was the progenitor of the extremes of the Puritans. By his one-sided insistence on the supremacy of the Scriptures he fostered the unreasoning detestation of the cross in baptism or of the ring in marriage, ignored the functions of the Church to decree rites and ceremonies, denied the value of apostolic tradition, and let loose upon the interpretation of the Bible the caprice of human ingenuity. By this misconception of the nature and constitution of the Church he sacrificed historical continuity, founded the principles on which the reign of the "saints" was established, distorted the true view of the efficiency of the sacraments, and opened the door to the multiplication of sects.§

This is a good indication of the differences between so-called Catholicism and Protestantism.

In his idea of Church and State Wyclif is also thoroughly Protestant. The spiritual and temporal sovereignties are kept asunder. One has no right to interfere with the other. Each is responsible to God. The pope has no authority in the civil realm. "To rule temporal possessions," says Wyclif, "after a civil manner, to conquer kingdoms and exact tributes, appertain to earthly lordships, not to the pope; so that, if he pass by and set aside the office of spiritual rule, and entangle himself in those other concerns, his work is not only superfluous, but also contrary to Holy Scripture." ‖ Wyclif, in fact, looks forward to an ideal in which civil polity and law will be no longer necessary in the Church. "The law of the Gospel," he

*See *Trial*, iv, 10, 12; *De Ecclesia*, xix; *De Veritate Scripturæ Sacræ*, xii.

† *Wiclif's Select English Works*, ed. by Thomas Arnold, iii, 27.

‡ Chap. viii, sec. 12.

§ Article "John Wyclif," in *Church Quarterly Review*, London, Oct., 1891, p. 135.

‖ *De Civili Dominio*, i, 11. R. L. Poole in his invaluable *Illustrations of the History of Mediæval Thought*, London, 1884, chap. x, has given a full exposition of Wyclif's views under the head of "Church and State."

says, "is sufficient by itself, without the civil law or that called canonical, for the perfect rule of the Church militant."* As to lordship itself, it is founded on grace. The meek "shall inherit the earth." Righteousness is the only test of valid property holdings. On the one hand this invalidates the claim of the pope and bishops to their immense estates, and on the other it puts in jeopardy the property of all men and absolves the people from allegiance to a wicked ruler. But this principle Wyclif did not push to an extreme. It was an ideal only. "In the perfect state," he said, "all things would be in common."† In the meantime men must obey their rulers.

It has been often asserted that Wyclif's principles here were revolutionary, that he taught insubordination and anarchy. Nothing could be farther from the truth. He repeatedly inculcated obedience to rulers and masters. "If thou art a laborer," he says, "live in meekness, and truly and willingly, so thy master, if he be a heathen man, by thy meekness, willing and true service, may not have a grudge against thee, nor slander thy God nor thy Christian profession." And much more he writes to the same effect. Every man ought to live in quietness and obedience, in love and equity, according to the estate in which Providence has placed him.‡ Wyclif had to meet this misrepresentation in his own day. "Some men that are not of charity slander poor priests [his itinerants] with this error, that servants or tenants may lawfully withhold rent and service from their lords when lords be openly wicked in their living." His earnest scriptural character—he appealed himself to 1 Pet. ii, 18, and Rom. xiii, 1–7—should save him from any charge of this kind. Wyclif's great service in relation to the doctrine of Church and State was in holding that the Church should keep to its spiritual functions purely, that "property has its duties as well as its rights," that property is responsibility—responsibility to the Suzerain of the universe to use it well for God's glory and the good of men, and that when wasted in evil ways God has a right to resume control.§

* *De Civili Dominio*, cap. 17. † *Ibid.*, cap. 30.

‡ See Wyclif's tract, *A Short Rule of Life for each Man in General, for Priests, Lords, and Laborers in Special.*

§ See Burrows's *Wiclif's Place in History*, p. 16; John "Wicliffe: His Life and Work," in Blackwood's *Edinburgh Magazine*, Dec., 1884, pp. 750, 751.

When we consider his attitude toward the Bible, the completeness with which Wyclif grasped the fundamental idea of Protestantism is apparent. In this respect nothing was lacking. He said:

> The Holy Scripture is the faultless, most true, most perfect, and most holy law of God, which it is the duty of all men to learn, to know, to defend, and to observe, inasmuch as they are bound to serve the Lord in accordance with it, under the promise of an eternal reward. . . . The Holy Scripture is the one word of God, also the whole law of Christ is one perfect word proceeding from the mouth of God; it is therefore not permitted to sever the Holy Scripture, but to allege it in its integrity according to the sense of the author. If God's word is the life of the world, every word of God is the life of the human soul; how may any Antichrist, for dread of God, take it away from us that be Christian men, and thus suffer the people to die of hunger in heresy and blasphemy of men's laws, that corrupteth and slayeth the soul? . . . It is impossible that any word or deed of the Christian should be of equal authority with Holy Scripture.*

Wyclif accepted unreservedly the principle of the sole and sufficient authority of the Holy Scriptures as the only rule of faith and practice, thus anticipating the Reformation in announcing the formal principle of Protestantism. This gave him among his contemporaries the title of "Doctor Evangelicus," as embodying the distinctive trait of his teaching and character, just as Adam Marsh was called a "Doctor Illustris;" Alexander of Hales, "Doctor Irrefragabilis;" Albertus Magnus, "Doctor Universalis;" Henricus de Gandavo, "Doctor Solemnis;" Bradwardine, "Doctor Profundus;" Bacon, "Doctor Mirabilis;" Duns Scotus, "Doctor Subtilis;" and Thomas Aquinas, "Doctor Angelicus." He declared his faith in the plenary inspiration of Holy Scripture, which he identifies with the incarnate Word, rejected the apocryphal writings by which the Church supported her doctrines, and stigmatized those who read the decretals as fools. Wyclif's opponents charged him with borrowing the opinions of Occam in regard to the Bible, but this he denied, saying that his views on this matter were taken from Scripture and the writings of the fathers. In this he was correct. Occam appeals to the Bible

*See *De Veritate Scripturæ Sacræ*, *Trialogus*, *De Civili Dominio*, and *De Ecclesia*, passim.

constantly, but his appeal is to the Bible and Church teaching combined, and it does not occur to him that the doctrines of the Church should first be independently judged to find out whether they are in accordance with Scripture, and thence received or rejected.* But Wyclif with a bound swept away all other supports, and appealed to the word of God and to that word alone.

In the reaction from Ullmann's excessive emphasis on the evangelical elements of the pre-Reformation reformers,† Karl Müller has gone to the other extreme in denying them any evangelical conception whatever. ‡ He says that the teaching of Wyclif and Hus, namely, that Church membership depends on keeping God's law and not on the recognition of the hierarchy, and that this law is in the Bible and not in the hierarchy, does not leave the mediæval ground, because the Church as a means of grace with clergy and sacraments is still recognized and honored.§ But Protestantism constantly recognizes Church and sacraments as a means of grace, only insisting with Wyclif that everything must be true to the norm, the word. If otherwise it is not Protestantism, but Rationalism and the new Unitarianism. There is a degree of truth, however, in Müller's thought that Wyclif's doctrine of dominion is congenial with mediæval ideas. All mankind form a great complex life under God as supreme feudal lord, from whom every man receives in fee his worldly possessions; and they may rightly be lost by a breach of vassal obligations. But so much is conceded to the minimizing judgment of Karl Müller concerning Wyclif's Protestantism as to say that it is not to be expected that he should have attained to the fullness of the evangelical assurance of faith. He swept away all notions of merit and of works of supererogation. He denied utterly the idea of a treasure house of merits held in heaven to the credit of the pope, an idea which played such an important part in the Middle Ages and on which the doctrine of indulgences was founded.

*See Lechler on this, chap. viii, sec. 2, whose treatment of Wyclif's attitude to the Bible is exhaustive and admirable.

† See his well-known book, *Reformers Before the Reformation*, in German, 1842, 2d ed., 1866; in English, Edinburgh, 1842, 4th ed., 1874.

‡ *Bericht uber den gegenwärtihen Stand der Forschung auf dem Gebiet der vorreformationschen Zeit, in Vorträge der theol. Konferenz zu Giessen*, 1887.

§ H. M. Scott, in *Current Discussions in Theology*, vi, 229.

He held to the necessity of repentance and conversion, and his ideas on both were quite satisfactory; but he does not grasp the simplicity and freedom of faith as taught by Paul and received by Luther and given its rightful place and power by Wesley. With Wyclif faith is still too much a belief with the intellect and not enough a trust of the heart. In his doctrine of faith as a belief of the Gospel, Wyclif still stood on mediæval ground. Every man is the product of his age; and, however far Wyclif went beyond it in many of his ideas, it was perhaps absolutely impossible for him to arrive at the material principle of Protestantism—that principle which makes it what it is, which forms its matter or substance—the doctrine of justification by faith. And it was this failure which marks the gap between Wyclif and Luther. But it was not until two hundred years after Luther that this doctrine was made a principle of evangelism.

Professor Shirley was the first to call attention to Wyclif's anticipation of Wesley's itinerancy—the resemblance between the "poor priests" and "Wesley's lay preachers, such as they were while his strong hand was upon them." * Nothing illustrates better Wyclif's practical genius than his determination to sow England deep with evangelical principles by sending out priests and laymen—for he employed both—armed with copies of the gospels and epistles which he had just translated, and with his vigorous English tracts and pamphlets. They went forth in long garments of coarse woolen cloth—barefooted, with staff in hand, as pilgrims wandering from village to village, town to town—preaching, teaching, warning, wherever they could find hearers, in church, churchyard, street, and market place. The Church authorities were deeply enraged by this itinerant propagandism of heresy; and Courtenay, Archbishop of Canterbury, calls attention to "certain unauthorized itinerant preachers, who set forth erroneous, yea, heretical, assertions in public sermons, not only in churches, but also in public squares and other profane places, and they do this under

* *Fasciculi Zizaniorum*, London, 1858, p. xii. The first modern biographer of Wyclif, Lewis, hardly mentions the poor priests; but that enthusiastic Wyclifite, Robert Vaughan, does full justice to this aspect of the reformer's work. See his *Life and Opinions of Wycliffe*, 2d ed., rev., London, 1831, ii, 163, *ff*. Lechler is full and satisfactory here, as everywhere. 2d ed., London, 1884, 189, *ff*. Wesley himself never mentions Wyclif.

the guise of great holiness, but without having obtained any episcopal or papal authorization." * The sermons of Wyclif's preachers were simple presentations of Gospel facts and ethics, especially the latter, which they enforced with great vigor and plainness of speech. They were sent out by Wyclif from Oxford and from Lutterworth, their special field of activity being Leicestershire, though they extended beyond that; and their time was in the last part of Wyclif's life, perhaps 1375–82. Wyclif wrote many tracts, both in English and Latin, in defense of them, one of which, *De Graduationibus Scholasticis*, is a support of the right to employ men not graduates to preach the Gospel, which he proves from Scripture and the practice of the Church.†

In another of these tracts, *Why Poor Priests Have No Benefices*, he gives a scathing picture of the state of the Church. In order to obtain a pastoral charge a priest must usually buy his way, presenting to the prelate firstfruits and other unlawful contributions, or he must combine with it some worldly office inconsistent with the life of a priest. Vicious and incompetent men, therefore, may obtain the care of many thousand souls. Says Wyclif:

> But if there be any simple man who desireth to live well, or to teach truly the law of God, he shall be deemed a hypocrite, a new teacher, a heretic, and not suffered to come to any benefice. If in any little poor place he shall live a poor life he shall be so persecuted and slandered that he shall be put out by wills, extortions, frauds, or worldly violence, and imprisoned or burnt.

Some lay patrons, "to cover their simony, will not take for themselves, but kerchiefs for the lady, or a palfrey, or a tun of wine. And when some lords would present a good man, then some ladies are the means of having a dancer presented, or a tripper on tapits, or a hunter, or a hawker, or a wild player of summer gambols." It was almost impossible, therefore, for poor priests to accept benefices without contracting the guilt of simony. Another reason why poor priests could not accept benefices was the fear of being compelled to misspend poor men's goods—misspending, that is, the income of the cure on ecclesiastics, patrons, rich entertainments, and the like. Wyclif

* Wilkins, *Concilia*, iii, 158. † This tract is still in manuscript in Vienna.

here mentions a curious custom which shows the depth of infamy to which the Church had descended:

> On each holy day these small curates shall commonly have letters from their ordinaries to summon and curse poor men [for not paying more into the coffers of the Church], and for naught except the covetousness of the clerks of Antichrist; and if they refuse to summon and curse them, though they know not why they should, they shall be injured, and summoned from day to day, from one far place to a farther, or be accursed, or lose their benefice, or their profits.

Wyclif reprobates in the strongest language these "accursed deceits."

But Wyclif's chief reason for the itinerant life for his helpers is that in this manner they can better "help their brethren heavenward, whether by teaching, praying, or giving example." He adds:

> By this they most surely save themselves and help their brethren; and they are free to fly from one city to another when they are persecuted by the clerks of Antichrist, as Christ biddeth and the Gospel. And thus they may best, without any challenging of men, go and dwell among the people where they shall most profit; and for the time convenient, coming and going after the moving of the Holy Ghost, and not being hindered from doing what is best by the jurisdiction of sinful men. Also they follow Christ and the apostles more in taking voluntary alms of the people whom they teach than in taking dimes and offerings by customs which sinful men have ordained in the time of grace.

Parish priests who were faithful to their trust are not condemned. On this Wyclif writes:

> Nevertheless, they condemn not curates who do well their office, and dwell where they shall most profit, and teach truly and stably the law of God against false prophets and the accursed deceptions of the fiend. Christ, for his endless mercy, help his priests and common people to beware of Antichrist's deceits, and to go even the right way to heaven. Amen, Jesus, for thy endless charity.*

It is the glory of Wyclif that he saw that the true work of the minister was preaching. When one of his preachers, William Thorp, was examined by Archbishop Arundel, the accused itinerant made the following noble confession, fully

* See Vaughan, *Life and Opinions of John de Wycliffe*, illustrated principally from his unpublished manuscripts, ii, 184-189. Arnold, *Wyclif's English Works*, iii, p. xx, classes the tract, *Why Poor Priests Have No Benefices*, as one of the doubtful works of Wyclif, and does not print it.

worthy of Wesley when experiencing like persecutions four hundred years later:

By the authority of the word of God, and also of many saints and doctors, I have been brought to the conviction that it is the office and duty of every priest faithfully, freely, and truly to preach God's word. Without doubt it behooves every priest, in determining to take orders, to do so chiefly with the object of preaching the word of God to the people, to the best of his ability. We are accordingly bound by Christ's command to exercise ourselves in such wise as to fulfill this duty to the best of our knowledge and power. We believe that every priest is commanded by the word of God to make God's will known to the people by faithful labor, and to publish it to them in the spirit of love, where, when, and to whomsoever we may.*

It was formerly believed that Wyclif's poor priests were priests, but Lechler and Buddensieg have both proved by an examination of the Vienna manuscripts that later in the history of this itinerancy laymen were also employed.† In one place Wyclif insists that a simple unlearned preacher, "ydiota," can do far more good for the building up of the Church than "many graduates in schools and colleges," because he scatters the seed of the law of Christ more humbly and copiously both in word and deed; and in a sermon the reformer lays down the scriptural and Protestant doctrine that for a ministry in the Church the divine call and commission are perfectly sufficient, that God installs himself, even though there has been no imposition of hands by the bishop.‡ Wyclif is an illustration of the oft-proved fact that whenever a reformer goes back of Church tradition to Scripture, whenever he emphasizes the spiritual and ethical over against the formal and ceremonial, he is bound to return to a nonprelatic theory of the ministry. It is the greatness of Wyclif that in the fourteenth century he clearly grasped this principle, and acted on it in his effort to evangelize England by preaching. In the sixteenth century, with the flood of new light which came in with the printed Bible, it is not strange if the reformers returned to the original

* Foxe, *Acts and Monuments*, iii, 260; Lechler, p. 194.

† Lechler, p. 195; Buddensieg, *Wiclif, Patriot and Reformer*, p. 65.

‡ "*Videtur ergo, quod ad esse talis ministerii ecclesiæ requiritur auctoritas acceptationis divinæ, et per consequens potestas ac notitia data a Deo ad tale ministerium peragendum, quibus habitis, licit Episcopus secundum traditiones suas non imposuit illi manus, Deus per se instituit.*"—*Sermons for Saints' Days*, No. 8, fol. 1% col. 1; Lechler, p. 196.

constitution of the Church; but the clear and satisfying insistence on a Christian theory of the ministry two hundred years before is a proof of the clearness, boldness, and accuracy of Wyclif's mind in its simple and unaided studies of the truth.

It is for this reason that Episcopal scholars are inclined to belittle Wyclif's work.* They resent his spiritual views of the ministry and his destructive attitude, and also deny his originality. There were, indeed, noble men to protest against the abuses of mediæval times, but there was not one who in his protests sought also to lay again "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," and in a large and practical way to build for Christ and country. In Wyclif's emphasis on preaching and on the study of Scripture, and in his effort to use these for popular evangelization, he is entirely unique in the Middle Ages. His itinerancy was to work within ecclesiastical limitations so far as possible, and Shirley states that it was at first employed under episcopal sanction;† but, where the work was needed and consent was withheld, the work of God must not thereby be hindered.‡

* See article "Cardinal Repyngdon and the Followers of Wycliffe," in *Church Quarterly Review*, Oct., 1884, especially pp. 60-63.

† *Fas. Ziz.*, p. xl.

‡ See, also, "Wiclif and his Works," in the *Quarterly Review*, London, clxviii, 336, 337, April, 1889.

John F. Hurst

## Art. II.—THE PLACE OF CHRIST IN MODERN THOUGHT.

I. 1. Our age has been the age of developing democracy. "We must educate our masters," said the statesmen who saw the coronation of the people. The schoolmaster shall be the saviour of our newer commonwealth. Knowledge, or what was counted knowledge, was diffused with enthusiasm—which went well enough until knowledge disappeared in speculation and skepticism, leaving the startled multitudes to amuse themselves, if they could, in carnivals of doubt. We in America were slow to feel the movement, but we feel it now. We were isolated by our situation, busy with the conquest of our frontiers, taught chiefly by men and women of devout faith, who rejoiced in the traditional creeds. But the tremendous inventions of our age reunited us to Europe. They made us sharers of European ideas and tendencies; they brought about an immigration of thought more potent than the immigration of people. The doubts of learned Germany, the desperate dreams of socialistic France, the serious skepticism of England and Scotland began to operate upon us. Strauss and Goethe, Fourier and Comte, Carlyle and Spencer, Colenso and Darwin, Renan and Victor Hugo began their sway, and signs of religious dissolution soon appeared. Here, as in Europe, the masses began to imbibe, often unconsciously, the opinion that science, philosophy, history were all combined to shake and overturn the throne of Jesus Christ. Now the people are to be the sovereigns of the future, and the Christ of the future must be the Christ of the multitude. The question to be decided is this, Can the Christ of the New Testament satisfy the necessities and the aspirations of the masters of the modern world? If he cannot satisfy them as they now are, can he enlarge, transfigure, and then realize their expectations? The reign of democracy may be brief, but it is inevitable; and no saviour will be accepted, while it lasts, whose victory does not include the triumph of the poor.

2. Coincident with the democratic movement of our century, the movement of the masses into power and into knowl-

edge, there has been another movement of an intellectual character, the movement toward reality. This has shown itself alike in science and in literature, in history and in art, in philosophy and in poetry. They mistake who think that our modern thought is enslaved to materialists and utilitarians. The master of our modern thought is reality. We care for microscope and telescope and spectroscope because they are "open sesame" to reality. We care for documents and monuments, nay, we care for logic and reason, only as they help us to reality—the reality of the past, the reality of the future, before and beyond all the reality of the present. We have grown too familiar with the potencies of the Invisible to crave like little children only realities that we can see and handle. But we refuse to be cheated with ghosts and phantoms. If the universe is only a process, let us know it; if it holds a Person who demands our worship, let him bow the heavens and come down! If we may know only the phases of this body or that being, we are determined to know each of these with perfect accuracy. And this is signally the case with literature and art. The poetry of our age must tell us of the things that are and can be. We have no time for Aladdin's lamp and the regions of the impossible. Poetry, says Mr. Arnold, is a criticism of life. He means it is our highest conception of reality.

But nowhere is this dominion of reality so evident as in the field of history. We are not now seeking epics to thrill us and to give us entertainment. We are seeking to recover the actual, the forms and faces of men and women that worked and wept, hated and schemed, failed and died, as we are going to do. The narratives and documents that satisfied our fathers no more satisfy us than their charts of the seas and their maps of the skies. Nor are we content with their interpretations of the ancient archives. We must read and analyze, interpret, illuminate, and reconstruct them for ourselves. Few escape the spell of this master, Reality. Hegel's attempt was the last desperate effort to dispense with him, to substitute a thought for a fact. "Reality," said Hegel, "we can do without it. We are rational beings. Let us live upon ideas. These are the pith and substance of the world.

Our noblest conceptions of the past are the quintessence of history. The historic process as we discover it by reason, this is the veritable thought of God manifest in the movement of humanity." But philosophy and history succumbed at last to the hunger for reality. History followed science. Even Strauss could not be content with Hegel's disdain of details. The idea of Christ must have had its historic nucleus and process. To discover these, he thought, is essential to a proper treatment of the divine idea. And the panic that ensued when he published his volume was the inevitable result of trying to do without reality. It was the explosion of an ill-concealed dread, the horror of men at the publication of a secret they had buried out of sight. The Hegelians had reconstructed Christianity, but every vestige of history had been expelled in the process. And here now were men clamoring for the actual, and crying fiercely, "Bring out the facts. Who and what was Jesus Christ?"

3. Another characteristic of our age is the tendency to despair. This is the more surprising when we remember the vast extension of human power over nature, through the discoveries of science and the triumphs of inventive genius. True, we have had our optimists, like Emerson and Victor Hugo. Great poets, moreover, like Tennyson and Browning, have tried to soothe themselves and their age with lyrics of the larger hope or lullabies of

> God's in his heaven,
> All's right with the world.

But the moan of their misery is too audible. They are singing to drive away the ghosts. All except the tranquil Emerson—and even he at times—were troubled with a woe that they could neither explain nor abolish, and were tormented by questions they could neither answer nor silence. Malthus depicted a human multitude involved in a grim struggle for existence; Darwin enlarged the picture until it included every form of vegetable and animal life. And this took place just as the full import of the teachings of Copernicus and Galileo dawned upon the common mind. Whether the earth went round the sun or not would matter little, after all, if the telescope had not revealed the vastness of the universe, and the

microscope had not revealed in every clod a world beyond our apprehension. To use an algebraic phrase, our knowledge has been growing in arithmetical, and our ignorance in geometrical, progression. We have increased in certain kinds of power only to become more conscious of our weakness, of the brevity of life, the certainty of pain, and the doubtful issue of this universal struggle in which all engage and all succumb. There is, indeed, something appalling in the thought of a struggle that extends over spaces so immense and into worlds so multitudinous. One staggers at such possibilities of suffering in so many regions crowded, perhaps, with creatures like ourselves. What Galileo with his demonstrations and his telescope disclosed but faintly, seems in certain dreadful moments to the modern thinker like the pall of a dead God, terrible in its glittering splendor, but concealing forever the form of one that never was and never shall be. David's firmament was small, flecked with a few thousand splendid points, every one of which, however, proclaimed the presence and the glory of Jehovah. But the firmament of Herschel and of Bessel stretches beyond the reach of human thought, and through the spaces roll tremendous globes and countless systems, which to the modern agnostic are bereft of angels and bereft of God. They blind the searcher's eyes with mystery, while they freeze his heart with visions of universal struggle and universal death.

To complete now this degradation of man Kant appeared, and pointed out the narrow limits in which the human mind was forever banned and bound. The import of his teaching made itself felt but slowly. Indeed, not a few intoxicated expounders of the Absolute danced about the sober sage of Königsberg and obscured his meaning. Reluctantly enough men succumbed to the new doctrine—some to erect their ignorance into an idolatry by making a dogma of agnosticism, and some to begin anew the search for truth with chastened and humbled spirit.

In an age less democratic, in an age less hungry for reality, the despair of which we are speaking would have been the sorrow of the few, and not the misery of the many. Or, if the increase of human power over nature, if our mills and our

machinery had been followed by an early and vast diminution of poverty and an enormous increase of human happiness, men and women exulting in their triumphs and their joys would have bothered their brains but little about the struggle for life, or the limits of knowledge, or the possibilities of suffering in a universe without a God. But the masses of men have been disappointed with the outcome of science and invention. The necessity of effort and of combat is the staple good-spel or ill-spel of our generation. Even the children in the public schools are taught to face their environment with deliberate hostility, and that they must win—or, rather, wring—from their surroundings a living or a fortune, escape from misery, and possibly a tiny cup of bliss.

II. What, then, is Jesus Christ to this democratic, realistic age beclouded with despair?

1. Would it be too much to answer, in the first place, that he is the identification of God with the people? We note simply an obvious fact. Thousands of men and women worship as divine a poor, despised, rejected, crucified man. They worship, not a king, but a carpenter—not a conqueror, but a penniless teacher, who taught the equality of men before God in words too plain for misconstruction. And the real charm, the divine magic of this poverty lies in the belief that it was deliberately chosen. The Pauline letters are older, probably, than the gospels. To the unlettered reader both agree in their conception of Jesus Christ, and it is this conception that holds men loyal to him. If—so their hearts tell them—if God went forth in this marvelous fashion for the salvation of the poor, then God is forever on the side of the people. And he who is not for the people has not the mind of Jesus Christ. As Paul and John portray that mind it gives a sanction to democracy, an inspiration to its champions, a guarantee of its triumph the like of which the boldest poet never dreamed. For the only hope of democracy is the perfectibility of man. And the pledges of that perfection are the stained cross and empty tomb of Jesus Christ. Degrade the crucifixion, now, to a merely human event, and it becomes simply a great, perhaps the greatest, popular crime in the annals of Jerusalem. This, at most. If, however, the cross is what Paul thought

it—the symbol of divine love, the infinite stretch of divine tenderness resolved upon the salvation and perfection of humanity—then the cross is also the symbol of the people's victory, the sign of a conquering but transformed humanity. The biology of our time, untempered by the Christ-ideal, will make short work of democratic visions. We shall return to absolutism, directly the gospel for the strong supplants the gospel for the poor. We can see, therefore, how the powerful might look with complacency upon a vanishing Christ, expecting him to salute them humbly as he abdicates his throne, but we cannot see how the masses can see him discrowned without a shudder of despair.

2. All the more important is it, therefore, that we reach reality. For not even to save democracy will our age accept of dream-gods. It is one thing to say that democracy will perish with the idea of Christ's divinity; it is quite another thing to hold it fast as an imperishable reality. It is one thing to say that the divine Christ is necessary to the progress of the world; it is quite another thing to show that the divine Christ is the actual marshal that leads the mighty column to victory. The progress of humanity is, after all, not necessary. Who knows? Man may be doomed to an eternal treadmill. We may be compelled to give up Christ and our democratic dreams together. Let us hear, then, the verdict of history. What was he—human or divine?

Well, what does the retrospect of nearly a century of historical criticism tell us touching him? This criticism, beginning with Gibbon, has been bold, searching, learned, ingenious. It has attracted men of various tempers and of different genius. Strauss and Renan, Seely and Tolstoï are as conspicuous for their peculiarities as for their abilities. These, however, were not the critical historians. A saner company has explored the records of Jesus and his times with unexampled thoroughness and illuminated his story with amazing erudition and surprising subtlety. What has been the result?

(*a*) It is evident that the power of Jesus Christ in the world is inexplicable upon any theory other than that of the apostles. Mark the phrase—the power of Christ in the world, not now the story of his life. A book is never a man. The gospels

are not Jesus Christ; they are only echoes and reflections of him. From the lips and hands of Jesus himself there streamed a potency which created an atmosphere in which his disciples might work their miracles. The gospels are feeble records of that radiated power. No historian of our time would follow Gibbon in his contention that Christ was a calamity, and none would accept as complete Gibbon's explanation of the tremendous miracle that he tried to argue away—the miracle of the Christian conquest of the old society. The more it is understood in detail the less tenable is Gibbon's explanation of it. The wonder grows with every discovery. What energy has been expended by historians upon the early Christian centuries! And yet how much remains to be explored! One thing, however, stands out clear enough—the triumph of the Church! How gloriously divine, then, must have been the momentum imparted by Jesus himself to his disciples and to his hearers! How mighty, too, the impulse imparted by the Holy Spirit, the divine Companion and Comforter, to keep him and his truth alive and efficient in the minds of them that believed! Given this divine momentum, given this unfailing stream of spiritual influence, and the miracle is not so difficult to understand. But any other view enthrones a magnificent delusion as the Saviour of ancient society, and refers the rescue of the world in the moment of extreme peril, not to an incarnation of God and a revelation of truth, but to an eclipse of reason and the worship of a dream.

(*b*) A second result seems to be this: the gospels and the letters of Paul are inexplicable upon any theory but their own. This theory is very simple. The letters of Paul reveal the Jesus to whom he gladly gave all the energies of his powerful and peculiar genius. The four gospels give us the character and conduct of Jesus as he was remembered and conceived by those who had known him, believed him, proclaimed him, suffered with him, died for him. Harnack, in his *Chronology of the Early Christian Literature*, writes as follows:

> There was a time—*indeed, an ignorant public thinks it still existing**—in which the old Christian literature, including the New Testament, was regarded as a tissue of delusions and fabrications. This time has passed

* The italics are the present author's.

away. For men of science it was never more than an episode, in which they learned much and after which they have much to forget. But the results of the following investigations carry the reaction far beyond the middle lines of recent criticism. The oldest literature of the Church is in its main points and in most particulars truthful and reliable. Let us call things by the right names. We are, in our criticism of the sources of the earliest Christianity, beyond all question moving backward to tradition.

In other words, the New Testament contains the archives of the early Christian communities in the days of their primitive power. They tell us how these honest people conceived of the Jesus that they worshiped in the midst of tremendous influences and temptations to conceive him otherwise.

The writer has no wish to press these words, as many have done, beyond their author's meaning. Nevertheless, we think, as Harnack's friend, the Dutch professor, told him, that they carry with them the implication of a supernatural Christ. For the New Testament has made of Jesus the mightiest personality in the world. It is not so wonderful that men like Spinoza, and Stuart Mill, and the author of *Supernatural Religion* stand with bowed head before his majestic moral being. But here is the strange thing. Reconstruct these records as the critics might, there resulted always a man-miracle, a human energy divine, a being whose life would be our condemnation and despair if he were not also our deliverance and inspiration. Now, if it is asked which quality in the gospels gives them this perennial Easter power, we should reply, without hesitation, the prophetic quality. Men talk about the disappearance of the miraculous element from the New Testament, forgetting in their foolishness that prophetic power is the divinest form of the miraculous, forgetting also that the verification of New Testament prophecy is going on before our eyes. These prophecies of Jesus are indelible and indestructible, because they relate, not to particular events, but to the eternal energies of human progress, to his ethics and to his person. The former he reveals beforehand as the ultimate principles of human society. These seemed to his contemporaries, and even to his disciples, absurd and ridiculous. But the march of history has vindicated and enthroned them as divine decrees. The carnal mind hates them now as it hated

them when they were first proclaimed. For "the carnal mind is enmity against God." But Jesus got them started in the world, and only his total and perpetual eclipse could prevent their further sway. The Son of man is already on the judgment throne; men and nations are now being summoned to his bar. Reluctantly enough they come. But come they must. The code contemned and ridiculed, then evaded and explained away, now reasserts itself in majesty, and is hailed by the angel of the future as the harmony of the world.

But the prophetic forecast of his personal power is just as manifest in the New Testament as this foregrasping of the ultimate ethical system. The judge is inseparable from the code that he administers, and Jesus appears in the gospels and everywhere in the New Testament as the sovereign of a redeemed world. When we construct in our imaginations the little groups to which the letters of Paul and the gospels of Matthew and of John were originally read, the contrast between these "weak things" and the majestic claims to which they listened would make us laugh, if it did not subdue us so quickly into solemn astonishment. For we are familiar with the fulfillment of their sublime expectations, of this "foolishness of God." Jesus is already in our modern world what he predicted he would become. We have seen, at least, the outriders of the coronation columns. Pliny and Trajan might be surprised to see the place of Jesus Christ and the nature of his dominion; Matthew and John and Paul could only be delighted. For to them he was the ruler of the repentant and the redeemed of every age. All that rally for the rescue of the world they knew would rally around the standard of the Lamb of God. The dove that fluttered above him was but the symbol of what is now perpetually happening. Every revelation of a divine purpose in human society that whitens modern thought hovers above the head of Jesus Christ, the voice within us proclaiming meanwhile, "This is my beloved Son: hear him." This alone accounts for the persistence of the New Testament Christ in our modern literature throughout the period of radical criticism. Even those who rejected him with the lips worshiped him in their hearts. Like Simon Peter they could not escape, they could not endure his look.

They knew that they were grotesquely illogical; but the incoherence was in their speech, not in their conduct. To accept his ethics, to seek his mind, to long for his approval, this was to follow and to worship him; and they knew well enough that he who conquered their homage was not the handful of Galilean dust left them by the destructive critics, but the Christ of Christmas and of Easter, the Christ of Matthew and of Paul, of Luke and of John—Christ, the Son of the living God. Poets tormented with doubt held to this Redeemer. Tennyson, Whittier, Browning, each in his own way discerned the reality of Jesus and his divinity, Mr. Browning chanting it with an awe that verged toward rapture. This is the modern manifestation of the divine momentum imparted by Jesus to his disciples. This created the New Testament. This vibrates eternally in its pages. This triumphs alike over stupidity and subtlety. This is stronger than criticism and defies prejudice, for it is the power of an endless life. And now that the destructive critics have yielded to saner men, now that the New Testament is handed back to us with the assurance, "Thus and not otherwise did the first disciples conceive of him whom they loved and worshiped," we do well to yield ourselves unreservedly to their convincing magic, and to bow our knees in gladness to the Way, the Life, and the Truth.

(*c*) For a third result of this inexorable criticism has been to restore to us the real Jesus. The writer will do the past no injustice. The Jesus of the eighteenth century, nay, the Jesus of the eleventh, even, was not wholly an abstraction. Schemes of theology never could hide completely the Saviour and the Son of man. Charles Wesley's famous hymn, "Jesus, Lover of my soul," indicates a rapturous recognition of his real nature; and so did Bernard's

> Jesus, the very thought of thee
> With sweetness fills the breast.

The cross, moreover, kept for ages the thought of Jesus close to the ground. It fastened him forever to the earth and human experience. And yet the Jesus of Wesley, the divine conqueror of the cross so dear to St. Bernard, was not the Jesus of the New Testament. He was that Jesus in his mightiest aspect, but he was not the Jesus to whom our age

has given a new and glorious Easter festival. When this Jesus of the nineteenth century first appeared to his frightened disciples they took him for a specter. But the presence, the voice, the outstretched hand, so real, so human, were nevertheless divine. And this recovered Christ is just what we needed —so serenely accordant in his speech with all our best discoveries and all our cherished aspirations, so free from blunder and from blame, so tranquilizing in his revelations of God, so majestic in his revelation of himself, so surprising in his reconciliation of all contradictions, so divine in his humanity, and so human in his divinity that he holds us with an indescribable charm, and explains by his influence upon ourselves what we have called the divine momentum of the early disciples.

Think for a moment of the tremendous strain to which the character of Jesus has been subjected. And yet who has found him less lovely in his majesty or less royal in his loveliness? Nay, more. Seen in the light of sober history, is he not the Saviour needed for our day? The cry of "Back to Jesus!" is, after all, a cry of recognition. Earnest men descry in this sublime figure the features of One mighty to save to the uttermost. Instinctively they exclaim, "Lord, to whom shall we go? thou hast the words of eternal life." However they may differ about the details of history or of theology, they agree on this—surrender to Jesus Christ is the hope of men and the liberation of humanity, while the rejection of him as Guide and Redeemer, as moral goal and moral impulse, means a revolution the outcome of which would be the misery of millions. Just as the author wrote these words there came to hand a singular confirmation of them. A woman of South Africa, a woman of great genius, tormented with cruel doubts and the sight of wickedness and misery, appeals to England in behalf of the wretched natives of Mashonaland. And how does she, who hardly believes in God, how does she set about it? Why, she invokes the living Jesus Christ! She brings him to the camp fire of the lonely British trooper, that he may convert the youthful ruffian into a man and a martyr, convert the boy forgetful of his mother's Saviour into the gentle and fearless benefactor who dies to set a negro free. O, but this is poetry, not fact! We say, rather, Jesus

Christ is a living fact confirmed perpetually by the truth of poetry. Let us explain our meaning by a saying of Aristotle, quoted so fondly by Matthew Arnold. "The superiority of poetry over history consists," says Aristotle, "in its possessing a higher truth and a higher seriousness." No wonder, then, that Tennyson and Browning and Whittier have held firmly to a divine Christ, while the radical critics would have abolished him from human history! No wonder that Olive Schreiner, when she pleads for the little ones of Jesus Christ, gets nearer to him than in all her thinkings! But what shall we say when history and poetry combine to give us the same Son of God, the same revelation of infinite love? What shall we say when the radical historian, after thirty years of investigation, tells us, "Yes, your New Testament is an honest book," and a woman of genius in her agony urges instinctively the Jesus of the cross, him with the pierced hands and pierced feet, to stir the hearts of modern men and women?

If the result of historical inquiry had been different, literature shows us how desperately men would have clung to Him who was rich, yet for our sakes became poor. They would have clung to him as their last possible dream of God, personal, tender, infinitely kind. In a kind of dumb terror they would have watched that dream dissolve, in spite of all their frantic efforts to detain it, as it vanished into the eternal silence and the eternal dark. But the gospels have not been taken from us; there they are, and there they remain. Jesus has been restored to us, his reality transcending all our traditions and all our conceptions of him!

3. But, finally, our age is beclouded with despair, beset with difficulties, and faint from vanished hope. What is Christ in such distress? The answer is obvious enough. This age must accept Christ as the perfect and the only perfect speech of God or resign itself to what Ibsen calls the eternal silence of the stars. The feeling is becoming more intense as our difficulties increase; a dumb God in bewilderments like ours were no God at all. This found an almost frantic expression in the poem entitled "Hope in God," with which Alfred de Musset concluded one of his celebrated nights. It is the cry of the prophets of Israel, "Tell me thy name! Show me thy glory! Bow

the heavens and come down!" The yearning has been intensified by the comparative study of religions. For these have shown us how the whole creation groans, how the search for truth is universal, and the disappointment also, unless, peradventure, Jesus is the Truth, and Jehovah did reveal himself to the prophets of Israel. In that case we can conceive the divine splendor striving to break through everywhere and finding it possible at last to make the glorious breach among the Jewish people. We must indeed take our choice. It is Christ or the eternal silence! Speech—consoling, quickening, divine speech—or hopeless, unbroken, implacable stillness! "How can God bear it?" exclaimed Dr. Holmes, in a moment of agonized reflection. "This ceaseless hum of human misery!" "He could not bear it," said Jesus Christ, and so "he sent me, that men might not perish but have everlasting life." Take this away, and the story of the search and struggle for God, the religious history of the world, is a tissue of delusions, drenched and dyed in the bloody sweat of humanity. And in that case we do well to be angry and to fling away our hopes! Who are we to dream of immortality or even of progress? The universe is not a product, but a process. We are midgets only, maddened with our little touch of mind!

And what is true of the religious aspirations is true equally of the social aspirations of our race. When the astronomer scoffs at my conceit and tells me it is a fragment of the worn-out geocentric system, and when the biologist tells me that I am a moving sepulcher of inherited tendencies lighted by a little lamp I fondly call my soul, what shall I answer them, once you take away my Christ? Pascal used to say that the incarnation reinstated man in his self-respect. It revealed at once his meanness and his magnitude. Luther gloried in a similar thought. Out of Christ, Dr. Martin Luther was a pitiful worm; in Christ, he felt the throbbing of eternal life. We may strut and we may amble in the presence of our modern science after we give up Christ, but we dare not reflect, we dare not ponder, ourselves, under penalty of despair. Directly we do that we shrivel into hopeless insignificance. Hence the interest felt in Jesus Christ, the return to him in history and in theology, the desperate tenacity with which the best of men

cling to him personally, in spite of much bewilderment. Applied ideas, said Walter Bagehot, require two generations to make their consequences felt. Two generations have elapsed almost since Mr. Darwin startled the world with his *Origin of Species*, and we are beginning now to feel the consequences. The world is working toward a new morality, or, rather, the world is working back to the old morality that might makes right. The morality of Jesus is not natural; it is either divine or absurd. It is either the outflow of his perfect knowledge of God, or it is the mere dream of a Galilean peasant who mistook his own heart-beats in the presence of human sorrow for the throb of eternal love. Men are mad, it seems to us, who expect to save the moral code of Jesus after they have surrendered his divine authority. He started it. He must sustain it. And when his moral code has perished, what will remain? We are not saying that the Darwinian theories are incompatible with the Gospel of Christ. Our point is this, without Christ as Paul and John conceived him the ethics of Jesus will soon be ground to powder by those theories. For the ethics of Christ are the mind of Christ, and this mind has never been dominant. It has been barely possible even to believers, and, as Paul declared, it would have perished from their hearts but for the image of the living Christ and the promise of his victory.. And we repeat our question, After Christ, what then? Why cheat ourselves with new terms and fine phrases? Altruism is at best a tendency, transient and limited. Why strive to make it universal? Why not assist nature by artificial selection? Why not drive the helpless cripple to the wall? *Virtus* is the only virtue. Weakness is the only vice. The brotherhood of man meant something to a divine Redeemer, friend, and brother, of the poor; but what does it mean to a candid biologist who attributes every existing species of life to the persistence with which each struggled to preserve itself and its offspring? "In Christ Jesus," to quote Pascal once more, "all contradictions are reconciled." In him we learned that God had "chosen the weak things of the world to confound the things which are mighty." In him we learned that the future of humanity depends, not upon the perpetuation, but the extinction,

of the struggle. In him we learned to care for the least and the feeblest, lest we lose the noblest and divinest. And therefore we enrich the modern world with ministries of mercy, therefore we go forth, like Jehovah in Habakkuk's vision, for the salvation of the poor.

But even if the ethical system of Jesus survived, whence could it derive the energy which it requires for its application? The influence of ideas is feebler than we imagine. They may appeal to us as eternally true. They may entrance us by their unearthly beauty and yet be as powerless to change our conduct as our stature. The crest of the wave is not the moving impulse of the billow; the ideas that break in beauty over the mind are not the shaping forces of the soul. The mere thoughts of Jesus Christ cannot save the generations, splendid as they seem. It is not the sight of his face that lifts us from the trough of the sea. This may help to keep us afloat, but the strong arm of the deliverer must snatch us from the devouring flood. Now the pessimism of our age, whether of a philosopher like Schopenhauer or a dramatist like Ibsen, is rooted in the conviction that character is not transformable. This is the deadly skepticism. This is the ruin of hope. This is the denial of God. We are what we must be. The essence of man is what he eats and what his ancestors have eaten. To educate him you must begin with his grandparents and the like.

But Jesus Christ, with that wisdom which, as Mr. Romanes points out, prevents all conflicts with the discoveries of real science, met this difficulty with triumphant candor. "Yes, you are, without me, simply what you have inherited. The best of you and the worst of you must be born from above. You are not to be saved by your impulse, nor can you be saved by ideas; you must be saved by power, by the inflow of a diviner life." Ideas may regulate this new energy when it arrives; but ideas will not create it. Neither do ideas remove the hindrances to life. The poison of sin, the slavery of nature, the fear of men and of death, the tyranny of the multitude, the greed of the carnal mind—all these must perish in a divine combustion, and out of the flames must emerge a new creature in Christ Jesus.

The writer, for one, is ready to go with Ibsen and help blow up the world, if this deliverance is not within our reach. Paul thought it was. Jesus Christ delivered him from the body of death. Jesus Christ renewed him day by day. He was the source of courage, he was the replenishment of strength, he was the power of an endless life. This Jesus of Matthew and John and Paul is clothed with eternal and miraculous might. And this is the only Jesus that men ever worship. A teacher they might admire, thrilling to his utterances as one thrills to sublime music or the majestic murmur of the forest. A defeated and crucified enthusiast they might love and pity, bemoaning the wasted outpour of his precious being. But worship him they will not. The only Christ who can rule humanity must be at once the wisdom and power of God. For this age is writhing in the coils of the old misery; it stutters forth the old cry, "O wretched men that we are, who shall deliver us from the body of this death?" Only our age is more desperate than its predecessors. We are determined to know the worst and the best. Phantom theologies may have their little day. We may have, for a while, the Christ that wavers preached in the hazy splendor of uncertain imaginings. But we shall hear, and that right soon, the imperative command of an age fiercely in earnest, like the sharp voice of Cromwell to the preacher of his time, "Quit your fooling and come down!" Jesus of Nazareth was either a human creature like ourselves, or he was the miraculous inbreak of Almighty God into the common order of this world! Which of the two do you say that he was?

The coming century will never establish any nebulous pretender upon the throne of Jesus Christ. Men may chatter glibly about the Christ ideal, about the Messianic consciousness and the God-consciousness of Jesus. They will talk to the clouds. Democracy clamoring for a leader, humanity hungry for reality, yet bereft of hope and dignity by its discoveries, will push them aside with scoffs and blows. We are seeking, they will say, consolation and redemption. We might find them in a risen and a living Christ, but you are fools to mock us with your incantations over a handful of

Galilean dust! The revival of religion with which our century began was therefore a return to sanity. It would have been another form of madness but for the reality and divinity of the Lord of life and glory. The noblest spirits of our time have not been rainbow-chasers. Shaftesbury battling with the greed of English capitalists and the prejudice of English statesmen, Denison wasting away in the London slums, Livingstone hunting the lost sheep in the wilds of Africa, Gallaudet thinking out speech for the dumb, Fliedner with his ministries of mercy, Florence Nightingale aflame for righteousness and helpfulness, Frances Willard with her vision of the nobler home—these fought under the standard and in the presence of a Christ that stood, as Stephen saw him, at the right hand of God. For them, to live was Christ. They applied to him the one conclusive test. They followed him whithersoever he led. The one necessary requirement indispensable for apprehending him they had, the faith that works by love.

Knowledge, in the strictest sense, must be always for the few. Faith is for the many. One discovers; thousands can believe. The modern world is too busy for each man to examine the foundations of his creed. But in the modern world knowledge is power; the supreme test of truth is experiment. "Jesus lives," the first disciples said. "Silver and gold we have none, but, Crippled Humanity, in the name of Jesus of Nazareth stand up and walk!" "Jesus lives," we keep on saying. But where is our power? If he lives, the people answer, that can be tested easily. Bid the modern world rise up and walk!

Charles J. Little

## Art. III.—THE OXFORD MOVEMENT AND ITS LEADERS.

William Laud, Archbishop of Canterbury under Charles the First, was condemned by an ordinance of Parliament, and suffered decapitation on Tower Hill on January 10, 1645. He met his doom with perfect composure and quiet dignity. His policy as a prelate had been characterized by reckless courage and the temerity with which he threw himself across the religious instincts of his time. He defended the extreme doctrines of the Stuart monarchy, and associated them with a type of churchmanship which proved to be, in the sequel, the precursor of the Oxford movement. The Laudian temper has been the bane of the Anglican Church from his day until now. This unhappy defect largely caused the ruin of the Establishment which followed his administration. In the eighteenth century it subserved the practical rejection of the evangelical revival, and during our own times its prevalence has enabled the temporary triumph of the followers of Pusey, Newman, and Froude.

The period immediately preceding the issue of *Tracts for the Times* did not promise any revival of those principles for which Laud had laid down his life. The two predominant schools of the "High Churchmen" and the "Evangelicals" were unsatisfactory in their hold upon the life of the State and of the universities. The High Churchmen were looked upon as teaching a mere morality, even at the best, and, at the worst, as allies and servants of an unfriendly world. The Evangelicals had insisted upon the beginnings of Christian teaching with so much fervor that they had neglected its higher development and, specifically, its ethics. The guarantees of faithfulness to doctrine were too often found in jealous suspicions and fierce bigotries. The religious world at large was too conventional; men were afraid of principles; they shrank from the suspicion of enthusiasm; their utterances were full of self-complacency. The great evangelists of the Church, the Wesleys and their coadjutors, beneath the direct guidance of God, had built up sister Churches whose progress

astonished the world, and whose existence was a standing contradiction of the basal claims of the parent body. A wave of political liberalism swept over Europe, and was strongly felt in England. During 1825–30 the orthodox political traditions of Anglicanism, as a State Church, underwent severe examination and incurred several defeats. Ten of the Irish episcopates were abolished, and the bishops of the English Church were sternly commanded by Earl Grey to set their house in order. This sudden onslaught greatly disconcerted the leaders of the Church. They, as a rule, were too half-hearted and too shallow to meet it with any vigor. The Evangelical party, whose theology and life had been profoundly affected by the Methodist revival, was now in the second or third generation, and had lost its strength and aim. In the controversies which followed the beginning of the Oxford movement the Evangelicals were no match for antagonists who were in deadly earnest, and who put them to shame by their zeal and courage. In the beginning of the century there was growing, slowly and out of sight, a type of manhood of rare culture and great gifts, destined to precipitate the impend ing reconstruction. In the ultimate, as we now see, the two schools—that founded in Cambridge by Maurice, Sterling, and other members of the Apostles' Club, and the one at Oxford, led by Newman, Pusey, and their associates—have reacted upon each other, and with gratifying results.

Let us now consider those names which have right to be mentioned in the Oxford movement, a movement which, notwithstanding its deterrents—and their name is legion—is the most remarkable religious event of the nineteenth century. John Keble, the son of a rural clergyman and a scholar, poet, and saint, was born at Fairford Rectory, Gloucestershire, in 1792. He left Oxford in 1823, carrying with him the greatest honors of the university. His retirement was voluntary and singularly unselfish; he felt himself bound to the work of the ministry, and for this end he cheerfully gave up the most brilliant prospects of an academic career. Keble was not intended, however, to be the leader of a far-reaching and revolutionary change. He mistrusted popular effort and excitement. His temper enabled him to forego preferment with ease, and even

pleasure. His "soul was like a star and dwelt apart" from the haunts of the throng. But he was peerless in his influence upon men for the molding of their characters and the inspiration of their purposes. Archbishop Whately's pupil, Newman, did not respond with more alacrity to his tutor's masterly guidance in the use of language than did the young men whom Keble controlled in their use of life. There were with him three Oxford students reading for their degree in the long vacation of 1823, Robert Wilberforce, Isaac Williams, and Richard Hurrell Froude. He won for all time the veneration and love of this little circle. But in Froude he won more, for Froude became Keble's disciple, taking all he had to communicate, and because of his highly tempered intellect and his determination he reacted on his master, carrying him forward to still bolder enterprises and becoming their champion and mouthpiece. Newman wrote of Keble: "He is the first man in Oxford. Isaac Williams tells us that a short walk with him and a few words spoken marked the turning point in his life." Hurrell Froude declared: "Where Keble was donnishness and humbug would be no more in college, nor the pride of talent, nor secular ambition." But, like all the Tractarians, Keble's willful ignorance of sister Churches bred even in his generous nature a profound dislike for what he calls "dissent." He shared the attitude of Newman, who once refused to marry an unbaptized woman; and this disposition has shown itself in so many unfortunate arrogances that it mitigates the usefulness of these men to the Church catholic. In it they were true children of William Laud.

The devotional poetry of Keble has been read the world over, and innumerable multitudes thank God for so precious a gift to the Churches. But who remembers Hugh James Rose? Yet he, more than Keble, gave shape and tendency to the earlier phases of the Oxford movement. Dean Burgon, in his *Lives of Twelve Good Men*, describes him as "the re storer of the old paths." He was young—forty-three years of age—when death overtook him, yet there is but one opinion concerning his success as a public teacher. Those who have bestowed attention on such matters will not be surprised that Hugh Rose's public reading of Scripture—an act which Hooker

in a famous place declares to be "preaching"—partook of a most weighty and impressive character. Says Burgon:

> A very competent judge once assured me that his reading of the fifty-third of Isaiah in a village church in Sussex so affected him that, at the end of many years, he was able to recall his grand intonation and the solemnity with which he delivered those awful words. Something similar the same friend related to me concerning the way he had heard Mr. Rose read the parable of the Prodigal Son. . . . The subject of impressive reading having once cropped up in Exeter College common room (we were a small party sitting round the fire after dinner), I mentioned the substance of what immediately precedes, when one of the fellows (the Rev. Henry Low), to the surprise of us all, in the quaintest manner and with no little emotion thrust out his legs on the hearth rug and, with an ejaculation expressive of his entire assent to what I had been saying, broke out somewhat as follows: "Never heard him read but once, and shall never forget it as long as I live. It was the Ten Commandments. Never heard anything like it. Never!" . . . I remarked to the speaker that it is difficult to read the Ten Commandments with any special propriety, and asked him what it was that had so struck him. "O," exclaimed Low, "it was as if Mr. Rose had been personally commissioned to deliver the decalogue to the congregation!"

On July 25, 1833, Mr. Rose called together a number of clergymen to Hadleigh Rectory to consult upon the condition of the Church. There was a great fear that the recreated Parliament elected by the Reform bill would imperil her political privileges and prestige. The bishops were overwhelmed with pamphlets demanding change and the liberalizing of the institutions of Anglicanism. Four men were present at the Hadleigh conference, Rose and William Palmer being the leaders. Froude also was there, but Keble and Newman were both absent. The news of this gathering spread far and wide, and when controversy assumed a bitter tone it became customary to refer to it as the Hadleigh conspiracy. It is doubtful, however, if any direct result justified such an appellation. Rose died seven years later, after a long and wearying illness; had he lived he must have been reckoned with as one of the chiefs of the movement, utterly opposed to its later Romeward tendencies, and the one man in every way fitted to have prevented that disaster, could he have prevailed against the logic of the case.

Dean Church, in speaking of Richard Hurrell Froude,

likens him to Pascal. Certainly he was brilliant and possessed of unusual originality and clearness. His imaginative faculty was in itself rich, and continually exercised by a love of beauty he vainly endeavored to repress. Beneath his irony and wit ran a swift undercurrent of intense sadness and a deep, overwhelming yearning for the satisfaction of religious truth. His audacity both bewildered and shocked his opponents; at times it alarmed his friends; and his unsparing warfare reminds one of dashing Rupert of the Rhine, "who came but to conquer or to die." And Froude died, as did Rose, while he was yet young, cut short in a career of unusual strength and promise.

In 1828, when writing to a friend, Froude mourned over Newman's supposed liberalism and his subtle and speculative temper. In fact, at that time Newman had not accepted the high Anglican theology; he still retained a measure of allegiance to the Evangelicals, and Froude says, "I would give a few odd pence if he were not a heretic." However, the state of Newman's religious opinions rapidly matured, and it is well for us to remember that he who first gave shape, foundation, and consistency to the claims of "Catholic Anglicanism" was afterward their uncompromising enemy and ruthless destroyer. Ten years later, in 1838, Newman had become the champion of the extreme clerical party in the English Church and such an avowed foe of Romanism that it is small wonder his secession has proved a puzzle to so many. We quote a characteristic denunciation of Rome which he wrote but a short time before his lapse, and which could scarcely be excelled by the most ardent devotee of an Orange lodge:

> If we are induced to believe the professions of Rome, and make advances toward her as if a sister or a mother Church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative who will but triumph in the arts which have inveigled us within her reach. . . . Let us be sure that she is our enemy and will do us a mischief when she can. . . . We need not depart from Christian charity toward her. We must deal with her as we would toward a friend who is visited by derangement; in great affliction, with all affectionate tender thoughts, with tearful regret and a broken heart, but still with a steady eye and a firm hand. For, in truth, she is a Church beside herself, abounding in noble gifts and rightful titles, but unable to

use them religiously; crafty, obstinate, willful, malicious, cruel, unnatural as madmen are. Or rather she may be said to resemble a demoniac. . . . Thus she is her real self only in name; and, till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her.

For us who have not deserted the ancient and apostolical faith this is a wise and comprehensive description of the worst side of the papacy. But Newman had committed himself to a method of theological research and to a series of unhistorical ecclesiastical claims which, if practiced and followed, must find their logical sequence in the Roman hierarchy.

It is needless for one to argue at length upon the question of the "apostolical succession," save to point out the thoroughly inconsistent position of the English Church thereupon. She has been formally and officially excommunicated to the ranks of nonconformity by the present pope, and while upholding the Old Catholics of Germany in their protest against the Vatican decrees she denounces John Wesley and his followers for a similar protest against her own spiritual death. What, with her, is right in Germany is wrong in England, and, indeed, in all English-speaking nations. Dr. Döllinger was as much a dissenter as the founder of Methodism, but his conduct in repudiating Rome's authority seemed to the Anglicans a strengthening of their own peculiar position; and hence came their approval. That position may be likened unto Mohammed's coffin as touching its suspended attitude.

Our admiration for Newman should not hold judgment in bonds. A certain reverent wonder, due to his great gifts and sweetness of temper, has grown around the recluse at Edgbaston Oratory. The luster and grace of his style and his continual habit of delicate discrimination in the use of words are fascinating, yet perilous; for behind them lurks a vast and willful ignorance of the nobler developments of Christianity, as seen in the last four hundred years, and a steady attempt to redeliver the Church to the cerements she had escaped only by the most heroical efforts. The romances of Sir Walter Scott exercised a significant influence upon Newman and some of his associates. The necromancer's vivid imagination evolved a mediævalism before their eyes which, as Thackeray's satire has since reminded us, was very far from being a true

portrait of those times. But, with them, poetry supplanted facts, and especially so since it seconded their efforts for a return to the Church of the former days. Newman's impatience with modern thought, his scorn, to use no harsher word, for the purest and best-equipped Christianity of his own surroundings, his contempt for the scientific methods of sacred study, his efforts to limit the soul's appropriation of the life which is in Christ to the delegated authority of a priestly hierarchy—these characteristics stain all his theology and make it untrustworthy. He discussed the controversy with an acuteness of the greatest service to those his arguments fail to convince. That he will increase as a literary light seems as sure as that he will decrease as a theological doctor. He fought against the stars in their courses, and small wonder is it that where he most hoped to win he should have lost. Stanley describes an interview with him in 1864:

> What was the upshot of the whole? It left the impression, not of unhappiness or dissatisfaction, but of a totally wasted life; unable to read, glancing at questions which he could not handle, rejoicing in the caution of the court at Rome, which had kept open question after question that he enumerated as having been brought before it; also, although without the old bitterness, still the ancient piteous cry, "O my mother! why dost thou leave us all day idle in the market place?" Studiously courteous, studiously calm.

But the outcome of these ecclesiastical pretensions to which Newman had surrendered his very life with passionate ardor went beyond his power to follow, and he did not receive their last proclamation. The Vatican Council was his nightmare, and the decree of the papal infallibility provoked his passive resistance. Hence in Pius IX's court—thanks to the adroit political maneuvering of Manning—he was an object of suspicion, treated with coldness and neglect, misrepresented and assailed with vituperation and with scorn. The scene reminds one of Samson bound in the house of the Philistines, its one redemption being the magnificent spirit Newman never failed to manifest. For in him there was a light of the other world, ever shining and disclosing itself in every tone and look. With the accession of the present pontiff his enemies were silenced and chained, and he received the cardinal-

ate; but this honor was not bestowed until Manning had done his worst—and that was bad—to prevent it.

In retrospect one is saddened by the reflection that a great work in constructive theology could have been accomplished by such men as we have named. For it they were eminently fitted, because of natural gifts of the highest order. Some of them, notably Pusey, were scholars with large resources. All possessed that culture which has made the Oxford school—of which the late Matthew Arnold, Lord Justice Bowen, and others were notable examples—to be widely known and appreciated. If a correct estimate of their great powers of usefulness had been secured and acted upon the natural world and its sanctity might have been vindicated, the limits within which ecclesiastical parties confine the exclusive operations of spiritual influences could have been broken down, the deep basis of morality upon which all true theology rests could have been shown forth, and a readjustment of our conception of the unchanging facts of the Gospel of God might have been attempted. But to Oxford's sister and rival, Cambridge, English-speaking men have had to turn for the methods of historical science and the law of historical development applied to the Christian faith with a reverent and yet fearless instinct which rightly guards the great interests at stake. Lightfoot, Westcott, Hort, and their compeers have done much to wipe out the reproach of earlier failures, and in nothing is this more shown than in the recent commingling of the two schools of Oxford and Cambridge as seen in Canon Gore and men like him, whose high churchmanship is moderated by an active humanism and an acceptance of the assured facts of loving toil and patient investigation in the sacred studies.

In this brief review Richard William Church, Dean of St. Paul's, stands like a rock in a morass. An Oxford man, the dearest friend Newman had after he had severed so many friendships, and his constant friend to the end, Church is worthy of mention, since in the surging controversies of fifty years he never lost his balance. Indomitable love of truth, sincerity, humility, patience, and goodness—these formed the ethical soil in which his soul was rooted. When others of a lesser mold surrendered hope and left the field—some for

Rome, as did Newman, others for agnosticism, as did Newman's brother, some for weary indifferentism—Church abated not a jot of heart or hope. Unlike Newman, he combined in a rare degree the historical and critical faculties. His essay on Dante, his volumes on Anselm and Bacon, and his work, *The Beginnings of the Middle Ages*, are ample evidences of a powerful and highly trained mind, of a style at once dignified and attractive, and of a rich moral sense and balance which are as welcome to the reader as water to a parched field. His saintliness and self-abnegation, indeed, his whole life, diffused a subtle fragrance which has gladdened many whose eye did not pierce the secluded retreat where he hid from the gaze of men. "Dean Church," said John Morley to W. T. Stead, "is the consummate flower of the Christian culture of England that is passing away. We shall never look upon his like again. He is the finest and last type of the Oxford of the past. Our universities, with their examinations and their modern spirit, bear other fruit."

Edward Bouverie Pusey was, in many respects, the opposite of Dean Church. He was a lonely man, much misunderstood, and causing much of the misunderstanding by his lack of perception and his signal failure to realize an opponent's view. He provoked what he despised, the controversial and partisan spirit, and effectually condemned the ecclesiastical theory he held by the principles he derived from it. We cannot be blind to the loftiness of his character, nor can we be blind to those greater interests beyond the claims of any individual saint, interests which he continually imperiled, the interests of unity and peace. These he sincerely avowed but practically destroyed. Pusey's rallying place is an unacceptable ground of barren differences, and it has been for others of his Church to point out the meeting point for the deeper unity of the Spirit under the headship of Christ our Lord.

Such were some of the men who led this remarkable and many-sided revival. Their chief rebukers were of their own body. Charles Kingsley assailed the morality of the Roman priesthood after Newman's secession, and the *Apology* was a wonderful answer to the sincere questionings of Kingsley's honest but prejudiced judgments. Pusey and Liddon refused

Dean Stanley's invitation to preach in the Abbey because Maurice, "that spiritual splendor," was allowed there. Liddon forgot his due reverence for episcopal authority, and spoke of Archbishop Tait, not as a clergyman at all, but only as a shrewd Scotch lawyer. Arnold and Keble were severed in their friendship, and Newman forsook all men count dear; and with fortitude we reverence, however much we deplore the causes of his misunderstanding, he lifted up his destructive hand against the house of his birth and the home in which his divine life had been first received and nourished.

What, then, are the deterrents of which mention was made earlier? They evidently served to divide the Anglican house against itself. And, first, as to excessive ritual, that was the least of them, although empirical investigation has at times asserted it to be the chief offense. To the Tractarian leaders ritual was secondary. It borrowed its importance from the teachings it was intended to set forth. Its genesis is a curious story, in which pagan rites and legendary ceremonies and stately functions of the Renaissance are interwoven with the simplicity of the Christian sacraments and the dignified order of divine worship. The more sanguine temper of the Latin races eagerly seized upon these excrescences as an outlet for devotion. The colder, more intellectual life of the Northern races, awakening to renewed activity in the loftier ideals of the Reformation, viewed them with distaste, and even hate, in the extreme Puritan party. But it should be observed that the spirit of individualism in Protestantism has wrought havoc in the direction of excessive speculation, sometimes to the elimination of the authoritative and regulative element of all Christian doctrine and observances. The late Master of Balliol, Dr. Jowett, to whom the principles of the Oxford movement were repugnant, reactionary, and paltry, ended life practically a deist and little more. His faith had been too much "sicklied o'er with the pale cast of thought;" and we submit that candles and incense and lustrations and habiliments—though they are in excess the beggarly elements of this world which defraud our praise and devotion of the deeper note, though they do beset and hinder the development of healthy religion—are not as grave a danger to the

faith as the denial of the godhead of our Lord. The crowd of smaller souls in Anglicanism has exaggerated the province of ritual. They have lost the sense of proportion; in them, as in their leaders, the Laudian temper—it is worthy of no better name—has run riot. And this is so true that now, but for the bond of State patronage, there would probably be a schism in the English Episcopal Church.

A greater deterrent is the attempt to identify the falsely claimed "National Church" of England with the acceptance of things impossible of belief among the majority of Englishmen. Above the Tweed an Anglican is as much a nonconformist as a Baptist, for Presbyterianism is the State-established religion of Scotland. In England itself the Anglican Church does not represent, upon the most liberal estimate, more than one half the population. The claim of the Anglicans is a legal figment unsupported by the greater number of those to whom it is applied. Their Church is national in the meaning produced by former times, when Church and State were one confluent stream and the "divine right" of kings and bishops stood and fell together. Grotesque as it may appear, the Book of Common Prayer is also an act of Parliament, and the nomination of bishops is in the gift of the crown, which really means that they are nominated by the elected representatives of the people. As we have seen, one of the chief causes of the Oxford movement was an overweening anxiety to defend the monetary and political interests involved—so involved because of the grip of the dead past upon the present government of Britain. Every measure of reform which gave a glimpse of light to millions of the worthiest sons of England was viewed by some Oxfordians with fierce resentment, and liberal measures—even those intended to answer the original aims of "pious founders"—had their chief resistance from the "shepherds" of the people. It is sufficient to add that the relations of the State and Anglicanism are a most inglorious history, against which the followers of the Oxford movement sometimes spoke with the heat of displeasure, though their testimony has not led their children to break the bondage. It is contrary to the spirit of our race that hierarchical claims should be admitted, for, apart from

their unscriptural nature, they have in the past undermined the fabric of freedom; and we know from bitter experiences that what begins in theological statement ends in a political despotism and a very practical tyranny.

Only a word is necessary upon the greatest deterrent of all, namely, the method of the soul's appropriation of the life which is in Jesus Christ our Lord. Not the sacramentarian, nor the legal, but the faith method, is yet the great distinguishing belief of Protestant churchmen; and against this bulwark the tide of extreme ritual and sacramentarianism has broken in the beginnings of its defeat. When Professor Banks, of Wesleyan College, Leeds, stated that the high-water mark had been reached, and the tide was receding, his words were denied, but they were nevertheless true.

And shall we not believe that out of this chaos and strife there will ensue a great and permanent benefit to the whole body of Christ? The Oxford movement has promoted genuine saintliness and popularized religion. It has crowded empty churches and founded innumerable aids for the betterment of life and the relief of the poor. It exists, and its work gains way, not because of its deterrents, but despite them; and it finds its strength in the life flowing out from God in Christ to all believers. A just and lawful doctrine of the Church has been established and maintained. Hymnology has been enriched; and worship no longer regards coldness, and even outward irreverence, as the measure of its acceptance with God. The negative position of the Free Churches has been obliterated, and their claims to recognition and unity are best evidenced by the gradual elimination of those purely theological barriers which defeated the highest hopes of the Reformation. After centuries of intestine warfare a catechism of these Free Churches is now issued in England, stating those fundamental truths the Evangelicals assuredly hold. And the forward movement of Methodism owes much of its aggressive and evangelizing temper to the Oxford movement.

S. Parkes Cadman.

## ART. IV.—AN IDEALIST'S PRESCRIPTION FOR MODERN MATERIALISM.

AFTER sixteen years Professor Bowne, who has earned the right to be heard on all philosophical questions, presents us with a thoroughly revised edition of his *Metaphysics*. The new book is smaller than the old. There have been some omissions and extensive additions of great value; the compression has been chiefly accomplished, however, by the transfer of psychological and epistemological matter to the author's recently published *Theory of Thought and Knowledge*. The argument is rigidly metaphysical throughout, the idealism of the treatise being sustained by criticism of the object of knowledge and our necessary thought about it, and not by psychological analysis of the process of perception. A close comparison of the revised with the old edition justifies the claim of the author that the metaphysical position is more systematically set forth, with a greater wealth of detail, and unfolded into more minute and far-reaching inferences and applications. At the same time the general doctrine remains unchanged. Greater emphasis has been laid on the idealistic element, which is much more profoundly and consistently developed. If the critics were offended at his idealism before, they have a much more pronounced case to deal with now. In his basal positions, however, Professor Bowne remains essentially an independent disciple of Hermann Lotze, whose system is perhaps best described as that of objective idealism or idealistic realism—terms which we presume Professor Bowne would not reject as adequately characterizing his own general position. He has thoroughly rethought the fundamental principles, and has extended their critical application to Herbert Spencer's philosophy and other British forms of scientific thought and speculation ignored by Lotze. Professor Bowne is the last man in the world to appeal to authority, and his thinking everywhere stands in its own right.

With the principles of this philosophy and the methods of its presentation the writer of this paper is in thorough accord; he trusts that it will not be unpardonable if he devotes more

space to particullar criticism than to general exposition. Before entering upon the consideration of Professor Bowne's subject-matter, however, we desire to offer a few remarks concerning his style. For purely philosophical purposes it is well-nigh perfect. It is sun-clear exposition; that is, sun-clear for a professional philosopher. The argumentation is continuous. There are only four or five very brief quotations in this large volume, and not a single footnote or reference. Moreover, as intimated above, it is metaphysics from start to finish, the aid of even empirical psychology being refused—as, indeed, the author's plan required. There are occasional passages concerning which formal notice is given that they are a pedagogical condescension to the unpracticed reader. But even an expert metaphysician would not dare to omit these if he desired to hold the complete argument in mind. Indeed, Professor Bowne has deceived himself at this point, for the form of his argumentation is determined by the consistency of his uniform method of defining and solving his problems rather than by any rights of comprehension supposed to belong to the average reader, who may justly lodge a complaint on this score. As continuously sustained argumentation Professor Bowne's book is very remarkable. There is not a parallel among American philosophical writers—certainly not in Professor James, hardly in Professor Ladd.

Another feature is the clean decapitation of an opponent with the keen blade of single-stroke sarcasm. It is generally both deserved and decisive; but the crushing, if not cruel, operation is repeated too frequently to be attractive to the disinterested spectator, much less to the victim and his friends. We do not offer this criticism with the hope of provoking amendment. Having been a diligent and profited reader of Professor Bowne from the date of the appearance of his first book, we know that this feature—trick, some might call it—of thought and style is part of the man, and that, with the best intentions, he could not write otherwise. But we draw attention to it, as well as to the severe and exclusive metaphysics of the argument, for a purpose which will immediately appear.

In our day there is no work more needful to be skillfully

and thoroughly done than the rescue of a large class of intelligent and educated people—physicians, scientists, and others, readers of Spencer and Huxley and Tyndall and Darwin—from a crude and crass materialism which saturates all their thought and, in some instances, degrades their lives. Nor do we know of any man better equipped for this task than Professor Bowne. But it is perfectly clear that he will win no disciples for the truth from this class of readers; first, because he does not take the smallest pains to propitiate and attract them; and, secondly, because not one in a thousand of them could understand him if he did. We do not know where a neater, more decisive refutation of the ambitious Spencerian philosophy, as it wrecks itself on the problem of error, so beautifully solved by our author, is to be found than in Professor Bowne's treatise.* We find an analysis of it, made on the margin of the old edition when we read it a second time, more than eight years ago, and it came upon us with freshness and resistless force in the new. But the "ghost of Leibnitz," which Professor Bowne discovers lurking behind the ponderous phrases of Spencerianism, would frighten the average scientific reader out of his wits, and for protection he would but cling the more closely to his beloved and intelligible Spencer. We know the partly cogent answer to all this would be that the ends sought are purely scholastic and professional. But life is too short and the world too wide for a man like Professor Bowne to afford to be scholastic and professional; besides, it is not clear that these very laudable, if narrow, ends are incompatible with the broader ones we have indicated. Most surely some one must be found to do the work of redeeming our current science from the dreary and bitter bondage of materialism; and that work must be wisely and kindly done, with tender condescension, if need be, to the materialist's standpoint and methods.

Without losing sight of this *desideratum* we turn from manner to matter. That the ground of the world-process is objective, spiritual, personal, and that apart from minds phenomena could have no existence, are elements alike of sound Lotzean and of sound Berkeleyan doctrine. Professor Bowne

* Old edition, pp. 388-399; new edition, pp. 321-330.

at times emphasizes his dissent from Bishop Berkeley—more, we think, in the old edition than the new; but to our way of thinking Berkeley and Lotze reach essentially the same objective idealism by different routes. They approach the same object and land at the same destination from opposite directions. Berkeley, by analysis of the process of perception, reveals the subjective sensation of objective origin—its manifestation permeated by law of which there is no subjective control—which by rational construction becomes knowledge; Lotze and Bowne, by solution of the problem of the causality involved in change and the universal connection of things according to law, reduce matter to phenomenal reality and find its existence in the energizing of the Infinite and its locus in human consciousness. Berkeley's doctrine is psychological: Lotze's and Bowne's metaphysical. But they are essentially complementary, not contradictory. One starts from minds and the other from things, but both alike reach the phenomenality of matter and the true ontological reality of spirit. The Lotzean doctrine naturally emphasizes the ceaseless energizing of the Infinite according to law, while the Berkeleyan doctrine just as naturally emphasizes conscious percipiency of the phenomena thus projected within the sphere of intelligence; but both alike and in perfect harmony deny the existence of phenomenal reality apart from mind. Berkeley is thus subjective and psychological, while Lotze is objective and ontological; but united they afford the broadest and deepest basis for idealistic realism. It is doubtless true that Berkeley has not put the emphasis as decidedly upon the universal and unchanging elements of experience as has Lotze; certainly he has not done it with the vigor and vividness with which Professor Bowne performs this task in his *Theory of Thought and Knowledge*. But, even if this truth is relatively obscure in Berkeley, his subjective view-point is sufficiently explanatory of it, and Lotze's objective view-point supplies most naturally the exact correction which it needs.

This is perhaps not far from Professor Bowne's conception of the relation of the two philosophers. But, as we see it, it is high time for philosophy to enter upon its constructive and universalizing stage. Instead of emphasizing insignificant

differences—especially when their source is sufficiently evident—it is the business of modern philosophy to search for essential identities, and to rejoice over them as over great spoil. We do not question the rigidly scientific accuracy of Professor Bowne's method in constantly finding the ultimate explanation of phenomena in their metaphysical causes, in passing from the inductive to the productive plane and from phenomenal reality to ontological reality as its only sufficient ground. He was writing a treatise on metaphysics. But, as our author more than once acknowledges, these purely metaphysical arguments are dreary stretches for even the well-equipped reader—hardly less fatiguing, indeed, to the conscientious student than to the able and laborious professor whose persistent pen nobly accomplished the self-imposed task of first putting these profound reasonings upon paper. But what are they for the unprofessional reader, and how can the average scientific gentleman be induced to read them? We do not hesitate to say that, taken in their metaphysical nakedness, without an empirical shred to clothe their shivering forms, they are often, to such a reader, not only unconvincing but unintelligible.

If such a book as we have described above is to be written as a breakwater against the flood of materialism that is inundating the modern scientific world, it must make the approach from the more obvious but equally true psychological side, as well as from the profounder metaphysical side; and the distinct effort must be deliberately put forth to dissipate the ordinary scientific prejudices and superstitions, and to make connections with the average scientific ways of looking at things. Now, such a historian of philosophy as Albert Weber has recognized the analysis of Berkeley as the only antidote that can be successfully opposed to materialism, and such a scientist as Huxley has conceded the impregnability of Berkeley's position. But Berkeley and Lotze in their different ways reach scarcely distinguishable conclusions, and it thus becomes pedigogically expedient—or, as we should say in theology, apologetically expedient—to unite rather than divide them; to treat Berkeley as the psychological complement of Lotze, and Lotze as the metaphysical complement of Berkeley, and thus build on the broadest and deepest foundations the wall

that shall withstand the oncoming assault of a deadly materialism, fatal alike to knowledge, to morals, and to religion. The psychological analysis of the process of perception is much more simple and more immediately convincing than the metaphysical proof of the merely phenomenal reality of things. If the materialist is to be convinced and converted we believe this is the natural avenue of approach, as it certainly is the natural, if not necessary, introduction to the metaphysical argument. But, psychology and metaphysics united, the harmonized conclusions of Berkeley and Lotze are invincible; and thus are the weapons formed to our hand for the achievement of a victory for which the whole modern world "groaneth and travaileth in pain together until now."

Professor Bowne is perfectly definite and clear on the merely phenomenal reality of things and on the ontological existence of the Infinite; we are not sure but that he leaves the human spirit at some impossible halfway place. Of the finite, two conceptions are allowed to be possible. It may be either a form of energizing on the part of the Infinite, or it may be a real creation. In the first case its existence is phenomenal; in the second, it would seem, ontological. In neither case can the finite be identified with the Infinite, and pantheism is excluded. The decision between the two views is reached on the basis of the facts of experience. If any finite being exists capable of acting from itself and for itself, it has in that fact the certain test and mark of reality as distinguished from phenomenality. This mark occurs only in human spirits or persons. If it be asked why the Infinite may not "posit" or create impersonal as well as personal agents, the answer is that identity and causality are found only in the personal, while analysis reveals that the impersonal has not even subjectivity and is simply the phenomenal process of an energy not its own. Hence, while things are but the energizing of the Infinite, persons are created, posited—not made out of some preexisting material, but caused to be. This distinction, on the general basis of Lotzean metaphysics, seems clear and satisfactory. Persons possess "ontological otherness to the Infinite." They seem to be lifted out of the order of inductive into that of productive causality, out of the category of phenomenal conditions of results into that

of real causes. So Professor Bowne's chapter on "Soul and Body" begins with the declaration that the soul abides, acts, and is acted upon, and hence possesses the essential marks of ontological reality. There are also passages in which Professor Bowne seriously objects to the view of nature as a closed system, and insists that man by his free and real agency projects results into the natural series which nature could never have reached independently. This free causality of man in nature which produces its results, not by the disruption of law and continuity, but by the knowledge of law and obedience to it, is used as a help to a proper understanding of the like free and causal relation of the Creator to the world.

But, when the problem of the interaction of soul and body is reached, the soul is forthwith reduced to the same level of phenomenality with the body itself. The causality between them is said to work both ways. Causality here evidently means, not productive, but inductive causality; a volition secures a "concomitant variation" of the body with a state of the soul, while a sensation secures a "concomitant variation" of the soul with a state of the body. Without this concomitant variation, which is all the interaction there is, there would ensue hopeless confusion of both knowledge and action, for the same stimulus might produce different sensations and the same volitions result in different actions. Thus the interaction between the "ontologically real" personal spirit and the phenomenal body is precisely like, and belongs to the same order with the interaction between two impersonal and merely phenomenal things.

We are not unaware of the nature of the necessary, and possibly satisfying, correction of all this, namely, that the soul has free causal control of its own states and thus, though the mental series runs along independently of the physical series, its parallelism is not maintained solely by concomitant variation with the bodily state, but its own independent initiative interpolates personal and volitional members in the mental series, with which the body must in turn preserve its parallelism by responding with the appropriate concomitant variation. This explanation, though it results from the general principles of Lotzeanism, is nowhere formally stated, so far as we now re-

call,* in Professor Bowne's treatise. His doctrine would have been a great deal clearer and more consistent had he been explicit on this point; but, in his positive discussion of the interaction of soul and body, where we should have expected considerable emphasis on the free causal states volitionally interpolated in the mental series, to which the body must respond in its own parallelism, we have only the repetition of the bald statement that the concomitance is the only interaction there is and that its determining ground must be sought in the plan and agency of the Infinite. The plan and agency of the Infinite as the determining ground of the concomitancy apparently exclude the plan and agency of the human spirit as a determining ground; if so, the teaching seems to us to be positively erroneous, and goes far toward the explanation of an important defect in Professor Bowne's philosophy, to which we shall at once advert.

What we are now concerned with is something of much deeper import than the interaction of soul and body, though immediately connected with that fact. It turns out that Professor Bowne's "ontological reality" of the human spirit still leaves it floundering helplessly in the same class with things. It has escaped phenomenality by the skin of its teeth, if it has escaped. Its interaction appears to be on his account wholly phenomenal, and we strongly suspect that in this region is to be founed the ground of Professor Bowne's inability or unwillingness to deal with a metaphysical problem more urgently demanding solution than any which his brilliant analysis has so successfully vanquished. We hasten to add that we are not prepared to enter into a contract to specify offhand the elements or even minutely to define the necessary limits of the solution. In his old edition Professor Bowne declared that every speculator is obliged by good taste and good faith to accept the existence of other persons like himself. But he immediately proceeds to show that there is no sound metaphysical warrant in his system for this conclusion. Since the Infinite mediates all interactions of the finite, including persons, all our states or affections are directly from the Infinite. These states of ours being given in their present variety and order,

*The volume has no index.

we construct a world of persons on the same principles we use in constructing a world of things. If the world of persons should disappear, then we should continue to have the same apparent interaction with persons, provided the Infinite had any interest in continuing to produce in us the appropriate states, and there would be no metaphysical method of detecting the deception. According to Professor Bowne, the true reason for admitting the existence of persons other than ourselves is found neither in psychology nor in metaphysics, but only in ethics. But the new edition contains no such declaration as this. So far as a careful reading has revealed, the problem is not stated and its solution appears to be wholly declined. Thinking that the discussion might have been transferred to the *Theory of Thought and Knowledge*, we turned to that volume—which is also without an index—but the only allusion we could discover is the assertion that the idealism founded on analysis of the knowing process alone necessarily falls into solipsism. The implication is that the idealism founded on the metaphysics of the object of knowledge does not lapse into solipsism or solitary egoism. This implication, as well as the omission of the ethical solution propounded in the earlier edition, involves the renunciation of the old view; but if Professor Bowne has substituted a metaphysical solution of this most urgent problem in his system we have failed to note it.

In October, 1882, Professor J. P. Gordy published in the *Methodist Quarterly Review* a luminous and sympathetic exposition and review of the first edition of Bowne's *Metaphysics*, at the close of which he appended a number of criticisms which, with a single exception, seem to us to have no force or relevancy. It involves a fatal inconsistency in Professor Bowne's philosophy, if we assume the existence of other persons on ethical grounds, and not because their existence explains certain otherwise inexplicable phenomena of our consciousness. As a matter of fact Professor Bowne, in his earlier edition, squarely admits that their existence is not necessary to furnish this explanation. To hold to the existence of other persons thus involves the sacrifice of the fundamental principle of the system that the essence of being is

action, that being and action are inseparable, that to be is to act, and that the inactive is the nonexistent. That which does nothing, produces no phenomena in our consciousness, is nothing for us. The alternative is plain. Either the whole system must be given up as untrue, because it leads to the bottomless absurdity of solipsism, or the ontological reality which is granted to persons involves an essentially different interaction of persons with other persons—and hence certainly with the body, and, indeed, with the whole physical system, at least indirectly, so far as it may be necessary to the accomplishment of this end—from that interaction which suffices to bind things together in an orderly whole. For us long study of Lotze and Bowne, as well as some familiarity with the general course of philosophy, has made the first branch of the alternative impossible; there is nothing for it but to adopt the second.

If the concession of ontological reality to persons is more than verbal it must be identical in kind, though of course not in degree, with the ontological reality of the Infinite; and, apart from the orderly energizing of the Infinite according to law which constitutes the constant world of things, they—God and man—must sustain similar relations to that world of things existing in its orderliness. Man, within the limits of his dependence on the Infinite, must be truly a creative first cause whose orderly intelligence and efficient will produce otherwise nonexistent phenomena first in his own body, phenomenal like other matter though it be, next in the fixed and actual order of the external phenomenal world, and finally in the consciousness of his fellows, through the mediation of their bodies—thus, finally certifying to them his existence as a rational and causal being, that is, a person. When a rational person like Professor Bowne, for example, writes a book—a treatise on metaphysics, let us say—he conveys to a reader of that book—to the writer of this paper it may be—not only a phenomenal manifestation of the thinghood of the book in the black characters upon the paper, but a rational manifestation of his personality, because the phenomena are the bearers of a message, invisible, indeed, but with a meaning in it which evinces the very organism of reason itself. Of this mes-

sage neither the world nor the Infinite is the author, but Professor Bowne, without whose agency it could never have projected itself into our consciousness. Within that orderly and rational sphere of phenomenal manifestation which we call the universe, as summing up the many in the one, and as the ceaseless energizing of the Infinite according to law, there are smaller but definitely marked circles of phenomenal manifestation—as architecture, manufactures, spoken and written language—which harmonize, indeed, with the whole of which they form a part, but which evince also in themselves an independent organism of reason and a source of power or efficiency directed by reason; and at the center of each of these minor circles there is a person, a human spirit. "No man hath seen God at any time," nor hath any man looked upon his fellow. But the evidence for the existence of man, as we must put it in this connection, is of the same kind and, as far as we can see, of the same cogency of the evidence for the existence of God. As against the atheist and materialist we must add that the argument for the existence of God is of the same kind and the same cogency as the argument for the existence of man.

It is hardly possible to specify further within the space at our disposal the elements of the solution of the problem of finite personality, or even to unfold all its difficulties, some of which might give us serious trouble. Nor have we meant to feign an insight we do not possess. All we have undertaken is to indicate the broad outlines, both of the problem and of its solution. We cannot close this paper, however, without expressing our lasting obligations to Professor Bowne for his light and leading these many years; and this imperfect paper may end with the modest concluding sentence of his latest book, "So it seems to me; and I have set it down in the hope that so it may seem to others also."

Jno. J Tigert.

## Art. V.—LAO-TSZE AND HIS SYSTEM—A STUDY IN CHINESE PHILOSOPHY.

Nothing can be much more contemptible than the childish faith in charms, elixirs, exorcisms, magic arts, dreams of alchemy, and other superstitious follies held by the Chinese Tâoists. Yet they pretend to trace their origin to one of the deepest and most spiritual thinkers of the human race. This man, Lâo-tsze, is an extremely noteworthy and significant phenomenon. Neither comparative philosophy nor comparative theology can pass him by. It is not too much to say, with Strauss and Torney, that, outside the great stream of revealed truth which took its rise with Abraham, no ancient system surpasses his in sublimity and depth of the knowledge of God, or in inwardness and ethical earnestness.

As to his life little is known. In this he is widely contrasted with Confucius. Of all that befell this revered sage of China we have minute accounts. We are taken into his study, his dining room, even into his bedchamber. His appearance is as familiar to us as that of Socrates or Shakespeare. We know how he dressed, how he acted at funerals, how he behaved to his superiors and inferiors, how he gave and received presents, how he conducted himself in thunderstorms, and what he ate with his rice. But no such intimacy is allowed us with Lâo-tsze. Legend has, of course, been busy with his memory. As if anxious not to be outdone by the Buddhists in their exaltation of Sakya-muni, Tâoist writers declare Lâo-tsze to have been a great spiritual being, the embodiment of Tâo, dwelling in an abode of matchless purity; without beginning and without cause; the ancestor of the original breath; without light, form, sound, voice; the basis of the fruitful earth and of the shining heaven, having neither ancestors nor descendants; so ruling heaven and earth as to bring about in stupendous cycles the production and decay of all created forms. Before his coming into this soiled and wretched world as Lâo-tsze he had been incarnate no less than eleven times. Other legend peddlers state that his mother at the sight of a falling star conceived him without a father; that he was not born, however, until

eighty-one years later; that at birth he looked like an old man with gray hair, and was hence called "old boy;" that with his first breath he had power of speech and was very wise; that, after pointing to the plum tree under which he was born, he said, "'Le' [plum] shall be my surname;" that then he rose into the air and, pointing with his right hand to earth and with his left to heaven, exclaimed, "In heaven above and on earth beneath Tâo alone is worthy of honor."

But, clearing away this tangled thicket of fable, all agree that he was an older contemporary of Confucius. The date of his birth is 604 B. C., not long before Sakya-muni first saw the light in Kapilavastu, while Josiah was king over Israel, while Solon flourished in Greece, and a hundred years before the authentic history of Rome begins. It was a dismal epoch in China. Imperial power had declined. The dynasty of Chou was tottering to its fall. The great feudal princes had swallowed up the less. Husbandry was neglected, the peace of households destroyed; disorder, lust, pillage, violence, were rampant. The father of Lâo-tsze was a peasant, who at seventy had married a woman little more than half his age. His native village bore a name which signified "oppressed benevolence," in the parish of "Cruelty," in the district of "Bitterness," in the State of "Suffering." His name, meaning "ear," and his posthumous title, "flat-eared," together with the tradition that his ears were of extraordinary size and each pierced by three passages, would indicate some peculiarity in that organ. Of his boyhood and early manhood we know nothing. We find him in later life holding the office of keeper of archives at the imperial court. It is probable that during this period, "like another Aristotle, Confucius visited this Chinese Socrates." Lâo-tsze was then eighty-eight and Confucius thirty-five. It is said that the younger sage poured his pitiful tale of woe into the ears of the old philosopher. But Lâo-tsze rebuked the reforming zeal of his visitor with the words, "If it be known that he who talks errs by excess in arguing, and that he who hears is confused by too much talk, the way can never be forgotten." When Confucius warmly expressed his admiration for the ancients Lâo-tsze, apparently in a mocking mood, replied like a cynical recluse:

The men of whom you speak, sir, have with their bones already moldered into dust, and only their words remain. Moreover, if the superior man gets his opportunity he mounts his car and takes office; and, if he does not get his opportunity, he goes through life like a wisp of straw rolling over sand. I have heard that a good merchant who has his treasure house well stored appears devoid of resources, and that the superior man of perfect excellence has an outward semblance of stupidity. Put away, sir, your haughty airs and many desires, your flashy manner and extravagant will; these are all unprofitable unto you. This is all I have to say to you.

In spite of this cynical mood and these mocking reproaches of the venerable sage Confucius appears to have been profoundly impressed, and said to his disciples:

I know how birds can fly, how fishes can swim, and how beasts can run. The runner, however, may be snared, the swimmer may be hooked, and the flyer may be shot with the arrow. But there is the dragon. I cannot tell you how he mounts on the wing through the clouds and rises to heaven. To-day I have seen Lâo-tsze, and can only compare him to the dragon.

After this, foreseeing the inevitable downfall of the imperial house—a fact to which Confucius was apparently blind—Lâo-tsze resigned his office, left the court, and went into retirement to muse in solitude upon immaterial things. As he was passing out the keeper of the gate said to him, "If the master will go away, will he not for my sake write a book?" To gratify him Lâo-tsze composed a work in two parts, setting forth his views of Tâo and virtue. Then he went away. Where he lived after this; what he did; how, of what disease, when and where he died, no one knows.

The work said to have been composed at the request of the guardian of the pass and put into his hand by Lâo-tsze, when the sage was about to enter upon his mysterious journey, contains the results of Lâo-tsze's long years of meditation. It is called the *Tâo-teh-King*. The best scholars defend its genuineness. Though Tâoist writers ascribe to him nine hundred and thirty of the current works on the superstitious follies of modern Tâoism, the *Tâo-teh-King* is the only book really from his hand. It is a short work of only five thousand characters, about twice as long as the Sermon on the Mount. Owing to its condensed style, however, in a good English translation it

would be much longer. It is a monument of the extraordinary mental power and penetration of its author, and shows him to be infinitely higher than the mass of his contemporaries and vastly superior to the greatest of his disciples. Though the book is so brief it is very difficult to analyze and interpret. Lâo-tsze himself felt that his words were not comprehended. He said, "Those who understand me are few." This is true to-day. The subjects treated are hard to elucidate, and the style is heavy, compressed, paradoxical, rich in imagery. As Waters remarks, "Lâo-tsze, like all other philosophers who live and write in the infancy of a literary language, had only a very imperfect medium through which to communicate his doctrines." Douglas thinks that these short sentences were but the texts of the sermons which were preached by the old philosopher to his disciples. Then we know so little of the circumstances to which he alludes, and are so far in all respects from the spirit of the age in which he wrote, that the sense often eludes us. Even the Chinese commentators are hardly able to descend into his depths or to follow him in his lofty flight; and even our best translations do not escape the danger of putting into the mouth of the venerable sage all kinds of speculations found in modern theosophy, with which no doubt he was in sympathy. Some earlier scholars have seen in the words of the "old philosopher" only the atrabilious utterances of a misanthrope who advocated ascetic seclusion from the cares and turmoils of the world and even from its sights and sounds. Others declare that he did not himself know what he was saying, while the Roman Catholic missionaries of the last century read in his words anticipations of some of the great truths of the Gospel. Montucci, for example, writing in 1808, declared that many things about the triune God are so clearly expressed in it that no one who has read this book can doubt that the mystery of the Most Holy Trinity was revealed to the Chinese five centuries before the coming of Christ. Father Amiot, going still further, declared that he had found a passage which distinctly enunciates the three persons of the Trinity. He rendered it, "He who is as it were visible and cannot be seen is called 'Khî' or 'I;' he whom we cannot hear and who does not

speak to the ears is called 'Ibî;' he who is as it were tangible, but whom we cannot touch, is called 'Weî.'" Remusat, perhaps the best Chinese scholar of his day, startled all Europe when he elaborately tried to prove that these three characters "I," "Ibî," and "Weî" were really the Hebrew word "Jehovah" that must have found its way from Syria to China. But these fanciful speculations have fallen to the ground. The passage upon which such startling conclusions were built simply reads: "We look at and do not see it, its name the colorless; we listen for it and do not hear it, its name the soundless; we try to grasp it and do not get hold of it, its name the incorporeal. With these qualities it cannot be investigated and defined, and hence we blend them together and form a unity." The writer was simply speaking of his Tâo, which we will soon consider.

The *Tâo-teh-King*, which has been translated by Julien, Chalmers, Victor von Strauss, and R. von Plänckner, and upon which Legge has also labored, consists of eighty-one chapters. Most of these are brief. Three of them serve as a sort of introduction. Then follow thirty-four in which theology and metaphysics are blended; fifteen predominantly ethical; twenty-eight chiefly political; and a closing chapter which forms a kind of appendix. But these divisions are not rigidly carried through. The clear eye of the philosopher saw the inner connection of these three provinces of truth. Since he does not communicate to us the course taken by his thought, but only its results condensed, expressed in striking, even in paradoxical form, it has been sometimes thought that he simply puts side by side the *disjecta membra* of truth. "Undoubtedly, at first glance, his chapters, and even parts of the same chapter, often appear as disconnected Alpine peaks, jutting up by the side of one another and glowing with the same light streaming from above; but he who descends to their deep foundations will find there a connection, and will perceive the mighty range which binds them into a unity." Thus, though the book as such is not rigidly systematic, the author had in his mind a system deeply thought out, well rounded, and thoroughly organized in all its parts.

The keyword of the system is "Tâo." It was not a term

invented by Lâo-tsze. It is found in the ancient classical books. We find expressions in the *Shû King* in which the highest being is called "Tâo." One of these passages says that Tâo is not reluctant to receive the praises of men. Another remarks that "the heart of man is unreliable, but the heart of Tâo is deep, clear, one." This antithesis between the heart of man and the heart of Tâo seems to indicate that here Tâo designates a living, personal being, while both passages show that to it was assigned a high position. In the writings of Confucius Tâo is also mentioned. For example, in the *Doctrine of the Mean*, it is said, "The ignorant man who proceeds independently, the commonplace man who yet is fond of assuming directing power for himself, the man of to-day who yet goes back to the Tâo of antiquity—upon those who thus act calamities will be sure to come." Even if Tâo was an old idea, it must not be wondered at that it is not found more frequently in the classical books, for we have these, it must be remembered, only in the recension of Confucius, whose whole mode of thought was unfavorable to the Tâo doctrine. Lâo-tsze did not claim to be the discoverer of his philosophical principle or to be the first to give it the name of "Tâo." On the contrary, he refers to the Tâo of antiquity, and quotes expressions from the ancients and passages from the hymns which relate to it. The probabilities are that he was less a founder than a reformer. "When the religious experience of the time enters with its full force into a profound, powerful, philosophical spirit, and when, as an investigator, he penetrates into the same, it will depend upon his personal endowments whether, logically developing it, he will make it the basis of a rational system of thought, or, viewing it with the eye of intuition, he will convert it into a theosophy." Lâo-tsze did the latter. In either case he would feel himself impelled critically to test the religious tradition by the known fundamental principle, and so to become a reformer of the tradition itself and of every province of life determined by it. What, then, is the meaning of "Tâo?" It is one of those ambiguous expressions which it is difficult to render in a translation by a single word. Some have rendered it by "way," "path," "road." This is without doubt the original meaning. But it is too materialistic. It

seems to imply also a maker of the "way." Some translate it by "reason," others by "*logos*." Douglas says that if we were compelled to adopt a single word to express its meaning he would choose the Greek μέθοδος. Legge says that the Latin *ratio* comes very near to it, and if the word "rationalism" had not taken a particular theological significance its adoption for the system of Lâo-tsze would not be amiss; or if "Methodism" and "Methodist" had not assumed so specific a meaning they would not badly apply to the Tâoism of Lâo-tsze. Some sinologues have employed the word "nature" as the best synonym of "Tâo." But this is not wide enough. It is evident that Lâo-tsze uses it in a transcendental sense which can be learned only by a study of his whole philosophy. It denotes the primal ground of all that exists. He says, "There is a being incomprehensible, perfect, having arisen before heaven and earth, so quiet, so supersensible it alone abides and changes not, it pervades all being without being endangered. It may be regarded as the material of the world. I know not its name; if I designate it I call it 'Tâo.'" Thus, "Tâo is before all being; nothing precedes it; by it all things exist, and nothing excludes it." "It is unconditioned, having its law in itself." Does not this remind us of Pope's soul of the world which "lives through all life, extends through all extent, spreads undivided, operates unspent?" As the ultimate cause of the universe, and as the rule for all creatures, it might be called the "primal being." Douglas defines it as "(1) The absolute totality of beings and things; (2) the phenomenal world and its order; (3) the ethical nature of the good man and the principle of his action." But, plainly, these suppose some underlying unity. This unity is Tâo.

To know Tâo is for man the most important thing. The first condition of such knowledge is that he should recognize his own ignorance. As to the objective possibility of the knowledge of Tâo we find a brief but significant hint. He asks, "How do I know that Tâo is the creator of the world?" With profound insight he answers, "Through it." Knowledge of Tâo is possible only by revelation from Tâo itself. The subjective possibility of knowledge rests upon the condition that the person, free from passion, turn himself from the

sensible and direct his gaze inward. He will then get a vision of the spiritual nature of Tâo, for he whose action is in accord with Tâo becomes one with it, participates in its nature. Thus, Lâo-tsze makes the highest knowledge depend upon an ethical act. What a noble theory of knowledge! Man knows only as he knows in God. True knowledge is simply a reproduction in ourselves of things as God sees them. Then mark the ethical condition. By a moral act to clear the mind of its idols and surrender ourselves, without prejudice or selfish passion, to the rational principles within us—this is the path to the temple of truth. Contrast this with the notion of some wise moderns, who argue as though knowledge is simply a matter of the intellect, in no way dependent upon the moral character. In this sage of antiquity do we not get a hint of the great Christian truth that in the conscious, personal fellowship of God all the conditions, objective and subjective, of true knowledge are most effectually actualized? "The Lord is my light." "If any man will do his will, he shall know of the doctrine." "He that doeth truth cometh to the light."

As the philosopher comes to study deeply Tâo as the primal being he sees in it, first, the pure potency of being, as the "void abyss," as mere possibility in which the existent is as yet held back and is there nonexistent. In this form Tâo is not yet Tâo. It is incomprehensible and unknowable. Nothing can be said of it. One gazes upon it and sees nothing, listens and hears nothing, grasps after it but seizes nothing. But out of this mere potency proceeds the existent. Consequently it is a duality, an upper side, as it were—unknowable, inscrutable, imperceptible—and a lower side which is not obscure and is namable as it begins to create. These two are one. Both are creative. The two fundamental powers, heaven and earth, as still unformed substances indeed, are brought forth by the upper, inscrutable, but all things of form by the lower, the namable. Thus it is said, "The nameless is the primal ground of heaven and earth; the one having a name is the mother of all things." Tâo thus seems to be at bottom unconditioned being, which as an abstraction is too subtle for words, but which is in some way the primal ground of all things. Such language reminds us of the Neoplatonists, of Jacob Boehme,

and smacks of Hegel two thousand years and more before Hegel's days. What is it but an attempt to say that the "unconditioned" is higher than any predicates we can apply, manifesting itself in the universe which it brings forth out of its own being? Whether as potential or actual existence, it is still Tâo, for existence and nonexistence, though phenomenally two, are really one.

But Lâo-tsze does not content himself with these general phrases as to the relation of Tâo to the universe. He asks more deeply after the "how." In Tâo he sees spirit, spirit as the "highest purity." To this he assigns a share in the creation. To it he ascribes predicates which mark it out as a mediating third between the duality. He calls it the "abysmal mother." The procedure of the duality from the primal being is represented as a result of the inner, living movement of Tâo. Potential being, without giving up itself, constantly returns into actual being and back again. The spirit as the mediating third thus has a share both in being and not-being. Thus, from unity we have a duality, brought into a unity again by a triplicity. Tâo is expressly described as the primal nature before the triple unfolding. It is known as primordial and before the world. All this is the meaning of the expression, "Tâo produced one, the first great cause; one produced two, the male and female principles of nature; two produced three; three produced all things beginning with heaven and earth; and these three together are Tâo, that is, Tâo is behind all, through all, and the cause of all." Now, all this sounds abstract and subtle, but it is no more so than many utterances of profound minds like Porphyry and Erigena, Boehme and Baader, Schelling and Hegel. Lâo-tsze and these are kindred spirits. Do their words not show that to the deepest minds no abstract metaphysical unity is satisfying; that there is not only unity but fullness in the nature of God? Is not the Christian doctrine of the Trinity an answer to such dim hints? Does not even the Gospel teach creation by the Father through the *Logos*?

Is the doctrine of Lâo-tsze pantheistic? This seems to be affirmed in the expression that the being of Tâo in the world is "like brooks and rivulets which become rivers and seas."

But the context shows that this refers to investigations into the nature of Tâo. Man should not remain content with the perceptible manifestation of Tâo's work in the world. As rivulets gradually become rivers and seas, so he who strives to know Tâo will see things flow together always into greater and greater wholes. But Lâo-tsze's whole treatment implies that the primal Tâo is distinct from his creation, not only immanent, but transcendent. He never says, or even hints, that Tâo has formed things out of its own substance. At bottom, as pure potentiality, it is above the understanding of man, yet it contains not only the archetypes of creation but also its as yet uncreated substance. But Tâo does more than create. It produces, nourishes, changes, enlarges, feeds, ripens, cherishes, and governs all things. But, though all-pervading, it works unseen. Though ever inactive, it leaves nothing undone. It is everything and nothing. It is the smallest possible quantity and yet the whole. But it creates, preserves, and blesses created things, not for its own sake, but for theirs.' They need it; it does not need them. It loves them, yet not because of longing or passion, but out of pure goodness. Therefore in them is the innate tendency to honor it, to strive after it. Yet this is not imposed as a command upon them. Tâo leaves them to full freedom, as though they were not his, and he not their, master. If we ask, "How can this freedom and independence of created things coexist with their absolute dependence upon the constant operation and power of the highest cause of the world?" Lâo-tsze replies, "Tâo is eternally without action and yet eternally without inaction; but yet there is nothing which it does not do." That is, though all that happens is dependent on its operation, its action as such never appears. Exactly in the wonderful stability, majesty, and beauty of the natural as of the ethical law will be discerned by the open eye the ever-operative will. Its activity consists in this, that its will comes into action through the causes and events of the world. Thus it acts, and is yet without activity. The goal of the whole creative process is the return of all things to Tâo, their origin and root. "To be returned to the origin means to be at rest; to be at rest means to have fulfilled the mission; to have fulfilled the mission means to be eternal."

Does this signify that all things, man included, are to be swallowed up by some abysmal soul of the world? No. In proportion as man here has become one with Tâo and has entered into sonship with it he loses nothing in death. He who knows how to understand life goes straight on without fleeing before the rhinoceros and the tiger, goes into battle without arraying himself in coat of mail and offensive weapons. The rhinoceros has nothing in such a man into which he can thrust his horn; the tiger has no place in such a man into which he can strike his claws. Weapons can find no place in him into which they can enter. Why? Because he has no mortal spot, and cannot be really slain. He who knows the eternal is of Tâo; therefore he may suffer bodily injury without real harm. He who lives for the outward, places all his interests in the external world, and pursues such phantoms will save nothing when life is ended. Yet even the bad are not abandoned by Tâo; it will be found of them when they seek it.

Now, the query naturally arises, "What is the relation of this Tâo to God?" Did Lâo-tsze recognize any such being? Douglas asserts, with some confidence, that "of a personal God Lâo-tsze knew nothing, as far as we can judge from the *Tâo-teh-King*, and, indeed, such a belief would be in opposition to the whole tenor of his philosophy." In support of this position he quotes the expression, "Tâo is empty, in operation exhaustless. . . . I do not know whose son it is. It might appear to have been before God." But Legge says that the point is by no means to him so clear. The ancient Chinese, calling the visible sky by the name of "t'ien," used the same term to express their concept of a supreme power. Lâo-tsze does this in precisely the same way as Confucius. "The way of heaven" occurs five or six times exactly as in the old classics. We read in the *Tâo-teh-King*, also, such expressions as "heaven saves," "governing man and serving heaven." But, in saying that Tâo, conceived as the nameless, is the beginning of heaven and earth and, conceived as having a name, is the mother of all things, does not Lâo-tsze make Tâo prior to heaven? Yes, prior to heaven and earth as they denote the sum total of material existence, but not prior to heaven in the higher sense. But does he not say also, "It might appear to

have been before God?" But surely this does not say that he did not believe in God. Exactly the reverse. The utmost that can be argued from this statement is that Lâo-tsze makes God posterior, and thus inferior, to Tâo. Many of his positions are unthinkable unless there is behind the Tâo the unexpressed recognition of a personal ruler and creator. Strauss and Torney may be going too far when they say that, "after carefully weighing the expressions as to the Tâo, one will not hesitate to grant that our language has no better word for it than 'God.' And what a vital idea of God, in contrast not only with the abstract deism of the traditional Chinese faith, but even of many moderns." But, whether this is too strongly stated or not, certainly a comparison and synthesis of what Lâo-tsze himself says of Tâo will show that he thought of it as possessed of judgment, reason, intelligence. As a fact, consciousness and reason are the necessary presuppositions to almost all that Lâo-tsze declares of Tâo in relation to the universe. When he further speaks of the "spirit" of Tâo, and calls it the "most reliable spirit," does he think of this "spirit" as without consciousness or reason? When he says that it is through Tâo that he knows that all things are brought forth by it, was not this knowledge understood to be first of all in Tâo itself? We believe that all Lâo-tsze's various statements about Tâo can be reconciled, if we understand by it the rational and moral principles in the nature of deity which are the source of the order and reason in the universe and in the nature of man. Lâo-tsze did recognize the existence of deity, but he was more deeply concerned with the origin of the reason and order which he felt to be at the root of things. The meaning of "Tâo" as "method," "way," "ratio," perfectly accords with this view. Trying to penetrate to the bottom of things, he grasps, though perhaps not firmly, the great thought which the best philosophy of our time is beginning to see, that the reason and order of the universe—the rational and moral principles in the soul of man—are first of all deeply hidden in the divine nature itself, and, awed before this fact, says of Tâo, "It might almost appear to have been before God."

Lâo-tsze's ethics are noteworthy. He has been accused of

the most extreme quietism. How justly, a study of his doctrine will show. His ethics root in his metaphysics. His moral ideal, that the "holy man" is so only as he participates in Tâo, is united to it, holds it fast, walks in it. Such men are rare. But the "holy sage" is concerned chiefly with his inner nature, and not about things visible to the mortal eye. Thus he attains the summit of renunciation where he finds in Tâo his mother, and recognizing his sonship returns to her bosom, is at rest, has fulfilled his mission, is eternal. To know the eternal is to be enlightened; not to know it demoralizes and makes wretched. When a man, without designedly making his own person his aim, is so determined by the vital principle, Tâo, that in pure unselfishness his actions spontaneously proceed from within, so that he imitates Tâo without specially willing it, then and only then has he unity and simplicity of soul. As now Tâo, without effort or toil, produces, cares for, nourishes, fashions, completes, protects, and blesses all creation, so must the holy man in love approach all, help all, do good to all, and abandon no man, nay, not even any creature whatever. This is so expressly stated that the idea of quietism cannot for a moment be charged against him. He does say, however, that "the way of the holy man is to act, but not to strive." Since he praises this activity, while at the same time he lauds the inaction of the holy sage, he must necessarily distinguish between doing and doing. One is an activity which ought to be; for the other there is no place. As action and inaction are bound together in Tâo, so is it in the world of moral freedom. He who truly knows God, sees him in the spirit, will be so overcome by the greatness of his glory and the condescension of his love that he will divest himself of all self-will, give himself wholly to God, and cheerfully let himself be determined by him. Thus the activity of the holy man is pure, unselfish, a product of the inner goodness poured into his heart by Tâo; the activity which should not be is external, that which wills itself. We see by this exposition that the action which Lâo-tsze rejects is legality, instead of that which springs spontaneously from inner goodness as the river from the bubbling fount. "Not upon external action, but upon being, rests the

ethical worth of man. Being makes the action good, not the action the being." What thought could be nobler? The distinction between the free virtue of the man who has so surrendered himself to the love and life of God that he gladly, naturally obeys, saying in his heart, "I delight to do thy will, O, my God," and the legality of the man who never gets out of the pitiful circle of self, and whose virtue is mere will work and moral drudgery. The great truth which Lâo-tsze was groping after was, "Whom the Sôn makes free is free indeed," a truth beautifully illustrated in the exquisite *Story of Gottlieb*,* who—after severe mental struggles to decide which were best, to seek one's own perfection, to live for others, to live for others so far as this ministry can help make one great and perfect, or to grow, seek all possible perfection, in order that in the end one may the better serve his needy fellows—comes at last to see the more excellent way, and seeks first, not the path, but the pathmaker, God. Having found him, Gottlieb could say:

> The solution of all details of duty and of aspiration is as simple as, in nature, the law of gravitation. I gravitate forever toward my God. Better than that, I am already in my God, and he in me. We possess a mutual life, a life in which all petty self-directions and self-seeking cease. By his own Spirit I am guided ever more fully, ever more blessedly into all truth.

In a systematic elaboration of particular duties Lâo-tsze had no interest. For rules and regulations he had little use. Indeed, he explains the construction of such systems as symptoms of backsliding from Tâo. He says:

> When the great Tâo is abandoned men speak of humanity and righteousness; when there is difficulty between relatives men talk about filial piety; when the State is tottering men chatter about loyalty. The pigeon is not white on account of much bathing, nor does the crow paint itself black. If the pigeon began to bathe itself and the crow to paint itself, would it not be a sign that they had lost their original colors? So will men. If all men were humane, filial, and loyal no one would profess these virtues, and they would therefore never be named. . . . When Tâo is lost, then comes virtue; when virtue is lost, then comes benevolence; when benevolence is lost, then comes justice; and when justice is lost, then comes propriety, for propriety is the mere skeleton of fidelity and faith, and the precursor of confusion.

* By W. F. Warren, LL.D.

By this saying he seems to mean that the lower virtues are included in the higher, and all of them in Tâo; so that if one has Tâo he has all, and if once Tâo is abandoned man is on a slippery incline sliding lower and lower to mere etiquette, the mere ghost of virtue. In such utterances how Lâo-tsze towers above Confucius! This latter teacher, so revered in China, would cleanse the outside of the cup and platter. He would have every rite and ceremony at court, in official life, in the family circle, scrupulously observed, down to the number of meals to be eaten and the posture to be assumed in bed. But Lâo-tsze would purify the heart, out of which are the issues of life. The holy sage is humble, free from inordinate desire, modest, circumspect, prudent, discreet, self-possessed, complacent, frugal that he may be benevolent, merciful without ostentation. He treats the good graciously, because the good deserves it; the bad he also treats kindly, for virtue is essentially gracious. While living in the world the holy man does not allow it to pollute his heart. Lâo-tsze said of himself, "As for me, I have three precious things which I hold fast and prize, namely, compassion, economy, and humility." He sets up also a demand which we are accustomed to regard as one of the highest Christian precepts. Though Confucius could not rise to so great a height, Lâo-tsze says, "We should recompense evil with good." Did he regard human nature as naturally good? So it is sometimes said. It is true he did not expressly recognize the universal corruption of the moral nature of man. Yet, since he taught that man can become what he should be only by knowledge of Tâo and union with it, would it not seem to follow that previously the man was something other than he ought to be? Confusion arises from the ambiguity in the word "nature." The nature of man may be understood as that which he is in the creative thought of God—that to which his Maker destined him, represented to Plato by the idea of humanity, to us by Jesus Christ; or it may mean man as we find him actually in this wicked world. In the former case it could be said, "Man is by nature good;" in the latter, that he is bad. Lâo-tsze does not express himself clearly on the subject.

As Lâo-tsze's ethics spring out of his metaphysics, so do

his politics out of his ethics. From of old China had recognized the State as the ethical form of man's social life. Lâo-tsze knew no other form of the State than the patriarchal or monarchical. Yet he demands that the subjects feel themselves free and independent. The only guarantee for this civil freedom he finds in the voluntary limitation of power of which the holy man alone is capable. His political principles are brought to a focus in his portrayal of the maxims and methods of government which characterize the holy man. He shows a profound knowledge of the nature of the State when he says that it is a "growth," and not a "manufacture," a vessel of the spirit, a mediator of the development of the total united life of a multiplicity of men. Hence, the best statesman or ruler can do nothing greater than to recognize the type historically begotten or striven after by the collective life of the nation, and as far as possible to help this to a corresponding manifestation. The whole course of history proves the truth and depth of these words. Statesmen should take to heart the national spirit and the national mission. The ruler, Lâo-tsze insists, should especially be free from lust of power. "The heart of the people is his heart." The running stream is the favorite metaphor he employs to express his ideal course of conduct for the ruler. It fertilizes, cleanses, refreshes, but is modest enough to seek the lower levels. So the sage sovereign is helpful but humble. Loving the people, he will care for their life, their physical support, their whole well-being. He will try to reform them, not by imposing rules, forms, ceremonies, but by leading them to the knowledge of Tâo, and so back to that state of innocence, that golden age of virtue before man was burdened with forms and proprieties. In one sense he would adopt the maxim, "The less government the better;" that is, he would lead the people to self-government through surrender of themselves to Tâo. The government that meddles with every detail of the people's life falls into decay by producing the very evils it was intended to avert, as food is spoiled by too much cooking. "Everything for the people and everything by the people" is the motto of his liberal politics. If the ruler does but love kindness, avoids lawmaking, is free from

lust, depends more upon mildness and complacency than upon harshness and obstinacy; if he makes the people's good his great care, then everything will cheerfully submit to him, heaven and earth will combine to send down upon him refreshing dews, and the people will of themselves live in sweet concord. Lâo-tsze hates the clamorous politicians who at every street corner harangue about their own wisdom and the wickedness of their political foes. Such glib-tongued meddlers proclaim only their own folly and entangle the State in the meshes of misfortune. The shame of such factious politics can be removed and the blinding glare tempered only by modesty and self-emptiness.

Of war Lâo-tsze is a strenuous opponent. He is a sage of peace. No wonder he abhorred the clash of arms. War, rapine, plunder, bloodshed were rife in his day. Princes, with no regard for their subjects, enforced levies, seized supplies, marched armies through the standing crops. Only a remnant of the people, beggared by exactions and made desperate by want, were left behind. Briers and thorns grew where legions had been quartered, while gaunt famine and poisonous pestilence followed in their wake. Amid such violence and desolation Lâo-tsze lifted up his voice for peace. The superior man, he says, will make this his highest aim. Weapons he takes up only as a last resort. He fights bravely, but only when he must fight in a good cause. If forced into war he mourns with bitter tears over the destruction of property and life, and as soon as the stern necessity has passed away he gladly lays down his arms. When the campaign is over he takes his place upon the right, as though he were at a funeral, mourning over the lives he has been compelled to destroy. When he has conquered an honorable peace he does not needlessly irritate the vanquished by triumphing over his fall, does not exact oppressive or shameful terms of peace, but does what he can to mollify the wounded spirit. Would that in these days of international troubles, when giddy heads and thoughtless tongues prate much of war, the world would heed these words of wisdom dropped from the lips of a heathen sage! May they find shining illustration in the nations which profess to be under the sway of the "Prince of

Peace," so that soon shall "forgotten be the bugle blast, and battle music of the drum," that the cradle song of Christ may not have been sung in vain for this generation.

Lâo-tsze objects also to capital punishment. He held that in a well-governed State the necessity for it would never arise. But when men are carried headlong by passion no penalty will hinder their rushing into crime. He says:

> When the people do not fear death, to what purpose is death still used to overcome them? But if there be a man worthy of death there is always the "great Executioner" in whose hands are the issues of life and death. . . . Now, for any man to act the Executioner's part is to hew out the great Architect's work for him. He who undertakes to do this rarely fails to cut his fingers.

Such are the leading thoughts of this profound sage of ancient China. Well might it have been for it had it learned deeply of him, instead of from Confucius. But Confucius's spirit was the spirit of his nation. Lâo-tsze was too far in advance to be even understood, much less followed. He was a solitary genius, a great peak lifting its glittering head miles above the little foothills about. Some have styled his ideas Brahmanical, and seek in the Hindu philosophy, especially of the Vedanta school, materials for the interpretation of the *Tâo-teh-King*. Our exposition shows that there is no such harmony. Brahmanism is essentially pantheistic. There is nothing to show that the ideas of Lâo-tsze were so. His system was far more intensely ethical and personal. How little real affinity between his lofty thoughts and the superstitious follies of modern Tâoism! What a lesson here to those who argue for the continuous advance of human thought! How far has China in twenty-five hundred years advanced beyond Lâo-tsze?

Geo. H. Trever

## Art. VI.—THE CUP OF SORROW.

No more strangely enigmatical words ever fell from the Saviour's lips than the oft-repeated prayer in the garden, "O my Father, if it be possible, let this cup pass from me." They reveal a mysterious experience whose soul wistfulness and heart hunger overwhelm us. A brief glance at the circumstances which surrounded our Lord, that fateful night when his quivering lips uttered this cry, will greatly aid our study of this experience. With his disciples he has forsaken the retreat where they had celebrated the "last supper." Silent and sad they pass down the steep side of the Kedron, and are soon on the road which leads to Bethany. But on this occasion he will not go to Bethany, for in the distance loom the outlines of the garden which shall witness his coming grief. To the careless onlooker nature seems strangely out of sympathy with the impending tragedy. "The young leaves have already burst their buds, and are covering twig and branch with their network of green." The light of the "Passover moon" shimmers through the foliage, falling on a form bent in the awfulness of a great agony. Yet when one remembers the current of events so rapidly hurrying toward the Arimathean's garden it will be seen that nature's mood well befitted the scene. Of the "garden" itself Dr. Olin writes: "The theater of this sublime transaction impresses itself upon the imagination in characters not to be effaced. It was near one of the most thronged and busy portions of Jerusalem, and yet lay so low in the valley of Jehoshaphat that not a sound from the restless hum of the city's strife could penetrate its profound depths. Its seclusion from the world was complete."

It was amid the solitude and gloom of this sanctuary that Jesus Christ, the Son of God, was to undergo an intensity of suffering to which the purely human soul must ever be a stranger. It was not strange then that he longed to be alone. "Sit ye here, while I go and pray yonder," are his words of loving counsel to his companions. They must not behold his anguish, the sight of which would have produced greater stu-

pefaction than the astonishment caused by his transfiguration. Soon they are lost in sleep, but upon the Master the fury of the storm descends. For four thousand years it had been gathering, and now leaps forth with a fury that is almost irresistible. And he is alone in an awful and absolute solitude. Human sympathy could not aid him even by its dumb presence. Heaven seemed far away. The stars had gone out. He was walking near the valley of the shadow of death, and beneath the shadows of the "olive garden" were fulfilled the prophetic words, "I have trodden the winepress alone; and of the people there was none with me." The sacred writers have almost exhausted language in their effort to convey to our mind some impression of our Saviour's anguish. They tell us that he "kneeled down," and "fell on his face;" that his soul was "exceeding sorrowful unto death;" that he "was sore amazed," and "very heavy."

The fact of our Lord's agony is thus self-evident. What was its cause? Fortunately the answer to this question is not a difficult one. There were two factors operative in producing his sufferings: First, he was subject, in a large sense, to the laws of human experience. There was in him a human consciousness. He was undoubtedly affected by its exercise. He is now misunderstood by friend and foe alike. The very men to whom his great heart had been freely opened lie asleep, as much apart from him as if they did not exist. Not only so, but, "before the next dawn shudders in the east, and steals over the terraced hills of Judea," they will all forsake him and flee. Nor is this the worst. His own familiar friend in whom he trusted "will degrade the holiest symbol of human affection into a sign of betrayal. And the man who with persistent vehemence had vowed eternal constancy will soon deny his Lord with oaths and curses." The contemplation of these facts must have contributed to the soul agony of this royal sufferer. Second, he was the God-man. He was the "lamb slain from the foundation of the world." He is already bearing the burden of the world's sins. Heavier and heavier does that indescribable burden grow. As he nears the end its weight well-nigh crushes him. There is no escape. He knows it. He does not seek it. He will gladly

climb Golgotha's rugged side and finish with joy "the work the Father had given him to do."

What, then, is the meaning of those strange enigmatical words, "O my Father, if it be possible, let this cup pass from me?" What did our Lord mean by "this cup?" The question has given rise to much discussion. Commentators have given to it unusual attention. We cannot do better at this point than cite the opinions of some of our leading exegetes:

"This cup" of suffering; that is, those bitter sufferings which were before him, particularly the burden of his Father's wrath.—*Burkitt.*

The cup. The present agony. If man's salvation can be obtained in any way consistent with the claims of divine justice, "let this cup pass from me."—*Binney* and *Steele.*

The cup. The conflict and agony of dying, showing that he was brought to the point of shrinking when he called in help.—*Jacobus.*

The cup. The suffering and dying now before him. There was a momentary longing for deliverance, which afterward yielded to unconditional submission.—*Myer.*

These opinions are fairly representative and may be accepted as typical, and hence further citation would be a useless repetition. Now, it will be seen from these opinions that the phrase "this cup" includes the whole period of our Lord's passion, placing special emphasis upon his ignominious death on the cross. This conclusion is sustained with almost perfect unanimity by the various exegetes quoted. Do they express the true meaning of that prayer? The writer unhesitatingly answers in the negative. Their interpretations involve inconsistencies and absurdities which forbid their acceptance. Let us glance at some of those difficulties:

(1) Our Lord's sufferings and death were an integral part of inspired prophecy. So much a part of it, indeed, that to eliminate that factor would justify the charges made by the most ribald infidelity against those Old Testament predictions. His sufferings, death, and its manner, were foretold with the circumstantiality of an eyewitness. Can we think of any agony so intense as to cause the Saviour to lose sight of his relation to the prophetic messages of Israel's seers? None knew so well as he that in him all types, symbols, and predictions were to find completest culmination. Could he forget this? Was there ever a moment up to this crucial hour when

he seemed to lose sight of the goal? No. Had he not reminded his disciples again and again, saying, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain?" Why should he waver now?

(2) But these views put Christ in an attitude of shrinking weakness that make him compare unfavorably with his own disciples, who in latter years gladly hurried to seize the crown of martyrdom, almost unmindful of the exquisite torture they must endure. And, even worse than that, such a view makes our Lord's weakness greater than the weakness of many of the heroes of pagan antiquity, who for love of country endured tortures indescribable, without shrinking for a moment, or seeking escape, though escape were possible. The writer will examine but one illustration, which he borrows from another. During the first Punic war Marcus Regulus, a noble Roman, was captured by the Carthaginians and held as a prisoner for five years, at the end of which time he was sent to Rome, in company with peace envoys, to induce the Senate to consent to terms of peace which should include an exchange of prisoners. Before leaving Carthage, Regulus had given his word of honor as a Roman that, should the Senate reject the peace proposal, he would return to Carthage a prisoner. His presence in the Senate chamber moved the legislators to tears. They were ready for his sake to accept their enemies' terms and conclude a peace. But Regulus implored the Senate to reject the proposals. His importunity prevailed, and, true to his word of honor, he returned to Carthage a prisoner. He could have broken faith with the Carthaginians and remained in Rome, but honor and patriotism outweighed all else. Well he knew that he need expect no mercy from his enemies. On the return of the party the rage of the disappointed Carthaginians knew no bounds. Regulus was subjected to the most inhuman tortures. Yet not one word of regret escaped his lips. Rome first, self afterward, was the principle that sustained him. When we remember his long imprisonment, his physical weakness, his opportunity to escape, we cannot doubt the greatness of his sacrifice nor the nobility of soul that inspired him. Was the Son of man less noble than the pagan Roman?

Was he less self-sacrificing? Yes, if so be that he sought to escape, even for a moment, either the sufferings of the garden or the cross, which he so well knew led straight to human redemption. The supposition is revolting, and hence we reject the theory that makes such a conclusion possible.

(3) But, more serious still, this view puts Christ in an attitude of strangest inconsistency. He knew that apart from his death there could be no remission of sins. Hear him exclaim: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." "And I, if I be lifted up from the earth, will draw all men unto me." "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "With desire I have desired to eat this passover with you before I suffer." And he knew that the sufferings through which he must pass were a means to the end, for to the impetuous Peter he said, "The cup which my Father hath given me, shall I not drink it?" How thoroughly inconsistent are all these utterances with the theory that he desired, even momentarily, to escape from his sufferings! On the contrary he longed with all desire to reach Calvary and finish his work. For, he says, as he converses with his disciples, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." His great soul was almost impatient at the delay. The word used in the New Testament Greek for "straitened" is *συνέχομαι*, that is "pressed," "hampered," "crowded." It is as though he had said, "I must suffer many things, even death on the cross, but I am eager for it. I am pressed in spirit until it come to pass." Looking back over the period of our Lord's passion and death the most philosophic of all the apostles says, "Who for the joy that was set before him endured the cross, despising the shame." Surely it does not appear that there was the slightest desire on the Saviour's part to shun any of the sufferings which awaited him. He rather waited with intense longing for the hour to come when from Golgotha's grim crest would ring out the words, "It is finished." It was for this he had entered the world, and toward this consummation his whole career unswervingly converged.

But there is another theory which has been elaborated with considerable skill, and which we give in the author's own words:

There was another agent crowding himself upon the garden scene of sorrow and surprise. Another hand was preparing a cup which was not in the redemption plan. The aspiring intruder with lies and deception had polluted the first garden and deceived and ruined the first Adam; he now intrudes himself, with all his malicious arts and agencies, into another conflict, desiring to contest the suffering Saviour's right to universal dominion, which dominion Satan claimed as his own. When Satan left Jesus in the wilderness, after the forty days, terrible in the threefold temptation, it is recorded with deep significance, "He departed from him for a season." Jesus, having completely vanquished the enemy, Satan left the field until a future time. He left the field only to renew the assault with greater skill and force at the most favorable opportunity. The onslaught was renewed in that dark and terrible hour in the garden. Jesus recognized the presence of the devil at that moment when he was "sore amazed," surprised, astonished, as if the presence of something unexpected. "Stunned" is the radical idea of the word. Dr. Whedon says: "'Sore amazed,' an expression, as it were, of horror at some strange revelation of depths of evil unexpected and hitherto unconceived to his soul." The presence of Satan surprised and astonished him; and he, turning to the disciples, lovingly exhorted them to prayer and watchfulness, saying, "Lest ye enter into temptation," saying also to the intruders, "This is your hour, and the power of darkness"—"the hour when ye Jews and the prince of darkness will both combine and make common cause against me." There was a possibility that the humiliating experience or cup our Lord endured in the wilderness temptation might be repeated with sevenfold force and skill. It was possible that the spotless and immaculate soul of the Saviour might be called to an additional experience of anguish and humiliation, which, coming unexpectedly and entirely unauthorized, and from a source and prompted by motives the most malicious, may properly be designated "the cup of devils." The visit of Satan to the garden just at that central point in the world's history, and at the crisis in the work of redemption, might well have filled the Saviour's mind with amazement and prompted him to cry out in anguish of soul, "O my Father, if it be possible, remove this cup from me."

What peculiar form the temptation of the devil had assumed, or was about to assume, we may not know; but we do know that there is nothing so repulsive, nothing half so forbidding and hateful to a holy soul, except sin, as to be under the dire necessity of a hand-to-hand conflict with an impure and malignant spirit. The more holy a man is the more per-

fectly does he see the true nature of sin. How fearful, then, must it have been to the infinitely holy and spotless Jesus, to have to endure any personal approach of the devil or his angels in this, his last solemn agony before his final sufferings upon the cross! The near approach at any time of one so full of evil must have been a terrible humiliation, but more so on this solemn, sacrificial occasion. The thing prayed for was the deliverance from the cup which Satan was preparing for him, the removal of which was certainly contemplated by our Lord as the possible will of his Father, which will be accepted as supreme. After painstaking, unbiased study, we feel compelled to discard this second theory for the following reasons:

(1) There seems to be no sufficient reason why Satan's presence in the garden should have occasioned any surprise, much less why it should have caused the Master to be "sore amazed." The drama in which he was chief actor could not close until every scene was fully consummated. We have no right to assume that at any point from inception to consummation the presence of Satan might not be looked for. Consider for a moment the interests at stake. Christ's advent and its successful issue meant Satan's downfall and dethronement. The increase of one kingdom meant the inevitable decrease of the other. With this knowledge would Satan lose any opportunity to thwart or defeat the establishment of the Redeemer's reign? Is it conceivable that, during the closing scenes of that tragedy, Satan would be either idle or absent? And who knew more fully than the Master the character of his foe or the nature of the interest it involved? He needed none to tell him that his enemy never knew defeat. Foiled in one direction he eagerly seeks a new vantage ground. Tireless, vigilant, alert, persistent, undaunted, he would never yield until the object of his attack was forever beyond his reach. It was the expected that happened when the suffering Son of God was assailed in the garden. It seems unreasonable to urge, then, that the assault should have occasioned any surprise.

(2) But, had our Lord expected exemption from Satan's presence in that decisive hour such a desire would have implied an incomplete scheme of redemption. The writer of Hebrews says that Christ was "in all points tempted like as

we are." Had Jesus shrunk from that contest, or had he been relieved of the hateful presence, it would, in either instance, have been a confession of weakness so grave as to leave a weak spot in the Christian's defenses. But Christ was more than conqueror; he "led captivity captive." Why, then, should he seek exemption from Satan's presence? We prefer to think that the Son of God met and outwitted the soul's most malignant enemy at every conceivable point. Our divine exemplar craved no quarter, shrank from no onslaught, but gladly for our sakes met, resisted, and vanquished the hosts of darkness. Anything less than this would seriously weaken the provisions made for the defense and sustenance of "the flock of God." From such a possibility the mind revolts.

(3) Not only so, but surprise at the Satanic presence in the garden implies ignorance of the ordinary experience of God's servants in all ages. For where in the word of God, or where in the multiplied experiences of his children, are we warranted in believing that even in our best hours the enemy of all good will be absent? When the sons of God appear Satan appears also with them. Knowing this, and understanding the character of his foe so well, our Lord could not have felt surprise at his presence in the garden.

(4) But the advocates of this view admit that "this cup" was no part of the "redemption plan." Such an admission absolutely vitiates the theory for which they contend. Would the Father have permitted his Son to endure such depths of anguish had it borne no relation to the redemptive scheme? We think not. Let it be understood we do not assert or imply that the Satanic presence in the garden was in any sense a part of the "redemption plan." We simply call attention to the fact that, if that presence was the bitterest drop in our Lord's cup of agony, if it was from that he craved deliverance, and if it was no part of the scheme of redemption, then our Lord's keenest anguish was the result of Satanic wantonness and was purely gratuitous. Such a conclusion is so monstrous that it voids the theory that gave it being. And this theory is inconsistent with the subsequent acts in the divine drama. It will be remembered that as our Redeemer hung on the cross his enemies scoffed, saying, "If thou be the

Son of God, come down from the cross. . . . He saved others; himself he cannot save." Was such conduct the product of human ingenuity? It would seem not. Had the Saviour been guilty of all they charged him with such treatment was essentially devilish. There is a certain sacredness in the closing hours of even the vilest. They are permitted to die in peace. But, if the worst they said of Christ were true, he was but a harmless enthusiast who had withal done much good. The spirit that profaned his closing hours was Satanic to the utmost extent. The chief agent in the wilderness temptation was again near, and this alone will account for the horrid profanation. If present at the crucifixion why should his presence in the garden have occasioned surprise? It could not have been this from which deliverance was craved. A much better explanation of the Satanic presence in Gethsemane is that it was an incident growing out of our Lord's experiences, and ought not to be magnified into undue significance. It was incidental, just as our temptations are incidental. We do not hold that any temptations are ordained of God. They arise out of personal weakness and our relations to a sinful world. Their presence at any time need not surprise us, nor need we find it necessary to implore the Father to remove them. We do need strength to resist, and that is freely promised us. But our Lord prayed for the removal of "this cup," and that fact discounts the theory that such cup was in any sense a temptation. The thing from which he craved deliverance must have been something besides the presence of Satan in the garden.

What then was "this cup" to which Christ alludes? Of two facts we are certain:

(1) It was a present, rather than a future, experience.* This appears from a careful examination of the original, *εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο.* It will be observed that in addition to the article *τὸ* the demonstrative pronoun *τοῦτο* is also used. We find on examination that all three of the evangelists follow the same usage. We also dis-

* When the writer was a student in Drew Seminary Dr. James Strong mentioned this fact, and advised investigation. The results of that investigation are here given.

cover that the preposition *παρά*—which means "by," "near," "along side of," and when used with the accusative means "near," "by the side of"—is used in combination with the verb in the corresponding passages of Matthew, Mark, and Luke, which refer to our Lord's pleas for deliverance. Such a fact clearly shows that the phrase "this cup" must have been something present in the garden from which Christ sought deliverance.

(2) But, once more, we know that he did not drink the cup. His cry was heard, and he was delivered from the dreaded experience. This appears from Heb. v, 7, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." The ambiguity of this passage disappears when we turn to the translation given by Moses Stuart in his commentary on Hebrews. He renders *καὶ εἰσο κουσθεὶς ἀπὸ τῆς εὐλαβέιας* thus, "And was heard in respect to that which he feared, or, was delivered from that which he feared." Now, this passage can refer to but one person, the Lord Jesus Christ. And the experience it portrays must have been his agony in the garden. There is no other experience that corresponds with the intensity of emotion which this passage breathes. And the truth it contains completely voids the commonly accepted theory that the thing our Lord prayed to be delivered from was death on the cross.

But another answer may be given to the question considered. We must bear in mind that during the three years of our Saviour's ministry he had been subject to a constantly increasing nervous tension. As he neared the end mind and heart and body were under a remorseless dominion. The intense weight that rested upon him naturally produced extraordinary physical depression. In this condition he entered the garden. The moment he knelt he felt that his physical powers were yielding. The body had borne all it could bear. It was then that a great fear seized him. If no relief came could he endure the strain. Might not he sink under the load that crushed him to the earth? When this possibility flashed before him his whole nature revolted. "No, no," his soul cried, "not this; do not ask me to drink

this cup." He had "trodden the winepress alone," and not a murmur had escaped his lips. But death in the garden, with longed-for Calvary in the near future, would indeed be a bitter cup. It was this he feared, and it was from this he so earnestly sought deliverance. Can this view be demonstrated? The answer will be found in an examination of the grounds that in the writer's estimation sustain this theory.

As we have already seen, the Saviour's physical nature was exhausted. So intense were his emotions that the blood was forced through the pores of his skin. It is not reasonable to suppose that his already overburdened heart could have endured the strain much longer. Had no relief come he must have died of heart rupture—the actual cause of his death a few hours later. But help did come. In Luke xxii, 43, we read, "And there appeared an angel unto him from heaven, strengthening him." Luke here puts the celestial visitant's aid between the second and the third prayer, when our Lord's agony was greatest and his weakness most felt. This is of the utmost importance as showing that the strength imparted to the suffering Saviour was physical strength. And this is further shown by the original, for the verb ἐνισχύω means "to impart vigor," "to make strong." The conclusion is abundantly confirmed by Heb. v, 7, already quoted. It will be seen at a glance that these two passages, Luke xxii, 43, and Heb. v, 7, sustain the contention this article raises. Jesus did not fear either suffering or death. He did not shrink from the cup which his Father had given him; but he did crave deliverance from "this cup," and from it he was delivered. The view magnifies, rather than diminishes, his submission to the Father's will. Death in the garden would have robbed him of the one cherished boon of his earthly life. The only prize he had coveted is about to be snatched from his grasp. Yet, if this be his Father's will, the quivering heart sobs, "Amen!" Was ever submission like this? Our mind fails in its attempt to fathom so stupendous an experience.

The writer knows of no interpretation so free from difficulty, from the view-point of the Arminian theology. The Calvinist will smile at it as puerile. He finds no difficulty in this experience of our Lord. In the Calvinistic view the Son shrank,

not from suffering or death, but from the prospect of absolute abandonment. But the only thing that can separate from God is sin. Christ was not a sinner; hence he could not fear separation from the Father. In rejecting the Calvinist interpretation we have found ourselves driven to seek some extrication from the difficulties that surround us. If the Son of God did not shrink from the prospect of absolute separation from the Father, what was it from which his soul desired escape? The writer has sought the best light possible, and offers the view last named as the solution of a most delicate and difficult question. It is not claimed that this solution is absolutely free from objection, but we do insist that it is the most reasonable solution yet offered. It forever does away with the necessity of thinking that Jesus, the Son of God, the Saviour of men, pleaded in awful earnestness of soul to be delivered from the very thing for which he entered the world. It clears the mental atmosphere, and is an aid to our faith to feel that Jesus never held back from any anguish, however exquisite it might be, but that he unswervingly went forward to the end. And it does not seem extravagant to assert that the view here urged is consistent and scriptural, and therefore commends itself as worthy of acceptance.

Robt. Watt.

## Art. VII.—WHO WERE THE HITTITES (HETHITES)?

It is hardly an exaggeration to say that no nation of antiquity has, in the last few years, received more attention than the Hittites. And it may also be said that in regard to none has the generally accepted tradition been more completely revolutionized. Though the words "Hittite" and "Hittites" occur more than fifty times in the Old Testament, a writer says of it, in the time of Abraham, "The tribe was evidently as yet but small, not important enough to be noticed beside 'the Canaanite and the Perizzite.'"* Many biblical passages indicate plainly, however, that they were neither few in number nor politically unimportant, at this time or shortly afterward The fact that Abraham bought a tomb from the sons of Heth for "four hundred shekels of silver, current money with the merchant," shows plainly enough the occupation in which they were engaged. Another writer thinks there is no doubt the latter were natives of Cyprus, or at least that this was the chief seat of their power.† It seems to incline to the opinion that they were Greeks, while the former name may designate a different people, and that the names occurring in the Bible may have arisen from confusing two peoples that were in fact distinct. There is no doubt that the powerful nation of the Cheta of the Egyptian monuments and the Chatti of the cuneiform inscriptions dwelt north of Palestine. It is evident from the cautious tone of Professor Kautzsch, the author of the article just cited, that he did not feel justified, by his study of the evidence, in holding any positive views on the subject. Yet the origin and ethnic relations of the Pelasgi have exercised scholars for at least half a century.

Hitzig regarded them as the ancestors of the modern Albanians. This view is supported with much warmth by Von Hahn. The most recent attempt to strengthen this hypothesis is made by Benloew in his *La Grèce avant les Grecs.* It may be said, however, that it does not seem to be consid-

*See article under this caption in McClintock and Strong's *Cyclopædia*, vol. iv, p. 279.

† See the articles "Hethiter" and "Chittim" in Riehm's *Handwoerterbuch des biblischen Alterthums.*

ered tenable by any competent authority. Not a few scholars have maintained that the Pelasgi were Semites. Among these are Kortuem, and particularly Kiepert. Crusius contends that they were either Semites or strongly impregnated by a Semitic civilization that points to Lydia. Pauli, on the other hand, seeks to prove that the Pelasgians were a pre-Semitic and pre-Aryan people. Considering the problem from the Greek standpoint, we find the fullest discussion of this mysterious people in the second edition of Busolt's *Griechische Geschichte.* After a full citation of ancient authorities the author expresses the opinion that the name "Pelasgi" spread from Thessaly all over Greece. He concludes from statements in Homer that the Pelasgi were pre-Achæan and pre-Hellenic inhabitants of this country. But we nowhere find in his history a definite statement regarding their original home.

Notwithstanding the conservatism of Busolt and others who have very recently written upon the history of the Greeks, it is daily becoming more manifest that their early civilization is almost purely an "eastern question." The primitive history of the world is no longer divided into "sacred" and "profane," even by the most orthodox theologians. It has become a well-established fact that man in his social state, from its earliest beginnings in Egypt and Mesopotamia, but chiefly in the latter region, passed through a series of slowly changing phases to which many influences contributed. Traces of the Greeks are found farther and farther back in the proto-historic period of the human race. It has become plainly evident that they, too, passed through the usual rude stages, but, unlike the other peoples that swarmed about the eastern shores of the "sea that moans with memories," they were continually profiting by contact and intercourse with their neighbors of alien race. The influence exerted upon them by the Phœnicians has long been recognized, and that of other non-Aryans more than surmised. It is probable that the rapid progress of archæological discovery will soon make it possible to mark out pretty clearly what elements in the social and religious institutions of the Greeks were original with themselves and what appropriated from the older ethnic units of Asia.

Altogether the most ambitious attempt that has yet been

made to solve the much-debated question of the origin of the Pelasgi is by De Cara in a volume of 750 pages.* It is devoted to a study of Siria, Asia Minore, and Ponto Eussino, and seeks to fortify the position indicated in its title. Ancient Greek authors are practically unanimous in the belief that all the islands of the Ægean, together with Cyprus, Crete, and Rhodes, as well as the Greek continent and a large portion of Italy, were first inhabited by Pelasgi. If, then, it can be shown that the Pelasgi were the Hittites or Hethites, the Khittim of the Bible, the Kheta or Khiti of the Egyptians, the Khatti of the Assyrians, and if the argument from tradition accords with that of the monuments which still bear the epithet "Pelasgic" and with the religious symbolism peculiar to the Pelasgi in all the countries occupied by them, nothing more can be desired to establish the priority in time of the migration of the Hethites to that of the sons of Javan. Strabo says the Syrians seem to have once occupied all the country from Babylon, by way of the Gulf of Issos, to the Euxine Sea. Owing to their wide dispersion the ancients frequently confounded the Syrians with the Assyrians, who were, however, as is well known, an entirely different people. The shorter name is nothing more than an unconscious abridgment of the longer one. In illustration of Greek names that have a Hethite basis we have room for only a few etymologies. "Kadmos" is "Khethmos" or "Kheth(i)mos." What Kadmos stands for in Greek legend need not detain us here. He was the reputed son of Agenor, king of Phœnicia. But Syria embraces Phœnicia, for as Pliny says, "*Qui subtilius dividunt circumfundi Syria Phœnicen volunt et esse oram maratimam Syriæ.*" Kadmos was then a Hethite. The same root also occurs in "Kythera," the name of a city and an island, where we have "Kyth" with the suffix "r," the compound meaning "city of the Hethites." By the usual extension of meaning a name at first purely local was afterward applied to the entire island. The same suffix appears in Hethite composites as "ar," "er," "ir," "or," "ur," and "al," "el," "il," "ol," "ul." It also appears in other forms and disguises. The name χεθμὰ or χεθμ was

* *Gli Hethei-Pelasgi. Ricerche di Storia e di Archæologia Orientale, Greca ed Italica del P. Cesare De Cara della Compagnia di Gesù.* Roma, 1894. The argument contained in this article is derived largely from this volume.

applied to the whole island of Cyprus in the most ancient times. This name was subsequently transformed into "Kition" and "Citium." Now χεθίμ is the Egyptian and Assyrian "Hamathâ," "Hemtu," or "Hemut." According to the testimony of Pliny, the whole island was at one time called "Amathusia." At a later period the name "Amathus" was restricted to the single city now called "Limisso." Both the appellation of the island and of the city are variants of Hamath, the parent city on the Orontes. The first syllable in "Pelasgi" is a Hamitic root signifying *migrare, advenire;* as a substantive its meaning is *peregrinator, advena.* If to the prefix we add the ethnic or local expletive "Ati" or "Asi" we get the meaning *advena ex Asia,* or *Asiaticus.* An earlier name of Asia was "Khatia," whence we get an explanation of the termination ασγοι or ασγι. This is ασικοι, ασικι, then by syncope ασκοι and ασκι. Now this Asiki is a compound signifying "people of Khatia or Asia." The country of the Hethites was known as "mat Khati." The phonetic change is compared to that occurring in Athana, Asana—φατι, φασι.

If we wish to know how the Greeks came to adopt a name given to themselves by these foreigners met with in so many places on Grecian territory we apparently have it in the answer to the question as to who they were and whence they came. To both the reply would be, "We are Pelasgi, that is, immigrants from Asia." By this method it is not difficult to find an explanation of such local names as "Attika," "Ithaka," and many more. In the first syllable we have again the word "Heth," to which is added a suffix of locality, "ka." The names "Atys," "Kotys," and "Asia" are identical, as De Cara says, and thus he assists us in studying the origin of the Pelasgi in all its bearings.

Comparatively few persons can contribute anything of value to the solution of this long-debated question. It is, however, fairly certain that the Hittites were a race of conquerors who subjugated the countries they overran for the purpose of laying them under tribute, and not with a view to colonization and permanent occupancy. The chief seats of their power were Carchemish on the Euphrates, Hamath, Aleppo, and Kadesh. They were at the height of their power in the four-

teenth and thirteenth centuries before Christ, but traces of their presence are found at least a century earlier and four centuries later. Their migrations can be followed as far as Lake Van, but they probably started farther east. Their own sculptures, with which those of the Egyptians in the main agree, represent them as short in stature and thick of limb. They had retreating foreheads, high cheek bones, large nostrils, and a prominent upper lip. Their skins were yellow; their hair and eyes were black. Their hair was arranged in the form of a queue, and on their feet they wore a sort of shoe with upturned toes. This is taken as an indication that they came from a cold country, as such foot-gear is well adapted for walking on snow. "The type," says Sir Charles Wilson, "while not a beautiful one, is still found in some parts of Kappadokia, especially among the people living in the extraordinary subterranean towns which I discovered beneath the great plain west of Nigdeh." While these people were unquestionably an exotic among the Semites of northern Asia, they intermarried more or less with them—a relationship into which they could easily enter as long as they were the ruling race.

A study of the whole question in the light of accessible evidence makes it well-nigh certain that the Hittites were Turanians, and that their early conquests in western Asia belong to a list of raids made southward, eastward, and westward from their original seats in Turkestan. The Hyksos may have been of this race. Professor Hommel is confident that the Sumero-Akkadians, the mysterious people whose civilization underlies that of the later Mesopotamians, spoke a language that has many points of resemblance to the modern Turkish. It seems incredible that tribes that had not advanced beyond the half-nomadic and half-agricultural stage of social progress should be capable of overthrowing great empires and establishing on their ruins a government possessing some of the elements of permanence. But the careers of Attila, Tamerlane, Jenghis Khan, and the Turks are sufficient evidence of what they were capable of doing under competent leadership.

Chas. W. Super.

## Art. VIII.—THE MENTAL CONDITION OF THE CHINAMAN AS VIEWED FROM WITHIN.

The writer had a singular experience recently which he has no doubt will strike others as peculiar, even as it did him. He had been engaged for some time in conversation with a Chinese friend, Mr. Wu Ming-shih. The talk had been about the comparative mental condition of the educated Chinaman and the educated foreigner, and we were surprised at the intelligence our friend manifested and the clear distinctions he was able to make. Often he was mistaken in his judgments, and consequently arrived at incorrect conclusions; but his mind, unlike the minds of many Chinese, was open to conviction that there is something worth knowing outside of China and Chinese methods, and his eye would light up with intelligence whenever he got a new idea, no matter what pet theories of his own it might overthrow.

After he left we sat at our desk in a deep study, with forehead on our hands and elbows resting on the desk. In a short time our attention was attracted by the faintest little sound in front, and raising our eyes we saw, sitting on the ink bottle, one of the most peculiar little fellows it has ever been our lot to behold. It was a man in form and figure, face and limb. Between it and a brownie there was no comparison; and a Lilliputian beside it would be a giant, though it was by no means a dwarf. It was the exact counterpart in appearance, even to the complexion and expression, of the young man who had just left the study. Nevertheless, it was scarcely half an inch in length, or would surely not exceed an inch. As is natural under such circumstances, we stared at it for a moment in blank curiosity and surprise. The little creature noticed this surprise, for the faintest shadow of what might be designated an atomic smile began to bloom upon his features, and in a moment he broke into a tiny laugh much like what would be given forth by a necktie phonograph, if such a thing were possible. As is natural, when the pressure of surprise was taken off our organs of speech, as if to make up for lost time, they blurted forth, all in a single breath, the

questions, "Who are you? What are you? Where did you come from? What are you here for?" "Slowly," said he, speaking in the Chinese language, "One question at a time; they will not only last longer, but will be more easily answered." This was said in a voice that was in perfect keeping with his general make-up, and not until it was repeated in his loudest tones was it perceptible to a dull human ear. It made us feel less doubtful of the theory that spiders, bees, and ants may have a method of oral communication which is imperceptible to any organs except those fashioned on the same diminutive pattern as the organs which utter the sound.

"My name," said he, in his loudest and most distinct tones, "is 'Ai Ti-ah,' though I am often called 'T'ung Jen-'rh'—the 'pupil of the eye.' I am what my name implies, an idea. The young man who has just left the room caught a glimpse of me looking out of your eye, as you yourself would look out of a window; and I am here to answer some of the questions which you and that young man were discussing a few moments ago. The brain, as you know, is my home. I live there. You have seen ant hills not larger than a human brain, in which dwell millions of these little creatures, as you call them. They have their cities, their storehouses, their machinery, and their highways. But no ant hill that you have ever seen will in any way compare in the density of its population with an ordinary human brain; and with a well-developed brain nothing that you have ever seen could be used as a comparison. As one of the tendencies of a great city is to draw men and women from every neighborhood with which it is in touch, to increase its population, so we throng the ten thousand nerves which lead, like so many roads, from every square inch of territory on the surface of the body. The nerves are the roads we travel, and the clusters of nerve cells of which the brain is composed are the headquarters to which we all come and from which we are all sent out.

"You, of course," he went on, "are not so familiar with your own brain as I am. You often wonder how the knotty problems of thought are solved. Well, now, I can tell you. It is done by the clusters of brain cells which you call nerve

ganglia. These ganglia hold the same relation to thought which your hand holds to a knot in a string. With one hand, although you have on it five fingers, you cannot easily untie a knot in a string, and so you use both hands to do it. So these clusters of nerve cells are all united, and work together in unraveling the knotty problems of life. Whenever a sensation strikes the nerves—whether it be color, odor, sound, flavor, or solid—it is carried to these nerve clusters and they go to work on it. If it is something with which they are familiar they solve it in an instant and pass it on. For instance, suppose a dog should bite your hand. Your sensory nerve carries the matter to these brain clusters; they solve the matter, decide what to do, send one of us to pull the muscular ropes of your leg, and, in common parlance, you kick the dog. With such common affairs the brain cells have no trouble; but when matters with which they are not familiar come they have to work on them just as you work over the unraveling of a knotted string, the putting together of a puzzle, or the solving of a riddle—or, as a child puts together a block picture or builds a block house, they first find the parts that match. Such is the case in mathematical problems and all problems of reasoning. Part after part is tried, to see whether it fits, and this with you is called comparison, reasoning, and association; but with us it is merely a process of getting together the proper brain cells or combinations.

"Some brains are like some countries, certain parts of which are thickly populated and certain parts are as barren as deserts; or they are like some bodies, certain parts of which are well developed, while other parts are wholly undeveloped. You sometimes say of such heads that they have 'rooms to let unfurnished,' and the expression is more appropriate than is often supposed. I have been in a cluster—and I shudder to think of it—where I have been so crowded that I had neither breathing space nor elbow room, while just the next cluster was wholly untenanted, or so sparsely filled that I would have given half I was worth to have been there. And then, again, I have been in places where I would have given the other half I was worth to have some one to communicate with, where I was as lonesome as Robinson Crusoe;

and when, at last, I was sent out I was so poor and emaciated and poorly clad that I had a difficult task to find a place in respectable quarters."

"I am not sure that I understand just what you mean," we interposed.

"O, yes, you do," he answered. "You have heard people express good thoughts in such poor language that no one cared to entertain them. Now, language is our clothing, and what you call magnetism is our life; and, so, when we are sent out unmagnetized and half clad, no matter how beautiful we may be, we are often woefully neglected. 'Fine feathers make fine birds' with us, just as with you. We depend one half on clothing, and the other half on magnetism. Any of us are worth having, if only we are properly clothed, magnetized, and in proper company."

"I think I get your meaning," we said, "but I was just about to inquire whether all ideas are as small as you."

"By no means," he hastened to reply, "though I am a fair size at present. Some are larger, some smaller. Then we vary at different times, according to the quarters we occupy. For instance, what we call a foreign idea shrivels up greatly when it gets into the head of a Chinaman, simply from lack of appreciation and attention, and an opportunity to develop and propagate itself. It is a stranger, and receives only a cold shoulder from all other ideas with which it comes in contact, for it seldom comes in contact with any but enemies, and only gets out by being drawn out. Have you ever tried to introduce foreign inventions into China?" he asked, suddenly. "If you haven't, just try it. Give your carpenter a foreign saw, and see what he does with it." Now, as it happens, we had given our carpenter a good foreign saw, and he hung it up to rust. We gave him a saw-set, which would set the teeth of a saw regularly, and he laid it away, and continued to set his saws with a nick in a file. And so we answered, "Yes, the carpenters do not take to our foreign saws well; probably because they cannot use them so well." "It is the same with all kinds of foreign inventions," he retorted. "Axes, hatchets, chisels, hammers, lathes, plows, cars, ships, guns, and everything that takes thought and reason to make, or that takes

thought and reason to understand and manipulate, shares the same fate as a saw. No matter how noble or useful the thought may have originally been, it shrivels up to almost nothing in the Chinese mind."

"You spoke a moment ago about propagating yourself; what did you mean by it?"

"Just what I said," he answered. "I have never yet been in a brain in which I did not leave a family. But you know this as well as I do. It has long been a proverb with you that 'you never know a thing yourself until you have taught it to some one else.' If we have any attention whatever we begin to propagate as soon as we enter the brain, and nothing that you know of increases with anything like the ratio with which we increase in a fertile brain, if we have half a chance. Then there are times when we wither away to a shadow in a brain into which we happen to have been forced and where we have to remain until some one rescues us. In such a brain we only leave a sort of a shadow of ourselves, which will probably never appear on this side the grave. Tell a Westerner something new, or show him some new invention that makes labor more easy or more effective, and at once he copies and improves it. No product of thought is too difficult for him to understand, too intricate for him to work out, or too complicated for him to use. As soon as an idea enters his head he furnishes it with good quarters, gives it all his attention, and it is almost no time till he has more ideas on that one subject than the man from whom he got it. What about the Chinaman? He looks at it with open-mouthed wonder or self-satisfied indifference, but he is without either the ability or desire to appreciate, improve, understand, or use it. Nor is this confined to foreign inventions. His 'harps and lutes' are little if any better than those invented by Fu-hsi; his wagons little better than those of Huang-ti; his compass no better than that of Chou Kung; his money no better than that of two thousand years ago; his medical science little in advance of Hua T'o; and his official gazette is printed from blocks no better, if as good, as they were a thousand years ago. Indeed, in all experimental and practical science, where anything like attention, reason, imagination, or invention is required, he is

little if any in advance of the men of the age which gave him what he possesses. Yes, we propagate ourselves, but we cannot propagate in a Chinese mind, for his mind is like his field, worth but little unless fertilized, and the Chinese pay little attention to mental fertilizing."

"You were talking a few moments ago about habit, and you simply regarded it as the 'ordinary course of conduct of a person.' Now, as you see conduct, which is about your best method of judging, that seems to be a fairly good definition; but it does not explain what habit is. Habit," he repeated—and he heaved the tiniest little sigh—"habit is the bane of our existence. Your highest idea of rapidity is a flash of lightning, but that is nothing to the rapidity with which we travel through people's fingers and brains in some classical music. Habit—habit is a path through the brain, a well-worn path, a path that is so well worn through those nerve clusters that we never have to stop for direction or turn the switch from a sensory to a motor nerve. Why, if it makes your head swim to watch the fingers of a pianist when he is keyed up to his highest pitch in his fastest music, what would it do if you had to go from the music to his eye, from his eye through his brain, down into his spinal cord, and out to the tip of his finger with every separate key he strikes, without making the mistake of getting into the wrong finger? That is what we call rapid transit, and it can only be done where there is a path worn through the brain. Now you can easily see that a brain which is crossed and recrossed by habit paths is not a good place for generating ideas—no better than a field crossed and recrossed by donkey paths is for growing wheat. The paths must be dug up and the donkeys kept out if one expects a crop of grain from such a field; and it is just so with habit. Your old proverb says, 'Man is a bundle of habits;' but I say, Alas for such a man!"

"You do not mean to say," we objected, "that all which we study so thoroughly as to make it a part of our mental store by this fact of its familiarity becomes useless because it is habitual?"

"By no means," he hastened to answer. "Usable knowledge is usable knowledge; habit is habit. Matters must be familiar be-

fore they are usable; but it is when they become so familiar that they pass through the mind without so much as your consciousness—without either making or leaving an impression—that they become habit. For instance, I suppose you do not know which sleeve of your coat or which shoe you put on first in the morning when dressing, and yet if you will take the trouble to notice I have no doubt you will find that you invariably do it exactly the same." [Since attention was thus called to the matter we have noticed that we always begin with the right foot and the right hand, but have found that some of our friends as invariably begin with the left.] "I have known persons who, having gone to a dinner party not fully dressed and being directed upstairs to finish their toilet, from the very habit of retiring so often at about that hour of the evening and under such circumstances, have undressed and gone to bed. We simply pass through that kind of a brain without opportunity for either propagation or communication. We have the same old companions year after year, and there is neither place nor desire for new ones. I do not need to tell you that the Chinese have such a habit-encumbered mind; they call it *kuei chü*. The man who is set apart for a scholar has certain definite laws and rules, and he is a scholar only as he surpasses in these. The *San Tzu Ch'ing*, *Chien Tzu Wen*, and *Po Chia Hsing* are the first to wear their paths through his mind. They are followed by the Four Books and Five Classics, while at the same time he writes the standard poetry and classical essays, and habituates himself to the standard historical anecdotes and philosophical sayings in such a way that all he has to do is to begin to speak, and it goes itself without further attention. If he happens to be a farmer, a mechanic, an artist, or a manufacturer he is modeled on the same plan. His brain is so incommoded by habit-paths as to wholly incapacitate him for anything like invention or originality, and he goes on plowing with the same kind of a plow as that used by Shun, writing with the same kind of a brush as that used by Meng T'ien, on the same kind of paper as that manufactured by T'sai Lun, and with ink similar to that used by the inventor of that useful but inconvenient article."

"What do you mean by saying that the Chinese are in-

capacitated for anything like invention or originality?" we asked of our little friend; for we became more interested as he began to apply the theories he had been explaining.

"I mean exactly what I say. The nature of their education is calculated to do nothing more than pour into them. They simply fill the mental storehouse with material, a large part of which is useless rubbish. Those nerve clusters which have to do with memory are necessarily developed to such a degree, by the committing of the various primers and classics, that before it is possible to complete these they have gotten beyond the age for beginning on reason and imagination, even if they had any studies prepared to begin with, which they have not. And so, while the memory clusters are densely populated, the reason clusters are wholly untenanted. Now, as everyone loves to do what he can do best, by the very *vis inertia* they continue to store away the accumulated ignorance and blunders of the past, without any efforts at production; and every generation becomes less and less capable of distinguishing what was the original fact and what the accumulated rubbish of that which they have been learning. You know it to be a fact that large people have large children; that muscular people tend to have muscular children; that fleshy people have fleshy children; and that people with large eyes, large noses, round faces, or curly hair tend to have children with like characteristics. This is especially true in the realm of the nerves and the brain. Children not only inherit the constitution and disposition of their parents, but from the moment they open their eyes and ears they begin to imbibe their parents' thoughts and become more fixed in their parents' tendencies. You know also the evil result of the constant intermarriage of intimate relations. The mixture of blood is a *conditio sine qua non* of perfect mental and physical development, and it is as much more so in the realm of thought as the mental is more important than the physical. This is well illustrated in the instance of the Anglo-Saxon race. This, however, the Chinese have determinedly refused to do, contenting themselves with standing at the head of a few little half-civilized nations, rather than take a position of equality among the nations of the world. China has refused, in her conceit, to accept any-

thing from those above her, until the little, old ideas now communicated from father to son have run out, like certain vegetable tubers, for want of a change of soil.

"How do I come to learn about brain heredity? From the simple fact that I have been so often communicated from father to son. I see the brain as you see the face. Just as you see the form and features of father and mother repeated in the child, so I see the brain of father and mother reproduced in the son, and as is the brain so, to a large extent, is the mind. This family likeness by no means ends in face, form, and expression. It may not only be followed through centuries of family traits, but in the same way it enters into national life and character. This is not new to you. You have observed it throughout all history. It was very marked in the conservative Jew, less marked in the less conservative Greek, and still less in the much-traveled Roman. It is almost destroyed in Western countries at present, because of the constant interchange of thought, commodity, and intercourse. But it is very marked in China. Since each country is simply a family on a large scale, if she shuts herself out from other families, refuses to marry into them and exchange thought and commodity with them, she develops generation after generation of family traits which not only interfere with her symmetrical growth, but become shackles upon her hands and feet. This is the condition of China and of the Chinese brain and mind to-day. The Chinaman's nose is almost as characteristic as his queue, and his brain is certainly as marked as either. He has an atmosphere about him which will require a large amount of intercourse and education to neutralize. Nevertheless, just as a reputation that is won by many acts may be lost by one, so family traits which have required generations to develop under proper conditions may be obliterated in a single generation, as has been the case in Japan.

"You were wondering a moment ago whether much could be done to change the mind and character of persons who are full-grown. You know the difficulty of straightening the bones of persons who have attained to manhood. Such persons may develop bone and muscle, and add to both their beauty and efficiency, but as a tree grows it remains. What a

man is when he attains his growth, except under extraordinary circumstances, he remains all his life. What is put into the first of life is put into the whole of life, and, other things being equal, men get the trend of their mental life by the time they have finished their physical growth. The world has known some very startling exceptions to this rule, but a careful examination will show that they are exceptions, and not the rule. You know the difficulty," he said, looking at us with a minute twinkle in his tiny black eye, as if he was about to offer an unanswerable argument, "you know the difficulty of trying to make preachers of the Gospel out of men who have grown to manhood with no education except that of the Chinese classics, no matter how good that education may be. Indeed, the better it is, the more difficulty you find in making them into preachers of the Gospel. Even a change of heart, though this is the greatest change that can come to a man, will scarcely counterbalance the tendencies of youth and education in the atmosphere with which he is surrounded. This change must come in youth; he must be educated in a different direction; the atmosphere about him must be changed by the introduction of the products of the reason and imagination of other lands; ideas of a kind to which he has never been accustomed must strike nerves which have lain dormant in him and his ancestors for generations, and excite to action and stimulate to growth nerve clusters which have thus far never been an integral part of his constitution, before he can be made to feel that the world without is greater than the world within, and that his ignorance is greater than his knowledge.

"The condition of his affections is little, if any, different from that of his intellect. I was impressed very much with this, not long since. I was sent to the brain of a Chinaman a few days ago, and while there I met a little idea that was different from most Chinese ideas and somewhat similar to the representatives of conjugal affection I have constantly met in the brains of foreigners. I thought I recognized him as one of the affections, but was not certain; and so I asked him who he was. And I give you his own words, which I assure you were uttered with a doleful sigh: 'I belong to the family of Affections, and to that branch called Conjugal Affection. In

other branches of our family, that is, Filial Affection and Parental Affection, I have known some very robust representatives; but we of the conjugal branch are all as undersized and undeveloped as you see I am. Indeed, though I am not a hundredth part as large as you are, I am still one of the largest and best developed I have ever known in our branch of the family. You see I am both deformed and dwarfed. This was caused by the unfortunate method of conjugal selection when I was born; and, since then, I have always been more than half starved for the benefit of others. Those who might develop us to a fair size are so hampered by custom that they dare not allow us to exercise except indoors.'"

The little fellow ended up with a sigh, as if deploring the lot of the little companion whose unfortunate condition he had been relating, and then continued: "The religious nature of the Chinaman is quite as unevenly developed as his intellectual and affectional. We have just seen how his brain is injured by habit-paths; how his memory is developed at the expense of his reason; and his filial, at the expense of his conjugal, affection. In the same way his moral nature is developed at the expense of his religious nature. He is a moral monstrosity, so far as theory goes. From Lao Tzu he learned that man should 'love his enemies;' from Confucius, that man 'should not do to others what he would not have them do to him;' by Mo Tzu he was taught the lesson of 'universal love;' and he learned to repeat them all. There have been those from the beginning, no doubt, who have tried not to do to others what they would not have others do to them; and, because of the moral character thus attained, they have merited and received the praise of succeeding generations. But how far short they have fallen of those who, in addition to their moral maxims, have had the help of revelation, will be readily seen by even a superficial view of the teachings of their best men. Confucius denied that you should love your enemies. 'Love your friends,' said he, 'and treat your enemies justly.' He praised the liar who came in late from the battlefield, because his lies savored of humility, thereby putting humility above truth; and what he taught he practiced, for he was not loath to deceive those

who came to call on him whom he did not wish to see. He was imitated in this by Mencius, when the disciples of Mo Tzu came to call on him; for Mo Tzu's 'universal love,' said Mencius, would bring men into 'the state of a beast.' From the time of these sages until the present in the matter of veracity the Chinaman has lost all shame. He loves morality and moral maxims, but he lacks that subtle power which only God's Spirit can give, and is thus incapable of putting his moral maxims to a practical use. Of God he knows nothing. His religious nature—that part of his nature which should lead him to reach out after God and heaven and immortality —is almost, if not wholly, undeveloped. 'Living, he lives; dead, he is dead,' is a proverb that is in the mouth of men and women alike; and while in theory he refuses to adopt the sentiments of the ancient Epicurean philosopher, Yang Chu, yet he indicates by his life and talk that he believes what that philosopher taught, that 'a man may live as a Yao or a Shun, or as a Chieh or a Chou, but when he dies he is nothing but rotten bones in either case. In fact, there is no difference between the bones of a dead saint or a dead rascal. Wherefore, in life let us attend to the things of life; why should we trouble our heads about what is to take place after death?' That is as far as he has gone in his philosophy of a future life. 'Alive he is alive, dead he is dead.'"

Just here the little creature took on that frightened look which is often seen on a squirrel when he sees a man approaching with a gun, jumped down from the ink bottle, and scrambled up over the writer's shoulder and into his ear as quick as a flash of lightning. And, as we turned our head to see who shook us, our wife, with a candle in her hand, said in a playful tone, "Don't you know it is twelve o'clock, and you have been sleeping at your desk? I can see my image in your eye." But we did not tell her what we now record, that the little fellow who had just run into our ear had perhaps climbed up to look out of the window.

Isaac T. Headland.

## Art. IX.—THE TRUE METHOD OF MISSIONARY PROGRESS.

It will be found, in comparing the great existing religions, that each of them has some marked point of divergence which when closely interrogated is seen to be an abnormally developed phase of some of the universal bases of religious thinking or fragments of primal revelation, as the case may be, upon which all religions are built. Each faith has brought a fragment into dominating boldness, and builds itself around this as a central proposition. Admitted by all, but slurred over by the others, this fragment becomes for the particular faith its great central truth, often overaccented, and even by its disproportion so destroying symmetry as to seemingly work harm rather than good. The reason for the religion's being and sway, however, is the fragment of truth at its core, and here is the key to its power over the hearts of men.

When any such system comes in contact with Christianity the first disposition is to insolently reject any affiliation with Christianity, because of the obtrusion upon the vision of the alien faith of the points wherein there is disagreement. Christianity is a doughty adversary, and in the conflict of ideas that ensues it is not long before the central feature of the non-Christian faith with its disproportion and abnormal accent is seen to be a kindred truth to some essential teaching of Christianity. The effect is to produce at once a mutual feeling of kinship, and, rightly used, it is a bridge over which the adherents of the alien faith easily pass as individuals to Christianity. Still more important, however, it is the point of contact through which Christianity most profoundly affects, and ultimately promises to control, the alien faith. It is the place in the wild olive where the graft takes place which will change the nature of the tree and the fruit it is to bear.

For illustration—which in some cases approaches demonstration—of how Christianity, when thus it understands and is understood by any alien faith, begins to fraternize in the line where kinship of truth appears, and through this contact of fraternity profoundly modifies and promises wholly to recon-

struct the other faiths, vitalizing what is best in them and putting them to extruding the weak and the base in them, let us briefly examine some of the great non-Christian faiths of the world. If, in the case of many of them, it should be found that they have scarcely, if at all, felt the impact of Christianity, it must be remembered that political Christianity has not been exactly fashioned after the pattern of the Sermon on the Mount. That the alien religionists of Europe and Asia have had but small opportunity to learn the real teaching and spirit of Jesus, and have not therefore been best situated to illustrate the molding power of Christian truth, will be admitted. Indeed, the wonder will deepen in the observant mind that under such unfavorable conditions such vast results have already been achieved.

There are eight great religions—Christianity and seven others which have some degree of kinship with her. For we perhaps all recognize that what in any measure tends to create in men an other-worldliness and keeps alive a spirit of religious dependence and a sense, however vague, of something without us that is greater than we, cannot be begotten wholly of evil, however much it may be deformed by evil. Religion, any religion, is primarily of God and is in the main helpful. There are seven chief non-Christian religions, each of them in a sense begotten of some truth, though deformed by error—three Aryan faiths, Brahmanism, Zoroastrianism, and Buddhism; two Mongolian, Taoism and Confucianism; and two Semitic, Judaism and Mohammedanism. Of these the writer selects Confucianism, Brahmanism, Buddhism, and Mohammedanism, for with these Christian missions are in the main concerned. Where we examine these systems closely and sympathetically we find that each of them is built around one foundation truth, which it holds in common with Christianity, though it has so accented and abnormally developed some particular phase of this truth as to obscure it and, what is more, to cause it to work moral harm. Friendly acquaintance with Christianity, wherever there have been opportunity and time for it, begins at this spot to develop a point of contact. Underneath all verbal oppositions, national and race rivalries, the alien faith and Christianity draw together.

Through the point of contact the vitalizing force of Christianity passes into the alien faith. However long it may be before this neighborly contact begins, once it is had the most astonishing changes are immediately set in motion. These changes, however, call for close observation because they are disguised by the fact that the old vocabulary of the non-Christian faith does not alter. Long after the ideas themselves have changed the old vocabulary will be retained, partly because the changes come almost unconsciously and partly because national and race prejudices prevent frank acknowledgment. But the old terms have new contents, and, what is more, the people who use them will sometimes be found to earnestly agree—and perhaps without conscious dishonesty—that the terms always held these new contents. It matters not; the facts bear out the assertion that through some one point of contact the whole religious thinking of alien faiths is being steadily brought more and more to Christian standards and ideals. Nor are the people of these faiths on the one hand, and the active missionaries of Christianity on the other, the best judges of what is transpiring. Their very nearness to the contest in which they are engaged forbids that theirs should be the clearest vision.

But let the facts be examined sympathetically. Take Confucianism. The heart of its teachings is, perhaps, the value of external morality for purposes of stable and good government. What Confucius impressed upon China was the ethics of government. To secure these ethics for stable government he sought to found them on a deep veneration of the past and to multiply ceremony so to invest government, both in the family and State, with the dignity and awe that elaborate ceremonials, gravely discharged, create. Confucius was not a mere formalist. His thought at bottom is the value of religion as a basis for government, the value of patent morality as the reality of religion, the value of ceremonies in adding dignity and impressiveness and in hedging about all outward conduct. And the proof of the vitality of his teaching he demonstrated as a chief magistrate, for in the town he governed property became absolutely safe and public virtue was conspicuous. Nor does the solidarity and vitality of the Chi-

nese empire fail yet to proclaim the value of the essential truths around which the sage builded. When neighborliness shall have given them opportunity to get closer together Confucianism will find that Christianity agrees with her in teaching the value of religion as a basis for good government; for, though this idea may have been overlooked by Christianity, there is no thoughtful Christian of our day but sees the teaching is there and that the time has fully come for reasserting this truth. The recent annals of our great cities may not be those to which we would invite the gaze of China, but they only the more deeply stir us to remember that Luther's work was an "epic and a tragedy"—an epic in the liberation of the individual, a tragedy in the sacrifice of the community good to a hyper-development of individualism. This, however, is not the teaching of Christianity. "Look not every man on his own things, but every man also on the things of others." "Bear ye one another's burdens, and so fulfill the law of Christ." To do her best work in China, Christianity must recover the teachings of her Founder in Christendom, must see and emphasize his whole truth—the truth of the kingdom as well as the truth of the individual. What Confucianism will then learn, nay, what she is already learning, is the value of the individual below, whose voluntary self-surrender makes the stability of the community and the infinite value of the God above—whose will the individual first yields to, in self-surrender, that he may there get the motive and strength for the voluntary yielding of himself when the community good calls for it. And all this, in some small measure, is what is happening to-day in China.

We turn to an Asiatic faith which is assuredly widely divergent from Confucianism—Hinduism. What is the central thought of Hinduism? Is it not the immanence of the gods—whether the worshiper shall philosophically hold these many to be but varying forms of the One, or, as is more usual in fact, the many appear as each one ruling in his own department of life? India is oppressed and overladen with gods. Every high hill and every green tree, the rivers, streams, the fields and jungles, the dawn of morning, the dusk of evening, the very circumambient air are all peopled with gods, and all

life grows to be one long burdensome ritual whereby reverence is paid to the gods, their anger deprecated, their favor won. Where in Christianity is the allied truth with which we would expect to attract the Hindu and form the point of contact? Will it not be in the immanence of God, in the communion of the Holy Spirit, in whom we "live, and move, and have our being?" May there not be wisdom in the advice of our advanced Hindu friends who say to us, "Make your religion more spiritual and less rigidly dogmatic. Present to us the Gospel of John, rather than the Epistle to the Romans;" and, if we have not put this feature of Christianity in the foreground, has not Hinduism found the presence of a mystical spirit in Christ, and have there not been a fraternizing of the faiths and a very marked effect upon the alien faith from this intercourse? In estimating the outcomes we must be careful to make allowance for strong national prejudice. India begins to feel acutely the fact of her subject condition. There is a growing spirit of nationalism. This leads, and rightly, to the putting of large values on all things "Indian." The more difficult it is to maintain the realities of these values in other domains the more ardent the attempts to assert them in the realms of philosophy and religion. And yet, even in these realms, while stoutly denying in word how largely in fact Hinduism has been affected by contact with Christianity, let the various reforming cults of Hinduism bear witness. What, for instance, is the meaning of the Brahmo-Somaj? Is it not an attempt of the Hindu mind to retain the vocabulary and outer forms, in part, of Indian religious worship and yet import the spiritual teachings of Jesus? Whence comes the sloughing of idolatry, the struggle to escape the bonds of caste, the disesteem of mere ritual, the high values put upon prayer as communing with the divine? Are not all these the tribute of the Hindu mind to the presence of Christian thought, which has reached it through the bond of sympathy which each has discovered in the other, even though the ardent disputants of both may not have clearly recognized this bond? But, if it be said that the Brahmo-Somaj is a small and powerless cult which has practically died in its birth, it may be replied that its concessions to Christianity were not large

enough, and that its efforts to grant similar concessions to other faiths all around made it too variegated a system to be understood by the common people or to exert much influence where understood. Besides, let it be remembered that there is a vast variety of reforming schools in Hinduism, that in a single phrase there is a widespread attempt to present to all inquirers from without a "resuscitated Vedism." The Vedic literature of earliest Hinduism is being carefully scanned, and all that is best is eagerly produced, while the effort to put new ethical and spiritual meanings into the old poetry is clearly to be seen. Hinduism feels itself put upon the defensive, grows apologetic, and there is even some attempt to ascribe morals to the gods. In a word, through her thirst for companionship with the divine, Hinduism has grown toward Christianity, and in the contact is beginning to grow conscious of sin and to long for holiness; for Christianity is holding before her the vision of Isaiah, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." It is this growing vision of a personal, holy God that is causing India with troubled heart and disquieted spirit to listen eagerly as the Christian preacher in her midst cries, "Behold the Lamb of God, which taketh away the sins of the world!"

Buddhism, again, has been described as a Protestant Hinduism. Its central problem is that of evil. Inherent evil spreads a pall of darkness over all life. Its chief doctrine is the impossibility of escaping the moral responsibility of previous being (karma) without the destruction of selfhood. Perplexed and baffled by the dark problem of sin Buddha sought relief in soul suicide. Does not Christianity also address itself to the dark problem of sin? In the two systems "sin" may mean different things, but in both it is a dark, brooding evil, and has as a consequence torment and disaster; and just here they stand together. And from their community of belief and feeling here Christianity has already begun to strangely

affect Buddhism, for intelligent Buddhism is beginning to read into "karma" the fact of personality and to find more definitely in "Amitabha Buddha," the "immeasurable light," the counterpart of Jehovah. To-day in Japan—the only country where any considerable Buddhism is in neighborly contact with Christianity—the system is particularly active, again finds use for pulpits from which to preach Buddhist sermons, and creates Buddhist Young Men's Associations, Buddhist Sunday schools, and a literature which dismisses the original follies and the accretions of Buddhism, while it sets forth what is holiest and best in the faith. Shall this be put down to the mere exigencies of necessary defense, and not, in part at least, be attributed to a new life being infused by Christianity into the old faith, extruding the weak and foolish and reinvigorating the worthy and the true in it?

The least hopeful of the religions, because the least disposed to be neighborly, is Mohammedanism. "The Moslem," says Mohammed, "is the true worshiper of God. When men dispute with you, say 'I am a Moslem.'" To hear attentively the other side is not a Moslem virtue, and yet, more than any of the alien faiths, Mohammedanism holds community with Christianity. Born of Judaism and tinged with Christianity, this Arab daughter holds the unity of God and the central doctrines of prayer, providence, resurrection, and retribution. Repelled, however, by the gross idolatry of the Eastern Church, which alone he knew, Mohammed conceived of God more austerely than the Jew. "Allah-il-Allah," he cried, "Akbar Allahu," "God is God, great is God, the sovereign, majestic, mighty ruler." Of all the ninety-nine names by which the devout Moslem addresses God, while he counts his beads, no one of them is "Father." What result, if any, has accrued from contact with Christianity? In Europe practically none, and this for two reasons: first, the Christianity in and around the Ottoman empire is itself so vitiated and corrupt as to prejudice rather than win; and, second, the Moslem in Europe is an armed invader who needs to keep his sword at hand, if he is to stay at all. His unquiet Christian subjects, his hungry-eyed neighbors have not exactly assaulted him with arguments theological. There has been a lack of

neighborly contact. The only way the Turk feels Christendom is as a goad at the end of a longer or shorter stick. But in British India, where a vast section of Mohammedanism is in more or less peaceful subjection to a Christian power, there has been afforded for the first time an opportunity for friendly contact with a pure type of Christianity, as represented by the teachings of the Protestant missionaries. Even here the circumstances have not been the most favorable. The Mohammedan has not yet forgotten that he is a dispossessed ruler and that the white Christian is not only a "Kaffir," an infidel, but also a victorious rival. Even under such unfavorable conditions Christianity has begun to affect Mohammedanism favorably. Under the leadership of the late Syed Mohammed there is a growing reform in Indian Mohammedanism. The seat of this reform is in a college at Aligarh, in Northwest India. The literature of the movement is as yet scant; but it has already secured a following, and seems to dismiss polygamy and many of the objectionable features of the Koran. It also repudiates the legendary miracles attributed to Mohammed, while it receives him as a prophet. nor does it meanwhile stint admiration for Jesus Christ. Unorthodox, solemnly repudiated by the more bigoted Mohammedans, this sect increases in influence and may yet profoundly affect Mohammedanism. True to its theory this reform repudiates any connection with Christianity, and its advocates call themselves "Naturees," professing to be guided in their reform largely by the light of natural religion. The fact is, however, that with a growing horizon the fierce edge of Mohammedanism is softened among the "Naturees" by the unconsciously appropriated spirit and teaching of Jesus.

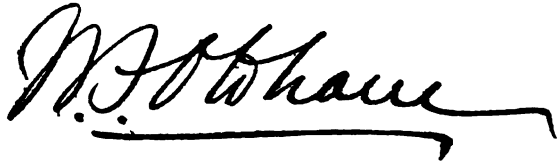
If, on close examination, this briefly outlined theory prove to have any degree of truth, it will lead us to conclusions which should hold in them largest inspiration, both for deepening of life in the home Church and for our missionary encouragement in foreign lands. (1) Contact with other religions will force us out of any partial experiences and statements of Christianity born of our own race or national subjectivity. In seeking for community of truth and bonds of sympathy the other religions force upon our attention the

need for a rounded system of faith. We shall learn that our religion holds wider universality of truth than we ourselves have apprehended. A world-wide missionary Christianity will therefore be a whole Christianity, and in teaching we shall ourselves be instructed.

(2) We shall more hopefully forecast the outcomes of Christian missionary effort. The battle is joined. The task before us is stupendous; the difficulties are very great. The results have not been altogether encouraging. Nor need we wonder at this. Theological argument, to which we have been largely confined, is, as we know, of little avail. When the theological argument is between peoples who differ in early training, in the cast of their thought, and in their point of view the value is exceedingly small. But there is, and there must in the end be, this final method whereby victory shall be gained. When two religions, each containing some common truth—the one professing to have all truth, the other granted to have some measure of truth—when two such religions come together and live together in peace, whether one shall make much inroad upon the other by calm temperate argument or not, the very presence of the one will and must leaven the other. Side by side, unconsciously, the nobler spirits of the one will be attracted to the purer, nobler, and more spiritual forms of truth held by the other. We believe profoundly that there is in the heart of man, when unstirred by prejudice and not blinded by passion, a longing for the best God has for him. Remove from men as far as possible all provocations of religious strife and all race and national contradictions. Let him who holds the larger truth deal lovingly and forbearingly with his brother man. He can afford to wait; let him not then seek to force his weaker brother to travel more rapidly than his weakness will allow. Then, while he in spirit, in temper, in conduct illustrates the larger truth he holds, the Holy Spirit will create in his weaker brother a longing for the knowledge and the strength he sees in his more enlightened neighbor, and thus almost unobserved works the most valuable missionary propagandism. Let the matter not be misunderstood. While the largest hope for the spread of Christianity is in its indirect, rather than in its direct, prop-

agandism she must ceaselessly endeavor to create in all the lands of the world indigenous native churches; for it will be through the native churches, taken from among the peoples of the various lands, that Christianity will most readily find the point of contact, the bond of sympathy, and will best illustrate the superiority of Christ's personality and teaching. While at the beginning the reproach of foreignism may be brought against the missionary camp, after a native Church has been formed and begins in its own movement to add to or subtract from the missionary's statement of Christianity there will be evolved in each land a native Christian Church which, in sympathy with its surroundings and in touch with those mysterious but very real inward tendencies that differentiate each race from the other, will produce a type of Christianity which will best commend the Gospel to the nation at large; there will be seen a world-wide Christianity with unity in essentials and widest variations in all else.

And, (3) there should be hung up over the portals of every missionary society, "Wanted, men and women of largest caliber and warm hearts, with passionate love for Jesus Christ, and with great hospitality of mind and heart for the opinions and beliefs of those whose training differ by a world's diameter—men and women who can be trusted to have an insistent fidelity in essentials, emphasizing conduct, breathing the spirit of largest love, and at leisure from themselves in all nonessentials." With such men and women leading the infant churches in all the lands of the earth Christianity could not but make large and direct gains, and still more largely influence the nations of the world, indirectly, by leavening their religious thought. In a measure all three of these propositions are already working facts, and the future is rosy with hope. All the thinking and living of this world is being swept up into the teaching and life of Jesus.



# EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

PROFESSOR JOHN TYNDALL, in his essay on "The Scientific Use of the Imagination," expressed his admiration for the courage of the clergy because they show a manful willingness to engage in open contest with fair weapons over the conclusions and theories of science. Speaking as a scientist he says:

> The clergy of England have nerve enough to listen to the strongest views which anyone amongst us would care to utter; and they invite, if they do not challenge, men of the most decided opinions to state and stand by those opinions in open court. No theory upsets them. Let the most destructive hypothesis be stated only in the language current among gentlemen, and they look it in the face. They forego alike the thunders of heaven and the terrors of the other place, smiting the theory, if they do not like it, simply with honest secular strength. In fact, the greatest cowards of the present day are not to be found among the clergy, but within the pale of science itself.

WHATEVER theories men may formulate of the nature, mode, and extent of inspiration, the fact will remain manifest, and we may say self-demonstrated, that the Bible is a divinely and supernaturally inspired book. It is simply impossible that its authority should ever be set aside, because its contents are of such quality as to force upon men the conviction of its divineness. The sinful and disobedient feel the sword of its truth, piercing even to the dividing of the joints and the marrow; and the upright and pure feel that it satisfies the highest ideals conceivable by the best man at his best. This heart-searching quality, this ethical pungency, and this unequaled spiritual loftiness prove it divine. An authority not to be contemned or resisted resides in this manifest divineness of the Holy Scriptures. The Reformers held that impregnable position, and in agreement with this the Westminster divines wisely defined inspiration as that quality of Holy Scripture which proves it to be the word of God.

THE following words from so eminent and competent a scholar as Sir Monier-Williams are timely, weighty, and authoritative:

Only one name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at. "What," says the enthusiastic student of the science of religion, "do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of sacred books of the East just published by the University of Oxford?" No, not at all; nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian Bibles into conformity with some scientific theory of development and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself, all alone, and with a wide gap between.

---

## LIBERAL CHRISTIANITY.

FEW things are more misleading and injurious than misnomers, which are a source of endless mental confusion and moral depravation. Liberal Christianity is such a misnomer—frequently a mere alias to conceal the identity of infidelity and rationalism. Much so-called Free Thinking reminds Tennyson's readers of his expressive line:

Freedom free to slay itself, and dying while they shout her name.

The liberality of liberal Christianity consists chiefly in giving clean away for nothing much, and sometimes all, that is really Christian. The teaching of its various apostles varies in form, but is uniform in its direction and drift as well as in its essentially skeptical quality. The Bible is denied to be exceptionally inspired. The miraculous is ruled out as forbidden on grounds metaphysical, scientific, and, some say, even on moral grounds, being therefore, for manifold reasons, too absurd to be entertained for one moment by enlightened minds. Judgment is pronounced *a priori* against the possibility of supernatural revelation or a superhuman Christ; and it is declared, in defiance or disregard of all evidence, that no amount of proof can make such things credible. Undesired evidence is shut out with much the same spirit as controlled the juror who in the middle of a case asked the court to excuse him from further listening, inasmuch as he had already made up his mind and wished to protect it from being influenced by subsequent testimony. No evidence of divine communications, interventions, or mani-

festations is regarded as having any weight. No explanation of the existence of anything is found except by going back along the order of nature, as through a closed and buried conduit, to one inconceivably remote hypothetical fountain-head. Nothing has come from the hand of Deity, unless, perchance, the primal germ or germs hid in the original fire-mist from which the universe is imagined to have developed. Since that beginning all on earth is unbroken and unaided natural evolution; and if in heaven or elsewhere there be any God he is retired, reticent, unknown, and unknowable. Monad, mollusk, mammal, man, by purely natural derivation, is reported to be the history of ascending vital order. Adam is declared to be an impossibility. The Bible account of the fall of man is absolutely false; it cannot be even allegorically true, for man's lowest condition was his primitive state. Original righteousness was rudimentary and infinitesimal. The human race began as beastly savages, scarcely distinguishable from brutes. Revelation is impossible. No message comes from above. The voice of the Lord was never heard among the trees of any garden. No law was given to Moses on the quaking mount. No prophet was ever commissioned to announce, "Thus saith the Lord." Heaven never "peeps through the curtain of the dark" to say anything articulate or audible, either to warn the sinner or to encourage the saint. No divine Son of God has come to earth to take upon himself our nature. Bethlehem shepherds never saw and heard a company of angels overhead. John baptizing at the fords of the Jordan saw no dove descend upon a holy head. No voice from the unseen was heard on any mount of transfiguration, nor did Moses and Elias show themselves. No angel ever sat in an abandoned tomb and said, "He is not here, he is risen." All that man knows is what he has discovered solely by his own efforts. All that he has become is by a merely natural unfolding of innate, inherited potentialities. Positive authentic knowledge of God is nowhere to be found. The original germ which possibly came from his hand knew him not, for it did not know how to know anything; and since then he has not been seen or heard of, so that the atheist knows as much about him as anybody does. The theories favored, or at least tolerated, by many "liberal Christian" teachers incline more and more to treat all supernatural history as legendary. And if at present they stop somewhere

short of such sweeping, blunt, and brutal denials of the supernatural as we have above put into words, nevertheless the drift is unmistakably toward comprehensive and remorseless negation. Doctrines not essentially unlike those which we have quoted plow their way like glaciers into the Happy Valley of our Christian faith, chilling and clay-coloring the streams which make it glad, freezing and crushing all life and beauty which they touch, and threatening not to leave one bluebell, spear of wheat, or blade of grass, but to render that sweet, peaceful, and fruitful vale forever uninhabitable for the human soul.

The most deadly assaults upon evangelical Christianity are those made with studious deliberation, scientific coolness, and the calm dignity of learned self-assurance. It is not the noisy, crackling tail-end of the infidel *crotalus*, shaking its rattles, stirring the gravel, raising the dust, and attracting casual public attention, that does the damage; rather it is the quiet scholarly end, where the brain is and the fangs are, secreting venom and injecting a fatal poison into the human circulation; not the glib-tongued vociferation of a blatant blasphemer, filling his pockets by making gaping groundlings laugh with his coarse and lying caricature of Christian doctrine, but grave, dignified, and erudite rationalists with their subtle and mischievous theories and naturalistic interpretations undermining the foundations of our religion.

One of the weapons of the rationalism with which liberal Christianity consorts is a destructive biblical criticism. So far as rationalizing critics are intelligent and use the resources and methods of scholarship, they can be suitably and adequately dealt with and defeated only by superior or at least equal information and acumen. The battle must, in the nature of the case, be fought in the direction and on the ground whence the assault is made. This can be done only by faithful and trusty as well as thoroughly trained and practiced Christian scholars, studying the Bible along precisely the same lines as the hostile critics pursue, asking the same questions, weighing the same materials, traversing the same fields, but repelling the assault by disproving the conclusions reached and affirmed by such critics, and showing that the materials used to discredit the Bible do rather confirm and strengthen it. The situation does not preclude but imperatively enjoins upon Christian scholars the most exhaustive study of all questions under discussion touching

place of origin, date of composition, authorship, and character of the books of the Bible, their divine and human elements, their inspiration and authority, considering in reference to each book its particular purpose and method, the ideas and circumstances of the period of its origin, its unity or compositeness, and all similar inquiries which can possibly contribute to a full and correct knowledge of the Holy Scriptures. An enormous responsibility rests upon evangelical biblical critics. The searching study of the Bible by the friendly and the hostile, ever keener and more nearly exhaustive, engaging the intelligence of the world more and more, will go in all centuries to come as for centuries past. On the part of Christian scholars it needs to be conducted with caution as well as with thoroughness; with extreme care to be led into no error which may be as a little rift within the lute that by and by will make the music of the Gospel mute, to make no mistake which shall fracture, rupture, or fray out the supernaturalness of Christianity. The critics who handle the Bible should remember that they are handling the hope of the world, the very life of the human race. The janitor of a New York hospital submitted to an operation for the removal of a splintered and diseased rib; the surgeon's knife slipped a little, enough to puncture certain tissues, with the result that in a few minutes the patient on the operating table was dead. It is delicate and dangerous business where a single slip may prove fatal. Biblical criticism is that sort of business. The shape of the emergency created by destructive biblical criticism is such as to make evangelical Christendom prize its loyal, devout, and capable scholars, allowing them freedom to use, unhindered by dictation from the unscholarly and in such manner as they may judge to be most telling and strategic, the materials, knowledge, and skill now possessed by scholarship abreast of the times and familiar with the changing movements of learned thought.

An ever-present peril lies in the possibility of prematurely accepting proffered theories, reported revolutionizing discoveries, or rash and excessive inferences. Lord Salisbury, Chancellor of the University of Oxford, Prime Minister of England, and President of the British Association for the Advancement of Science, warned that association that the greatest danger which besets scientific research at the present day is "the acceptance of mere conjecture in the name and place of knowledge." The peril in

the region of theological and biblical investigation could hardly be more precisely described than in those identical words. Not infrequently undemonstrated hypotheses are urged for acceptance, and an effort is made to persuade the Church that in deference to the latest opinions of progressive scholars and in vindication of its own intelligence it must at once proceed to modify its interpretations and reconstruct its system of doctrine so as to adjust harmoniously with recent theories and opinions. Naturally the cautious Church, foster-mother of learning in all ages, anxious and bound to be always the pillar and ground of the truth, having in trust the oracles of God, and holding in its hands as its own peculiar property the fruits of long centuries of ardent, assiduous, and prayerful Bible study, is slow to tear down and rebuild its theological house at the bidding of innovational conclusions. Not until an opinion is supported by a strong consensus of the loyal scholarship of Christendom, so as to be generally and steadily accepted, need the Church think of changing its formulæ and standards of belief.

---

### THE HARLEQUIN BIBLE.

Motley was the dress of the professional jester. It has recently been put on the Holy Scriptures, in a way which would be droll were the subject less serious, by costumers whose passion for colors seems as aboriginal and fantastic as the garb of the buffoon in early Italian comedy. The reception which the Polychrome Bible has met must be disappointing if not mortifying to the enterprising and ardent devotees who have produced it at great cost of labor and money. Even in quarters where it expected to be hailed with enthusiasm its welcome has lacked heartiness, and approbation has been meted out sparingly.

One editorial utterance, quoted by Professor Bowne in *The Christian Revelation*, p. 67, is a sample:

> The examples of polychrome work exhibited thus far do not inspire high hopes. To see on one page of the book we have been accustomed to call the Bible print in five, eight, ten, and sometimes fourteen different colors is bewildering. To turn page after page and behold these iridescent and curiously intermingled shades of the rainbow, is to have an overpowering sense of the inextricable confusion of the text as deciphered by the critics. If we may judge the effect on the minds of nonprofessional Bible readers by its effect on our own we are warranted in saying that the polychrome edition will not increase either the better knowledge of the book or reverence for it among the people.

Even the most lax of religious journals making any claim to orthodoxy, a paper which belongs to the left wing of the so-called New Theology and goes with the forefront of advanced criticism, says :

> The Polychrome Bible tells the student what scholars have discovered, or think they have, concerning the original sources of the Bible, and concerning the nature of its composition and the material of which it is composed; but it also tells him what they have guessed; and he is left to judge as to what is certainly known, what is reasonably concluded, and what is only shrewdly guessed.

When the readers of the Polychrome Bible have superadded their guessing to the guesses of the makers of it the result will be patchwork resembling a crazy quilt. When literary critics take a short verse of the Old Testament, divide it into three or four parts, and assign them to as many different sources, then would-be learning takes on a likeness to the fortune teller's pretense of knowledge, and criticism can scarcely be distinguished from charlatanism. The voluble knowingness of the cocksure dogmatic guesser invites the remark that he would better not know so much than to know so many things that nobody knows and that are quite likely not so. The works of advanced biblical critics call for some such comment as was made on a small book entitled *Religion and Conscience in Ancient Egypt:* "Professor Flinders Petrie has contrived to pack into this little volume an extraordinary amount of interesting, suggestive, and debatable matter. . . . There are few archæologists so fertile in ingenious hypotheses, so tantalizing in the brevity of their proofs."

Andrew Lang, LL.D., fellow of Merton College, Oxford, and sometime Gifford Lecturer in the University of St. Andrews, Scotland, is a scientist of repute in anthropology and cognate branches, a scholar of wide study and critical ability, a littérateur of versatility and genius, author of some twenty volumes, a thinker of trained faculty, ample culture, varied experience, and judicial temper. The impression made on such a man by any offering of scholarship or product of literary criticism cannot be regarded as of no significance; his deliberate and distinct condemnation cannot be tossed aside as ignorant and incompetent. His judgment, as printed in *Longmans' Magazine*, is not unworthy of reproduction here:

> We are to have a new Bible, the "Polychrome Bible." "If the people are to get the most possible from the Bible they must have it in modern idiomatic Eng-

lish." I hope they will like it in modern English, say newspaper English. The type will be in lots of colors. "In answer to the cry of the people for more light upon the literary history of the Bible the distinctive polychrome feature was devised. . . . The people have a right to know the results of these studies" (Biblical Studies, Advertisement). Certainly the people have a right to know, but the people can only know in one way, and that is by reading a great many books of a tedious character, full of arguments which, for the most part, the people, not being oriental scholars or logically minded, cannot possibly estimate at their true value. There is no more a people's path than there is a royal road to learning. The translators are men of learning, I gladly admit, and the Joseph's coat of many colors and bright up-to-date English may attract the people. The people may buy a Polychrome Bible in twenty parts, at from five to ten shillings a part—and I hope the spelling is not to be American. But if the people, or anyone, thinks that the riddle of biblical criticism is mastered, I congratulate them or him on inexperience of misfortune. It hath been my lot lately to read a good deal of biblical criticism, made in Germany. The method is simple and Teutonic. You have a theory, you accept the evidence of the sacred writers as far as it suits your theory, and when it does not suit you say that the inconvenient passage is an "interpolation." It *must* be, for if not, what becomes of your theory? So you print the inconvenient passage in green, I suppose, or what not, and then the people know all about it. Anyone who wishes to see examples may find them in Professor Robertson's *Early Religion of Israel*, pp. 146–148, 205. I know this game well. The Germans have played it with Homer till it would be difficult to find a passage in the "Iliad" which has not been denounced as an "interpolation," because it does not fit somebody's theory. This may be "criticism," but it is not business—no, not if it is printed in all the colors of the rainbow. If the people really "want to know," if "the cry of the people is for more light," let the people begin by reading Professor Robertson's book, where they will find common sense, regard for evidence and for logic, and a disconcerting sense of humor. Then they can go on to Stade, and I hope they will find him as comic a logician as I do.

A reader who is not an oriental scholar (as I am none) has no *locus standi* as a critic of biblical critics where questions of language arise. But when the Teutonic judges of the Old Testament wander into anthropology, as they often do, then one knows where to have them. The people of course do not know where to have them, and are likely to swallow their statements about "animism" and "fetichism," and so on. For instance, they dispute as to Jehovah's name being

Indo-Germanic,
{ Assyrian,
{ Babylonian,
Egyptian,
Kenite,
Canaanite.

Is it "the Indo-Germanic root, *div*;"
or Armenian, *Astrat*;
or Babylonian, *Ja-h*;
or Egyptian { *Joh* (Moon God!)
{ or
{ *Nuk pu nuk* (translated);

or, is the name of Hebrew origin? "The people have a right to know." But nobody knows.

This pastime has long been played with names like Athene or Artemis. "The people have a right to know the results of these studies." There are no results. Nobody is one whit the wiser. Of course I do not mean that there should be no biblical criticism. But if the people think it safe to swallow the variegated theories made in Germany, France, England, or America, the people are wrong, and one can only say *populus vult decipi*. What can we make of criticism when one leader (Stade) says that Israel was never in Egypt, and another leader (Wellhausen) says that Israel *was* in Egypt? It is as if Principal Rhys vowed that the English came from Caithness, or never came at all, while Mr. Freeman maintains that the English came from the Continent. The Egyptian bondage was the corner stone of Hebrew history. One famous critic takes it away, and another leaves it standing, and the people may toss up for it. These are the "results" for which the people are supposed to be yelling. I have actually observed a critic maintaining that the ideas of the decalogue must be much later than Moses. They are the ideas of the untutored Australian black fellow, who is certainly not a marvel of *modernité*.

This is not written in the interests of orthodoxy, but in the interests of ordinary common sense. It is just as provoking to see Homer or Herodotus pulled about by German "ingenuity" as to see the Bible treated in the same way. But the people are not "a-hollering and a-bellering" for a Polychrome Iliad. They let the criticism of Homer go by; they do not care for Homer. For the Bible they do care, and one can only repeat, "Do not swallow theories because they are German." Polychrome print is no argument.

I take from Professor Robertson an example of the critical method. Amos the prophet lived, I presume, in the eighth century before our era. He, according to criticism, was one of the earliest *writers* in Israel. Not to dwell on the problem of the date of the introduction of writing, Amos says *something* (chap. v, 25). What he means "the people have a right to know," but, as far as the translation goes, it is impossible to tell what he means. In fact, nobody can make any sense of the passage. However, some critics suppose it to imply that the Israelites, during the forty years in the wilderness, were convinced idolaters. This they accept as an historical statement of fact. But by their own theory the affair of forty years in the wilderness, if ever there was such an affair at all, which they doubt, occurred some five years before Amos, his time, and there was no writing wherein to record the circumstances. Yet, as the idea that the Israelites were steady idolaters in these remote ages is pleasant to the critics, they decide, first, that *this* is what Amos means, and, next, that on this point Amos is a competent authority. This is as if I were to say that the Venerable Bede was a good authority for some event that occurred, or did not occur, in Kintyre about 300 A. D. "It is somewhat peculiar," says Professor Robertson, "to find writers who tell us that there was no forty years' wandering in the desert at all, accepting the testimony of Amos in regard to the religious practices of a time which he so precisely defines"—that is, the said apocryphal forty years. The joke is that critics differ even as to whether Amos is talking in the past or future tense. The poor prophet is also supposed to be speaking both unhistorically and also as a good historical authority at one and the same time. We would all like to understand the Old Testament better than we

do, but we shall not understand it at all if we go blindly after criticism of this highly consistent and logical description. However, the Polychrome editors may do better. What makes an Englishman ill is the obviously American advertisement about the cry of the people and the people's right to know what nobody knows. This kind of thing is not knowledge, but opinion, and very polychrome opinion it is. No color box would contain pigments enough to print the contending opinions of critics withal, if one offered a polychrome manual of criticism.

In the Rainbow Bible, as some call it, criticism offers in completest possible form its alleged results, according to latest returns from accessible counties of the critical mind up to the hour when the book went to press; but, whatever is uncertain, it is certain that these results will be modified by still later returns. Indeed, before this rainbow was finished at its latter end, the colors, not being fast colors, had run together at its beginning. By the time the last chapter was printed, the most progressive of the critics who made it would declare the book out of date in parts. In a procedure which, spite of pretensions to be scientific, is so largely speculative as overzealous innovational biblical criticism is, the conclusions are impermanent and unstable. As opinion upon each detail is likely to be affected by the accidental prepossessions, proclivities, supposed interests, or personal idiosyncrasies of the individual critic, so also is opinion liable to change even between sundown and daylight, without any alteration in known facts, simply by the peristaltic working of the critic's own mind, forcing its contents forward. The revolution of the earth gives the kaleidoscopic Polychrome a fresh turn daily, the mosaiced fragments tumble apart and fall into new arrangement. The intellectual world has more confidence in the Bible than in the iconoclasts who attempt to destroy its integrity and discredit its authority. The catalytic critics who are bent on dissolving its vital unity by means of conjecture into piecemeal original elements are guilty of a dissolute performance. Mr. Lang has written, as he says, not in the interests of orthodoxy, but in the interests of practical common sense which listens attentively, ponders cautiously, judges fairly, and then utters its verdict frankly. This virile good sense has been heard to remark reflectively that, when a professedly and properly serious business has made itself ridiculous by absurd excesses and lost its reputation for sobriety and sanity, it has committed hari-kari on the doorstep of its enemies, where its increasingly objectionable remains lie entirely at their disposal.

## THE ARENA.

### THE ADJUSTMENT OF CHRISTIAN APOLOGETICS TO SCIENTIFIC HYPOTHESES.

THERE are certain theological writers to-day who seem to think that the exponents of Christian faith should hasten to adjust their lines of defense to the latest hypotheses of science and criticism, assuming that these hypotheses have come to stay, and that they are incontrovertible. This new system of apologetics is largely a surrender to distrust of the old defenses of Christianity and a retreat to grounds not nearly so defensible as those of the fathers. In this case apologetics have indeed become apologies, using the term in the common signification.

At what demand is this retreat made? At the demand of indisputable facts that find no other explanation! No one except a materialist of the stamp of a Karl Vogt or Ernst Haeckel would dare assume such a position. We speak the truth when we say it is at the demand of hypotheses that had their birth in a purpose to get rid of the supernatural in the entire universe. The idea of the Creator has been repugnant to a certain class of thinkers, and hence they have sought to push him as far back as possible from any interposition in the ordering of the *cosmos*. And thus was born evolution of the genetic development type, the transmutation hypothesis, which has for its support the "natural selection" and "survival of the fittest" hypotheses of Darwin. In other words, hypotheses are built upon hypotheses; and this we are told is the latest and grandest generalization of science, and the theologian with his immanent God must change his lines of defense and beat a retreat.

An otherwise excellent article in the January *Review* on "Recent Phases of Thought in Apologetics" is written from this standpoint of surrender. We are given to understand that evolution is "now accepted by scientific men with substantial unanimity," and that it "requires a modification in the form of the argument from design." We question it. When the term "evolution" is carefully defined it will be found that many scientific men do not accept the genetic development hypothesis of Darwin, with its subsidiary hypotheses of "natural selection" and "survival of the fittest." Either nature shows design or it does not. That it does is clearly manifest in the perusal of Darwin's works, to say nothing of other writers who have accepted his views. Throughout their writings one will find the words "contrivance," "purpose," "adaptation," "end" in the teleological sense. So design forces itself on the very language of the men who seek to get rid of it. Take the eye, for example. We are told that "a pigment fleck covering the termination of a nerve" might have begun the evolution of an eye. Who cannot see that, however it may have begun, design is not eliminated from the

perfect eye? A contrivance so perfect, so carefully adjusted to the use of the body, to light and its laws, shows design far more perfectly than any mechanism of human contrivance. Relations, adaptation of means to ends, adjustments, selection of materials that must have been intellective show design, or else the word has no meaning. But a moment's glance at this hypothesis of a pigment cell on the end of a nerve. Is there one fact out of which such an hypothesis can be made, to say nothing of the innumerable steps between this hypothetical cell and a perfect eye? Has anyone ever watched a pigment cell at the end of a nerve on the journey to an eye? And is it for suppositions like this that we are asked to change our defense of Christianity? No accumulative amount of this kind of supposition can make a very convincing argument.

But, further along in this article we are told that the hypothesis of genetic development is built upon a series of proofs, no one of which is conclusive as an argument, but all of which taken together establish the hypothesis and make it "the great intellectual achievement of the nineteenth century." What are these cumulative proofs? Homology of structure, rudimentary organs, successive developments in embryo from a simple and lower type of structure to the more complex, the geological record showing an increasing complexity in the order in which life appeared upon this earth, the similarity of successive faunas and floras in the same region, and the fact that "the boundary lines of all groups recognized in zoological and botanical classification grow more indefinite with increasing knowledge." The writer is right in saying that no one of these furnishes a sufficient reason for the hypothesis. There is no one of them but admits of a rational explanation outside of the hypothesis. There is no one of them that makes a peremptory demand for such an hypothesis. The geological record is against it. If the hypothesis were true the transitional types would, beyond all computation, outnumber the fixed types. What are the facts? Clearly defined specific boundary lines in every geological eon, as we find them to-day. Some of us remember how Professor Huxley handled the little Eohippus to develop the modern horse, and we conclude that had there been a few more constructively transitional types they would have reached equal renown with Eohippus. No, we decline to admit that the Darwinian form of evolution is to-day of such scientific authority that we will recede from our teleological defense of theism.

*Des Moines, Ia.* T. McK. Stuart.

---

## "THE SIGNIFICANCE OF CURRENT RELIGIOUS UNREST."

The article in the *Review* for July, 1898, bearing above title, has many excellences, as is always the case with what its author writes. But this utterance is not like most of those which fall from his pen or lips; it lacks definiteness or completeness of statement, so that one is frequently under the necessity of raising the question, "What does the author mean?"

1. In his eulogy of evolution it would have been a gratification had he informed us whether, in his opinion, evolution is in itself an ascertained fact, or a series of settled axioms based on indisputable facts, or merely "an hypothesis not true in itself . . . for working purposes, one from which we can reach the firm ground of knowledge." Or is it something other than either of these which justifies such extravagant praise and such complete abandonment of all preconceived theories?

2. Are we compelled either, on the one hand, to "fight the men who are exploring for facts" along this line, or, on the other, to accept without challenge all which by them in their enthusiasm is declared proved? Is it to be attributed to "stupidity and stubbornness" if one waits till sufficient proof has been set forth to demonstrate the truth of new philosophies? Does the exercise of the charity for which the article pleads necessitate the abandonment of all past faiths?

3. Does this age really demand a new God, since we are informed that "the God of Moses is not our God?" Is it necessary to the adequate explanation of the slaughter of Midian, according to the recent and approved methods of Bible interpretation, that we should discredit the statement of Num. xxv, 17, "Vex the Midianites, and smite them," by saying, "Our God would not have allowed Moses, as the God of Moses did —so he thought—to slaughter to extinction the Midianites?" Are there literary or other reasons for accepting the history of the avenging of Israel's beguilement and rejecting its divine authorization, when the same narrative asserts, "The Lord spake unto Moses, saying, Vex the Midianites, and smite them: For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor," and when elsewhere the Lord says to Moses, "Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people?" Is the God of modern times incapable of punishing a nation? Is divine vengeance never just? Do men never become so vile that to extirpate them is the kindest for them and the likeliest to secure the benefit of the survivors? How did Sodom and Gomorrah perish? Were Nadab and Abihu buried with national honors? Did Korah and his company die in battle? How much of biblical history is to be relegated to the domain of myth?

4. Are we at this date compelled to explain all "progress by means of resident forces in nature" because of the "ever-widening gulf between naturalism and supernaturalism?" Is supernaturalism to be abandoned because "the supernaturalism of religion is becoming more and more obnoxious to the naturalism of science?" Because "supernaturalism is separable from religion" does it follow that the supernatural should be altogether eliminated from our creed? Is Sinai a myth? Did Moses originate the Ten Commandments? Was either the Red Sea or the Jordan divided? Did anything out of the sphere of the natural occur in Egypt to secure the emancipation of Israel from the yoke of the Egyptians? Or, what mean the words of Christ: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe

not his writings, how shall ye believe my words?" Was the Master mistaken when he affirmed, "Your fathers did eat manna in the wilderness," or was manna a natural product of the desert? Surely no less is implied in the words of our author, "What we have called the supernatural is nothing more than the creation of ignorance and superstition;" or in these, "There is no manifestation of the supernatural which does not find its expression in and through the natural."

Again, Dr. Chaffee writes: "New facts, always disquieting to the unlearned, but the delight of scholars and investigators, came pouring in upon us from a study of all the natural sciences, whose teaching is that the world is ruled, not by caprice, but by law; not through miracles, but through the agency of natural forces." This statement seems to be sufficiently definite to preclude mistake as to its meaning. A little before the place of this quotation charity seemed to require that the author should be interpreted as meaning that "law" should be so defined as to include that which is supernatural, that God had made it a law of his universe that he should be expected to arrest the operation of natural laws when the defense or enlightenment or welfare of his creatures so required; but in this quotation the antithesis of "natural forces" with "caprice" and "miracles" appears to amount to an absolute and unequivocal denial of miracles under any definition. Does the author mean that when "the Spirit itself beareth witness with our spirit that we are the children of God" this testimony to our inner self is by a "natural force" like gravitation? Are regeneration, sanctification, glorification successive steps in a process in which we may see the operation of law—"the same law throughout infinite space, a natural law which is measurable and can be formulated . . . a substitute for the anthropomorphic arm, the arm of the Almighty which upholds all?" Is this measurable law the author's substitute for that arm?

Or, was Christ's birth from a virgin a result of the operation of a "natural force?" Did he cleanse the lepers, cure the blind, raise the dead, and comfort the heart of the disciples by revealing the nature of the "place" which he should "go to prepare" for them by the processes of "law?" And, being at last "dead and buried," was it "natural law" which raised him from the dead to eternal triumph and a seat at the right hand of the Father? Or, if these things cannot be referred to the operation of "natural law," are they also to be relegated to the domain of exploded myths, because, forsooth, science has neither microscope, nor solvent, nor scalpel with which to analyze these mysteries?

If this scientific process is the only way to escape "the scorn of intelligence while we indulge in the feat of verifying all the myths and miracles of the Jewish Church and people," we might choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of" science "for a season." For the "scorn of intelligence" and the "reproach of Christ" are "greater riches than the treasures" of such science as robs us of the supernatural, of a personal God who is unfettered by the

laws of his own origination, and of a plan of salvation which makes light not merely of earthly potentates seeking the destruction of the Lord's anointed, but also of stars and systems and sciences which impede their normal development. Of all such scientific processes it is written by the psalmist, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

*Owatonna, Minn.* H. G. BILBIE.

---

## DEPRAVITY.

Two articles appeared in different issues of the "Arena" for 1898 which, if not misunderstood, seem to the writer to be unscriptural, unmethodistic, illogical, and dangerous. The first declares that, "as to man's total depravity, it is nonexistent, save in the imagination of the most cast-iron Calvinist. It is impossible among finite creatures, and is nowhere taught in the Scriptures." If not total, then it must have been somewhat, or partial. If partial, then some degree, some trace, some germ of moral goodness or righteousness must have remained in man's moral constitution. If so, that moiety would be rewardable and possible of growth, and to that extent would supersede the necessity of an atonement. Such an increase in moral excellence might progress to perfection of character under favorable and possible conditions, and thus make the tragic scene on Calvary a cruel, needless spectacular mockery. Is not the following, rather, the true view? The depravity resulting from man's fall was entire, "total," it was as completely so as that of angels that fell, leaving no trace of moral excellence remaining; but simultaneous with the fall the benefits of the atonement through "the Lamb slain from the foundation of the world" provisionally and prospectively took effect, thus extending the probation of the first pair, so that whatever of good may be discoverable in man is wholly due to the measure of "the free gift" that has come "upon all men unto [in order to] justification of life." Thus is salvation all of grace.

The second article teaches that "all depravity arises out of actual transgressions. Each one's personal sin is what brings it [depravity] to him, not that of an ancestor, near or remote." To this I reply that Adam and Eve became depraved by willfully and knowingly yielding to temptation. Infants, before they are capable of temptation and intelligent action, manifest unmistakable evidence of depravity in selfishness, anger, resentment, and other ways. And in some form or manner this manifestation is universal. Whence comes it? "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Nevertheless, everyone, from his birth to the end of his probation, is every moment under the remediable provisions of the atonement of Christ, and all who die before they become accountable are saved in virtue of the same.

*Jacksonville, Ill.* W. F. SHORT.

## THE ITINERANTS' CLUB.

### REPLENISH THE SOURCES.

THERE is constant waste everywhere. The physical system tends to decay, and must have proper nourishment in order to perform its functions. A physician giving advice for the preservation of health insists on the taking of sufficient food, and that of the best character, as absolutely essential. Attention to the quality and amount of sustenance is the modern method for the retention and recovery of bodily vigor. This observation applies equally to the person who is constantly performing mental or spiritual labor. There is a tendency to exhaust resources which we have without replenishing the sources.

This is evidently the case with the Gospel minister. He is persistently drawing upon the reservoir of mental and spiritual strength which has been accumulated in his previous studies and experiences. His years of training in academy, college, and theological seminary have not only disciplined his faculties, but have given him experiences and supplies of information which are of great value in meeting the responsibilities of his early ministry. He brings to his duties not only physical, but mental freshness, which causes him to be heard with pleasure, so that often he is preferred to those of greater maturity of thought and wisdom. He is drawing on his accumulated materials, and is in danger of thinking that the well of his knowledge and experience is fathomless, and of ceasing to replenish the sources which are, unconsciously to himself, diminishing. It is against this unconscious loss that the young preacher needs to be warned. Just as the man with impaired physical strength goes forward, boasting that he was never so well or so vigorous in his life, while his failing power is well known to others, so the minister goes forward, often completely unaware that his resources are giving out, although the fact is quite apparent to those who receive his ministrations.

There is a remedy within the reach of everyone if not deferred until the case has become chronic, and that is to replenish the sources. He should secure abundant supplies and continue to do so until the time comes in the order of nature when it is at once a duty and privilege to rest. He should replenish the sources of spiritual supply. We have recently called attention to the Holy Scriptures as the fountain of spiritual truth, but we are now considering the inner life, the secret place of the soul, where God dwells by his Spirit as the Comforter and the Sanctifier. There is danger that the professional performance of spiritual functions may lead one to forget his own need of spiritual counsel and of fresh spiritual experiences. There must be new experiences of divine things, new repentance for transgressions, new baptisms of power, if one would

keep from decay in spiritual life. These results may be secured by mingling in the society of the more saintly members of the congregation, especially those who have a deep consciousness of God in the soul. They are often unschooled in worldly lore, but they are profoundly read in the things of the Spirit; they have not tasted to any great extent of the springs of human wisdom, but they have drunk deeply from the river that flows "hard by the throne of God." Many preachers have found their visits to the afflicted to be seasons of great spiritual refreshing, and they have received from their pastoral visits more than they have imparted. It is not, however, to urge the method of replenishing the supplies of spiritual grace that this is written. With this the minister of the Gospel is acquainted, both theoretically and experimentally. But our purpose is to impress upon the young minister the great necessity of keeping the spiritual life ever fresh and vigorous by a constant replenishing from the great fountain which is constantly open and from which all may freely draw at their pleasure.

This will not, however, be sufficient. The minister must also replenish his intellectual sources. If one will study himself with care he will often discover that his thoughts revolve in a circle and that his realm of thinking is in reality very small. He has by habit placed himself within certain limitations beyond which, after a while, it becomes difficult to pass. In fact, he becomes pleased with the boundaries of his intellectual movements, and neither sees nor cares to see the great world of truth pertaining to his own chosen profession which lies within easy reach. The minister is, indeed, a man of one book, but how manifold are the realms of thought and action which that book unfolds and with which it is associated in the thought of men! The Christian literature which is related to the life and work of the ministry is marvelous, both as to its quantity and quality. He should give his attention to the choice works which have been placed within his reach. Some are old and some are new. The great mass of literature neither his time nor his necessities will allow him to study, but the choice thoughts of the choice thinkers must not be passed by. The *Review* and other periodicals contain notices of the new books which are most worthy of study and reading, and from those the minister may readily select those most suitable to his own modes of thinking and his conscious mental needs. We are not at this time emphasizing what the minister shall read, but are saying that he should read the choice productions which are calculated to give fullness and freshness to his intellectual life. "Reading makes a full man." Let the minister keep the fountain full, replenish the sources, and then, as often as he comes to draw water from the wells of salvation, he will find abundant resources, both spiritual and intellectual, and there will be no mental or spiritual decadence in his pulpit or pastoral ministrations.

If he would keep the sources replenished it must be done steadily, not spasmodically. To preserve our bodies in physical vigor it is in-

sisted upon that we take our food regularly. Irregular eating, even of proper food, cannot build up the human body to its best conditions for work. No more can the intellectual and spiritual life be kept vigorous by irregularity in the times of reading and study. Growth, to be genuine, must be by normal, not by abnormal, processes. It is true one may by setting aside a part of a year for study lay up a supply that may be useful afterward, but the surest way is by the constant employment of spare moments or the regular use of regular times for special subjects. This, however, is apart from the present purpose, which is to impress upon younger ministers the importance of constantly replenishing the sources of spiritual and mental power.

---

## THE SPIRIT OF THE PULPIT.

THE modern newspaper prides itself on its timeliness. It represents not only the spirit of the age or the period, but even the spirit of the precise time in which it is issued. One needs only to examine any first-class newspaper, to gather what men are thinking about. At present and for months past the chief subject of interest has been the recent war and the probable results. The pervading spirit of the time is that of militarism and governmental responsibilities.

So, too, there is a religious spirit, which is expressed largely by the utterances of the pulpit. In this respect a marked change has come over the spirit of preaching, especially in our large cities. There was a time when the form of preaching was mostly textual and exegetical, and the current topics were the fundamentals of Christian doctrine, such as repentance and faith, regeneration, adoption and sanctification, and the duties of life as founded upon texts of Holy Scripture. While these topics are not omitted it is clear that they do not constitute the current form of presenting truth in the centers of influence, where tides of opinion meet and whence they diverge.

The spirit of the pulpit is shown, in part at least, by the announcements of the topics for any given Sabbath. The writer has before him a great metropolitan newspaper containing a list of the subjects on which many of the pastors proposed to preach on a recent Sabbath. It shows that out of about eighty announcements of religious services fifty-five did not contain the topics of discourses. A number indicated the nature of the exercises, such as "Sunday School and Bible Classes," the "Service of Song," "Classes in the Present-day Problems," the "Bible Class," and "Studies in the Life of Moses," assigning the hour for each. These, with the preaching services, constituted a full day. Some of the notices did not give the preacher's subject, but announced the special music that would be rendered at the service. If we turn to the topics announced they are of great variety. There were some which might be designated as evangelical, that is, as touching the vital truths of spiritual life, such as "Jesus Christ, Son of God, and Son of man,"

"His Gracious Words," "John with Jesus hastening to Calvary," "Faith and Courage," and "Christ Seeking Entrance into the Individual Life." Others were of the religious-ethical type and calculated in their evangelical teaching to develop Christian character, as: "The Character of Samuel," "An Earnest Life," "Moralizing and Christianizing Men," and "A Review of Methods." Some of the topics were of vital Christian truth, leaving something uncertain, however, as to the precise form of the message to be expected, as "Open Windows," "Peace on Earth," "The Faith of Rhoda," "The Story of a Sin," "Climbing Mount Gerazim," "The God that Answers by Fire," "Christ's Captivity of the World's Thought," "Sold Out at a Sacrifice," "An Old Man's Song in the Temple," "Signs of the Times," and "The Gospel for New York City." Then there were topics of an ethical or scientific character, which might serve as the basis of a lecture or a sermon, as: "The Protestant Hero of Canada," "The Responsibility of the Individual," "The Educational Development of our Native Americans in our Southern Mountains," "What the Bible Says about Laughter," "The Fire and the Calf," "Scenes of the Long Ago," "The Huguenot Churches of France," and "What do the Stars Teach?"

In the list to which reference is made there were a number of services by societies or individuals, not under the organization of the Churches, whose topics are worthy of study, as: "The Seventh Chapter of Revelation," "Spirit," "Water of Life," "Keely, the Fakir," "Outline Statement—Scientific Religion," and "Conditions of the Happiness of Homes." Such is a general summary of the announcements of topics in a newspaper for one Sabbath, as they appeared under the general head of "Religious Notices."

It has already been stated that more than half the announcements of religious services did not state the topics of the preachers. This seems to be a large number relatively, and may indicate a tendency to omit the public announcement of pulpit topics. The subjects advertised seem, as a whole, both healthful in tone and also instructive. A good while ago the writer had occasion to call attention in the "Itinerants' Club" to the trivial character of many of the subjects of sermons announced in the pulpit notices, and it appears that the present list is a decided improvement on the one he then reviewed. If a criticism were suggested it would be that the number in the first class is not large enough. It is to be presumed, however, that the majority of those who did not announce their subjects intended to preach on texts which do not yield readily to topical treatment. No exception can be taken to purely ethical subjects, unless they are divorced from the ethics of Christianity, which we fear is the case in a few instances. Altogether, a careful study of the list of topics will show a profound interest in the great problems of life and destiny. And we may not despair of the Church or the nation so long as the teachings of the pulpit are in harmony with those of the great Teacher.

## ARCHÆOLOGY AND BIBLICAL RESEARCH.

### THE HEBREW ECCLESIASTICUS.

THERE is no portion of the Old Testament Apocrypha that, for various reasons, has presented more difficulties or has been more productive of discussion than the book called, from its name in the Vulgate, "Ecclesiasticus." The title of this apocryphon in the Septuagint, through which it has come to us, is "The Wisdom of Jesus the Son of Sirach." The origin of the book is far from clear. Nothing except the name is positively known of the author. But that the book was originally written in Hebrew seems to be founded on a reliable tradition, accepted by the best Jewish and Christian authorities. Several rabbis in various ages quote from Sira (now written Sirach); but though they write in the Aramæan, that is, rabbinical Hebrew, the citations are invariably in pure classical Hebrew—a clear proof of the language of the original. Jerome also distinctly states that he himself had seen the Hebrew original of this book.

The short prologue to Ecclesiasticus, like that of Job, is in prose, though the book itself is cast in a poetical mold. It is written in Greek, and is evidently from the pen of the translator of Ecclesiasticus. The following words from this Greek introduction are self-explanatory: "Ye are intreated to read with favor and attention, and to pardon us if in any parts of what we have labored to interpret [that is, translated] we may seem to fail in some of the phrases. For things originally spoken in Hebrew have not the same force in them when they are translated into another tongue." This citation shows plainly that the translator had some misapprehension regarding the merits of his efforts, and hence this semiapologetic tone. That Ecclesiasticus in its Greek dress is a poor piece of work is universally admitted. This being true of the Greek, how much more so must it be of the later versions based upon so imperfect a translation! The violent transpositions, the many disconnected passages, the omission of one or more parallels, the many clumsy circumlocutions and evident interpolations all betray poor work. It was no easier two thousand years ago than now for a novice to make a translation having the combined merits of elegance and accuracy. To render the idiomatic expressions of one language into those of another was never easy, especially when these phrases are popular proverbs and such short, idiomatic expressions as abound in the writings of Jesus ben Sirach. The translator of Ecclesiasticus may have been proficient in Greek or Hebrew, but certainly not in both. This accounts for the many deficiencies in his version. It has been common for less conscientious translators in all ages to omit what defied translation, and to mistranslate or paraphrase what was imperfectly understood by them.

In view of these facts the discovery of a single leaf of Sirach's work in the original Hebrew was hailed with delight by biblical students everywhere. This stray leaf was brought from Egypt to England by Mrs. Lewis and Mrs. Gibson, and along with a large number of other ancient documents was submitted to Dr. Schechter, the eminent reader in Talmudic at the University of Cambridge, who identified it as a part of Sira's apocryphon, namely, cap. 39, 15; 40, 7. The discovery and identification of this single leaf led to the identifitcaion of some other similar leaves at the Bodleian library. At any rate the discovery at Oxford was made public just about the same time as that at Cambridge. The Bodleian manuscript is without doubt a part of the same book to which the leaf brought from Egypt belonged. They connect directly. Only one verse is missing. The Oxford leaves contain cap. 40, 9; 49, 11. Thus we have now about one fifth of the entire book. As there are yet a very large number of manuscripts and papyri to be examined, may we not hope that the remaining leaves may yet be found?

In order that the reader may form some idea of the inaccuracies of the Greek version, let us now place the tradition of cap. 40, 8–11, in parallel columns with the original Hebrew:

| *Revised English Version from the Greek.* | *The original Hebrew by Dr. Schechter.* |
|---|---|
| 8. *It is thus* with all flesh, from man to beast, and upon sinners sevenfold more. | 8. ..... ..... ..... ..... |
| 9. Death, and bloodshed, and strife, and sword, calamities, famine, tribulation, and the scourge: | 9. [Pestile]nce and bloodshed, fever and drought, devastation and destruction, evil and death. |
| 10. All these things were created for the wicked, and because of them came the flood. | 10. Against the wicked evil is created, and because of him ruin departeth [not?] |
| 11. All things that are from the earth turn to the earth again: and *all things that are* of the waters return into the sea. | 11. All things that are from the earth return to the earth: and that which is from the height returneth to the height. |

The exact time when Sirach wrote his book is not known; even the one reference for fixing the date is confusing. Sirach's grandson, who translated the book into Greek, informs us that he went into Egypt during the reign of Euergetes. There were two kings of that name, Euergetes I, who reigned from 246–222 B. C., and Euergetes II, called also Ptolemy VII who reigned from 145–116 B. C. Unfortunately, we have no means of deciding which of these two ruled over Egypt at the time in question. Thus it is impossible to determine with absolute precision the date of either the original work or the Greek translation. But whether Sirach wrote in the fourth or third century B. C., the discovery is an important one. For, as Dr. Schechter well says, "Apart from their

semisacred character the Sirach discourses restore to us the only genuine documents of the Grecian-Greek period (from about 450 until about 160 B. C.), the most obscure in the whole of Jewish history."

The discovery of the fragment shows also that classic Hebrew was written long after the captivity. It is, moreover, a source of great encouragement to the archæologist who is patiently toiling among the buried treasures of the ancient world; for who can doubt that more than one Hebrew Genizah has yet surprises in store for the biblical student who patiently prosecutes his investigations?

---

## RESEARCH IN PALESTINE.

PALESTINE very naturally continues to attract the eyes and hearts of biblical scholars the world over. The study of antiquities in this ancient land is at present receiving unusual attention. The various religious orders in Jerusalem are waking up as from a long lethargy, intent on becoming better acquainted with the archæology of the Holy City and the land made sacred by the saints of old. Among these the Dominican Brothers, especially the French, deserve special mention. They show great zeal in identifying ancient sacred places in and around the city. Then there is "Der Deutsche Verein zur Erforschung Palæstina's." This society is under the control of a large number of eminent German scholars, among them Professors Kautzsch, Socin, Bickell, Buhl, Kiepert, and many others in Germany, Austria, and Switzerland. There are also several distinguished Germans in Palestine who belong to the society and take active part in its work, such as Dr. Conrad Schick, of Jerusalem, and Dr. Schumacher, of Haifa. Of late years this society has been paying especial attention to the country "beyond Jordan." It has already made important discoveries in the Hauran and southern Bashan. The maps and charts prepared under its direction are very accurate. Dr. Schick is an enthusiastic archæologist, and watches every excavation of whatever nature in and around Jerusalem. Prince Rupprecht, of Bavaria, during his recent trans-Jordanic travels was greatly impressed with many extensive ruins, and more especially with those of Jerash, which he very fitly denominated as "a second Pompeii." He will undoubtedly see to it that a scientific and thorough exploration will be made by some competent persons among these ruins. The still more recent visit of Emperor William, who is naturally of a religious turn of mind, and who is on excellent terms with the authorities at Constantinople, will aid materially in stirring German scholars to a more thorough work in Palestine.

One of the chief agencies, however, in this field is the Palestine Exploration Fund, having its headquarters at London. This society has been more or less actively at work for more than a generation. It has enlisted the sympathy of many distinguished men of letters and influence in all English-speaking countries. One of its principal workers is

Dr. Bliss, who, though born in Syria, is yet in push and sympathy an American and an alumnus of Amherst College. His work in Palestine may be compared to that of Professor Flinders Petrie in Egypt. His efforts during the past few years have been rewarded with considerable success. The results of his excavations at Lachish were all that could be expected. Not so, however, the three years' work at Jerusalem. This is not difficult to explain. It is no easy matter to carry on excavations in or near a city so densely populated as Jerusalem. The Mohammedans always regard work of this kind, if conducted by Christians, with more or less suspicion. Very few ignorant peasants care to see their gardens dug up, or even a miserable old stable torn down, in the interests of archæology. Dr. Bliss's work at Jerusalem, however, was not entirely without profit, as may be seen from his recently published volume, entitled *Excavations at Jerusalem, 1894–1897*. Two entire chapters are devoted to the discussion of the objects found. One is entitled "Minor Discoveries," and another, "Various Discoveries on the Western Hill." Perhaps the most interesting chapter of the book is that which contains a very full sketch of the walls of the Holy City, battered down and rebuilt, as they have been, no less than a score of times. Dr. Bliss thinks that his three years' work has brought some facts to light that will facilitate the study of Jerusalem in the following periods of history: the Jebusite, the Solomonic, the late Jewish kingdom, the Herodian, and the Latin.

But, judging from the actual number of the articles found during the recent excavations, the results are indeed meager when compared with the achievements at Nippur, Nineveh, or some of the Egyptian sites. Nevertheless, these tireless workers are not discouraged; for, no sooner had the time granted by the Ottoman government for excavating expired than another appeal was made to the sultan for a new firman, so that operations might be commenced in other localities. After the usual delays in obtaining such permits the Palestine Exploration Fund is once more at work, this time in ancient Philistia. Dr. Bliss is full of hope, as may be seen from the following words written by him in the last "Quarterly Statement." We quote at some length, so as to give our readers the exact location of the new field of operations: "Now a word in regard to what we may hope for in the next two years. Our work at Tell el Hesy showed that Palestine is a very important center, and that a site where the ruins are of mud brick is exceedingly important, because mud brick is a wonderful conservator of antiquities. We have applied for an area including ten square kilometres, in which area may be found four important sites, Tell es Sâfi, Tell ej Judeideh, Zakariya, and Khurbet Ddikerin. All of these sites, with the possible exception of the last, show signs of being Israelitish, or certainly pre-Roman. Tell es Safi was the Blanche Garde of the Crusaders, and therefore we may have to work our way through modern remains before we come to the more ancient site."

## MISSIONARY REVIEW.

### WORLD'S MISSIONARY CONFERENCE.

THE weekly religious press will sufficiently advertise the fact that there is to be held in New York City, the last eleven days of April, next year, a General Missionary Conference similar to that held in London in 1888. It is not to give a notification of the Conference that this paragraph is written, but that all emphasis possible in these pages shall be laid upon the great dignity and importance of the proposed convention. The plans for the Conference have been maturing for three years. A committee appointed at the Annual Conference in 1896 has been in communication with the different Protestant missionary societies of the world, and has met with most gratifying responses from all of those bodies. There seems to be a very general appreciation of the plan for rounding out the century with a survey of the work which has been accomplished in the past and with a discussion of the outlook for future success.

Some conception of the Conference may be obtained from the fact that while in 1888, at the Conference in London, there were 1,759 delegates in attendance, it is hoped to double that number next year. There are about two hundred societies whose work is to be represented, and it is hoped to have missionaries present from every part of the world. The plan of the Conference is to have a few general sessions and a number of sectional meetings where specific topics can be discussed. Papers will be presented by experts on the different topics, and these will be followed by short addresses. It is also planned to secure the attendance of the delegates in different cities of the country; and it is hoped that miniature conferences may thus be held, and that the presence in those centers of so large a body of men who are directly interested in missionary work and closely connected with it may arouse a still greater interest in the great cause.

The gravity of the occasion must be realized. A great movement of the century is to be passed in review. The Churches have contributed millions of money for the spread of the Christian religion among non-Christian peoples, and the operations have covered wide-extended and remote districts. There is no region so difficult of access, whether in mountain fastness or tropical morass, that the evangelist has not planted his foot there. There is no tribe, however debased and brutal, however bruised with the slave yoke or broken in spirit by other forms of cruelty, but some one has made effort to reach it. Does it all pay? The wealth, intellect, and culture expended by noble men and women must all be accounted for. If there is to be girding for the future there is need of intelligent concert. And doubtless all this will be realized, for this Conference is not confined to any one Church or country, every foreign missionary

society of Christendom, as well as all societies in the United States, having been invited to send delegates.

The prospective topics are analytical and broad. We may name only the chief, but these will suffice to indicate the scope of the proposed discussions. They include the essential elements of foreign missions; the present duty of Protestant Christendom to foreign missions; the results of one hundred years of mission work; missionary agencies; the Bible and Christian literature in mission fields; the relations of foreign missions to home churches; missionary methods; the division of the foreign field; missionary comity; the relations of foreign missions to politics and diplomacy and the peace of the world; woman's work for women; litererary work; the special providential demands of foreign missionary enterprise; the relation of students and other young people to foreign missions; the relation of missions to particular evils; the relation of Christian missions to other religions; the support of missions by home churches; the possible power of the pastor in awakening and sustaining the missionary spirit; the present crisis in missions; and the outlook for the coming century.

---

## THE VITALITY OF ISLAM.

We have more than once taken occasion to point out the decline in the territorial extent of the political power of Mohammedanism, but that by no means signifies the decline of its vigor. Besides, it has recently been fortified politically at several points. The visit of the Emperor of Germany to Jerusalem, as the guest of the Sultan of Turkey, has had the effect among Moslems to add greatly to the prestige of the Sublime Porte, if it has not also assured Ahmed II of the support of Germany in an emergency. This, as diplomacy goes, is a warrantable assumption. In the Egyptian section of Islam the triumph of the British in the Upper Soudan leaves Mohammedanism more firmly established than it has been for a long time. The overthrow of the Mahdi as an erratic and fanatical revolutionist might seem to be a check to Islam, but in truth it reestablishes the regular organization of Moslem society, with a guarantee of stability that nothing else could do. Everybody knows the triumph which has been won by Islam, also, in the failure of the European powers to call the sultan to book in the matter of the Armenian massacres.

Besides all this there has been of late a rapid extension of Mohammedan propagandism in Central Africa, the Western Soudan, Northwest and Southeast India, China, and all the Malaysian Islands, especially Java and Borneo. Dr. Hartmann, a member of the famous Oriental Seminary faculty in Berlin and a recognized authority on Eastern affairs, says: "The Mahdistic influence has affected a vast number of peoples throughout Northern Africa; and the European protagonists of Mohammedanism, the empire of the Turks, have inaugurated movements on

a grand scale to spread the teachings and tenets of their religion. The sultan himself is under the absolute control of fanatical dervishes, and is filled with the ambition of establishing Moslem ideas everywhere. Immense sums go every year for missionary purposes to the Cape, to China, to Liverpool, to New York, although a goodly portion of this money never leaves the 'pious' hands to which it is intrusted. But the movement which has its headquarters in the Yildiz-Kiosk is by no means of insignificant proportions, and all the more so since the self-consciousness of the Moslems and their self-confidence have been materially increased through recent political events. In all corners of the earth Christianity and Mohammedanism are coming into collision, and the indications are that a struggle for the mastery is inevitable. The Moslems are burning with anxiety to see such a crisis and conflict; but Christianity does not seem to be in a condition to welcome the struggle, as, especially in Europe, it would be almost absolutely impossible to enthuse the masses for a religious contest to the same degree as is possible among the Mohammedan peoples."

The explanation which Dr. Hartmann gives of the inability of the Christian world to meet this impact is suggestive. The kernel of original Christianity has in the course of time been covered with a shell of political and other interests, and beneath these externals it is often difficult to rediscover that which is genuine Christianity. It strikes us that Dr. Hartmann is less analytical, however, when he says that "the teachings of the prophet of Mecca have not been dimmed or changed by later development." Surely anyone familiar with Islam ought to know better than that. In truth, the Koran and its teachings are not apprehended by millions of modern converts in India, Malaysia, and Africa. They know enough to say, "There is no God but God, and Mohammed is his prophet," but otherwise they are the same heathen as before, or have made a composite faith of their own, as in Java, where Mohammedanism, which is distinct from any other religious system, is known as "Javanism." Nevertheless, Dr. Hartmann's caution is timely. "At any rate the peoples of Europe should never forget that the spread of Mohammedanism is a great danger to Christian civilization and culture, and that cooperation among themselves against the extension of its influence and power is one of the crying needs of the hour."

---

## OUR CONTENTION WITH TURKEY.

THE claims made by missionaries against Turkey are not for damages done to property by the Koords and others in Armenia. It is true that the only parties demanding redress are missionaries, but it is not as missionaries that they appear in the political and diplomatic arena. They had business establishments, in the form of schools, where fees were received; they conducted the manufacture and sale of books and carried on the practice of medicine; and these occupations were dis-

tinctly sanctioned by the sultan as business enterprises. It is more than three quarters of a century since American missionaries first entered Turkey under a well-established law of the Turkish government formulated over three hundred years ago. Under this general concession, which dominates all Asia far more than any legislators or conquerors, American missionaries have for several decades successfully prosecuted their distinctly professional business in various parts of the Turkish empire. They were conceded by this law the rights of worship, of publication, and of education, not as missionaries, but in common with all other resident non-Moslems. No professions were excepted, any more than were merchants, nor have these Christian workers claimed any other immunity.

It is not as missionaries conducting a propaganda that any claim is instituted for damages, but as foreigners resident in the empire and entitled to the protection of life and property. By the burning and sacking of a mission station at Harput one hundred thousand dollars worth of property was destroyed in 1895–96. Secretary Olney said there was satisfactory evidence that this destruction was to be attributed to the neglect of the native officials to prevent or check these depredations, and to the fact that the soldiers of the Turkish empire took an active part in the robberies. The missionaries asked for a guard in time to have been furnished with protection. This was not sent till the rioting was at its height, when the Turkish soldiers joined with the mob. It thus appears that the army, if not the officials, was in complicity with the rioters.

An editorial of the *Observer* thus puts the case: "Our claim for indemnity is thus not merely for injury done by mobs, as in the case of the British, French, and Italian governments, which are also demanding damages from the porte for losses sustained at the same time, but for injury done by the direct agents and representatives of Turkey. Now, it is a sound rule of international law that aliens are entitled to protection in life and property as fully as citizens of the State in which they reside, and that when they suffer losses reparation should be made. Even though its soldiers did not share in the pillage of the mission buildings the porte would thus be responsible for the acts of the mob within its jurisdiction, and so should recognize the obligation to reimburse the sufferers which civilized nations everywhere assume, and which this government has fulfilled in cases of mob violence to citizens of China. Nevertheless, it has persistently refused to do so, though it is explained that there is no intention to discriminate against the United States, the European governments having received no promise of settlement of their claims, or even recognition of them. If this refusal indicates a fixed purpose on the part of the porte to evade a plain international obligation, and Minister Strauss proves no more successful than his predecessors in effecting an adjustment, a very critical situation will have been reached."

## FOREIGN OUTLOOK.

### SOME LEADERS OF THOUGHT.

**Samuel Eck.** The resurrection of Jesus is a theological problem that will not down. On the one hand many are unwilling to accept it as an historical fact; on the other, it is felt by all German thinkers except the most superficial that the belief of the primitive disciples demands explanation. In October, 1898, a company of theologians, all of whom adhere more or less consciously to the liberal school of Albrecht Ritschl, met in Eisenach, Germany, noted as the home of Luther for four years of his schoolboy life, to discuss the significance of the resurrection of Jesus for the early Christians and for those of our day. One of the principal speakers was Samuel Eck. His address as now printed in pamphlet form, under the title, *Ueber die Bedeutung der Auferstehung Jesu für die Urgemeinde und für uns* (Leipzig, J. C. B. Mohr, 1898), really adds nothing to the considerations long advanced by the so-called liberals. Yet, because he puts these considerations in their modern form, we here give his views. A sign of the modernness of his theory is that he refuses to ground faith in the resurrection on the hypothesis of mere subjective visions. No psychological explanation of these visions, whether supposedly seen by people of sound or of unsound mind, has ever proved satisfactory to careful and exact thought. Another sign is that hé really proposes no theory as to the origin of the belief of the early disciples that Jesus was risen and that they had seen him. Directly connected with this is a third sign, namely, that he lays the chief emphasis upon the fact that those disciples believed Jesus lived. To this fact he ascribes immeasurable significance. He adopts the saying of Straus that but for the belief in the resurrection of their Lord the words and deeds of Jesus would have been lost to the memory of mankind. It was his resurrection which gave them their permanent value and which prompted his disciples to treasure and record them. A fourth sign is that he distinctly makes whatever happened by which the disciples came to believe in the resurrection to be the work of God. While he evidently has no sympathy with the doctrine of the bodily resurrection, he nevertheless believes that in some way the belief of the disciples was a result of a divine revelation by means of which the continuance of the personal life of Jesus Christ became with them a well-grounded conviction. This is at the farthest conceivable remove from the atheistic and infidel theories which made the assertion of the resurrection of Jesus a deliberate falsehood or a product of the tendency to legend, or which based that resurrection upon a deception of which the disciples were the victims. It is but a step to the belief that what God did was to raise Jesus from the dead.

**Paul Chapuis.** Commencing with the publication of Menegoz's *La notion biblique du miracle* (1894), already noticed in this department, a dispute has been going on among French Protestant theologians as to the possibility and actuality, as well as the nature, of miracles. Chapuis has come out recently with a strong work on the subject, entitled *Du Surnaturel. Études de philosophie et d'histoire religieuses* (The Supernatural. Studies in Religious Philosophy and History). Lausanne, Payot, 1898. He takes the position that physical science cannot possibly recognize the miraculous, because it has to do with the causes, results, and conditions of the world-process. When the scientist cannot find the cause of any phenomenon he is not at liberty to resort to supernatural causation, but must confess his ignorance of the cause, must regard the event, not as supernatural, but as inexplicable. There can be no question of the truth of this position, taking, as we must, physical science to pertain, as its name indicates, to purely physical existences and forces. But then, also, he should have brought out clearly the fact that while physical science cannot recognize a miracle it cannot, on the other hand, deny the possibility of the same. That realm in which the causes known to physical science are inadequate for the explanation of events may be the realm of miracle or of divine intervention. He is right, again, when he says that religious faith sees in all events of the natural world, even where the causal connection is perfectly plain, the purpose of God. But he is not as strong as could be wished in the exhibition of the intellectual justification of this faith. True, he does not admit that the only form of certainty is that which rests upon theoretical investigation; but the impression is left that the assertions of the faith relative to the intervention of the supernatural in the natural world are dependent upon their own inherent right to be and upon their utility in the ethical and religious life. In fact, apart from all this, and even if we could see no good reason why this faith should be preserved, we have the best of reasons for maintaining that we know, in the same sense in which we know any causal connection at all, the causal connection of God with the operations of the physical world and his intervention in at least some instances in the ordinary course of natural processes. There is nothing in science or philosophy to forbid this doctrine, and a sound philosophy demands it. This is itself almost a sufficient foundation. Historical considerations which cannot be now given make certain miracles as sure as any other facts of history.

## RECENT THEOLOGICAL LITERATURE.

**Der Materialismus vor dem Richterstuhl der Wissenschaft. Den Gebildeten aller Stände dargeboten** (Materialism Before the Judgment Seat of Science. For the Educated of All Ranks). By Theodor Menzi. Zurich, F. Schulthess, 1898. Although materialism is held to-day by but few thoughtful people, this book has its place for the reason that many

belated individuals still cherish all the theories of the materialistic philosophy, and especially do they endanger the general moral and religious welfare by applying or proposing to apply those theories to everyday life. Menzi discusses materialism in its relation to the inorganic, the organic, and the intellectual world. Under the first he makes the point that matter, from which materialism starts, is not an object of experience, but something supersensuous. We have certain sense phenomena to account for, and our reason posits matter as the explanatory cause. He calls attention to the fact that no one ever saw an atom and that atoms are strictly a metaphysical fiction; also that the most prominent representatives of the mechanical theory of nature have declined to class themselves as materialists. Coming to the relation between materialism and the organic world, he holds that all attempts to explain life on mechanical principles have proved failures. Life is the same mystery it has always been. In the intellectual world, also, materialism is a failure. The attempt of Carl Vogt and others to regard thought as a secretion of the brain overlooks the incommensurability of material and mental phenomena. Nor has monism succeeded in abolishing the dualism between these two classes of phenomena. The most it has done is to raise the question in a new form. Least of all can materialism explain the facts of self-consciousness and of free will. Menzi admits that the existence of God is not capable of mathematically certain proof. The best proof of the highest truths of life is their power to satisfy us. But since we all have a consciousness of God, he says that it is an original feeling of the human soul, a fact which both extensively and intensively rises above all other energies of the mind, and is best explained, like law and order in nature, on the theory that it is produced by an infinite, almighty, and omnipresent Being. In very brief form Menzi has contrived to exhibit the hallowness, shallowness, and untenability of the materialistic theory. The present writer often asks himself why this country does not produce more works of this kind. Materialism in all its aspects is rampant among the masses of our people. It is a question whether we do well to trust it to wear itself out.

---

**Kelchversagung und Kelchspendung in der abendländischen Kirche** (The Refusal and the Permission of the Cup in the Western Church). By Julius Smend. Göttingen, Vandenhoeck and Ruprecht, 1898. This is a most interesting account of a doctrine and practice of the Roman Catholic Church which is but little understood by Protestants. According to Smend, the practice first arose and later received ecclesiastical sanction. He mentions several causes which aided in the movement to withhold the cup from the laity. The first is theological speculation. The doctrine arose that the whole Christ is in each of the elements of the communion. Such was the teaching of Anselm of Canterbury. A little later Alexander Hales held that the doctrine of Anselm can be preserved

only by refusing the cup to the laity. Still later Thomas Aquinas declared that the permission of the cup to the laity tended to perpetuate the denial of Anselm's doctrine that the cup is not necessary, since Jesus gave food, but not drink, to the five thousand, and that its refusal to the laity is necessary to give the priests a more distinguished privilege. The second cause was the influence of great personalities and ecclesiastical counsels. Smend thinks that Pope Gregory II (715–731) introduced the practice of using but one cup in the communion. At any rate, from the eighth century onward but one cup was in use, and it was often so large or otherwise inconvenient to handle that instead of drinking from the rim of the cup a tube was used. But this was exceedingly impracticable on occasions when many communed; and, besides, one cup would not hold enough for a large number. The Ordo Romanus made no provision for a second consecration. Hence unconsecrated wine had to be added to the consecrated, the effect not being to make the whole sacred. As a consequence it was felt necessary to withdraw the cup entirely from the laity. Little by little the practice and the doctrine grew side by side, until in the councils of Constance and Basel the decree went forth that the communion of the laity should be in "one kind," that is, of the bread only. Still, it was not until three centuries later that Benedict XIV (1740–58) was able completely to put the custom into execution. Smend also gives many interesting facts relative to the former practices of the Church. As early as the fifth century it was recommended that the communicant should take something to eat immediately after the Lord's Supper, lest in some way he might expectorate some of the sacred elements. Hence many churches hit upon the plan to furnish to all communicants bread and wine to be used immediately after the sacrament. Granted the doctrine of transubstantiation and the doctrine promulgated by Anselm, the Roman Catholic practice is at least allowable. Theological speculation generally leads to folly in practice and should be wholly abandoned.

---

**Dogmatik** (Dogmatic Theology). By Julius Kaftan. Freiburg i. B., J. C. B. Mohr, 1897. The name of Kaftan is one which needs only to be mentioned to arouse interest in the mind of the intelligent theologian. His work on dogmatic theology is destined to increase his fame and usefulness. It is impossible here to do more than merely indicate some of his points of view. One of the most important is characteristic of the entire Ritschlian theology, namely, the principle that every proposition in a system of Christian doctrine must be brought into connection with the life of the individual and receive from the same its convincing force. With reference to the relation of faith and Scripture he teaches that faith has for its immediate object the revelation contained in the Scripture, while, on the other hand, only when one has a personal faith can he be assured of the truth of that revelation. It is to be

observed here that the word faith is used, as by so many writers, in these two propositions in two different senses. But he proceeds to say that if the above-mentioned relation between Christian faith and the historical revelation actually exists, then the idea of inspiration is foreign and secondary. On the other hand, the peculiarity of Christian faith demands that the Scripture shall be conceived of as simply and solely the record of the historical revelation of God. From this it follows that the Scripture must be understood historically. Concerning the deity of Christ, it is held by Kaftan that this deity signifies that in his person we have the perfect and complete revelation of God to man. This, however, has to do with the risen and glorified Christ, since the faith of the disciples prior to the ascension was not Christian faith, which was produced by the appearances of the risen Lord and by the baptism of the Holy Spirit. Nevertheless, this ascended Christ is no other than the one who was among men in the flesh, who was the historical Saviour. As to his oneness with God it is mysterious and incomprehensible. Yet this was the very core and center of his consciousness of himself; and in him the will of God was executed, and the spirit and life of God were imparted to man. Jesus, so far as his divinity was concerned, was in God from all eternity. We cannot get on without the thought of a real, as distinguished from an ideal, preexistence of Christ, though it is necessary to bear in mind the inadequacy of the expression. Jesus would have been incarnated according to the counsels of God, even had man never sinned. As to the manner of the incarnation, it can only be said that it differs absolutely from birth and development as ordinarily seen in the world. These brief statements show that, though accompanied by many cautions and provisos, Kaftan is in reality orthodox on the main points. To the confusion of many hasty critics of the Ritschlian theology so much must be said.

## RELIGIOUS AND EDUCATIONAL.

**Modern Preaching from German Pulpits.** The German idea of modern preaching does not demand the so-called up-to-date topics employed in America. One will seldom hear any reference in the German pulpit to disputed subjects in theology. These are rightly left to the schools. Nor does one often find a preacher who takes up the latest sensation, whether local, national, or international. The German notion of modern preaching is that it should meet the demands of present-day ethical and religious conditions. It must be said in truth that there is very little attempt to be modern in this or in any other sense. The average German preacher goes the round of the topics of the ecclesiastical year, as though this was in exact correspondence with the needs of his congregation. In fact, the pastors of the German State Church scarcely pretend to know the immediate needs of their flocks. The parishes are too large for such knowledge. Any information bearing on the subject

must be obtained from literary sources, rather than from personal contact with the people. This would be, under given conditions, a distinct advantage over the methods employed in America. The preachers are prevented from emphasizing unduly the merely local, temporary, and sensational in current thought and activity. They are in a position to adapt their preaching only to the profounder and more permanent aspects of the life about them. Both they and their congregations are thereby saved from the distractions which American churchgoers suffer at the hands of many of the clergy. But, while there is very little effort to adapt preaching to the needs of the times, there are those who believe there ought to be more of such effort. It is claimed by them that one of the characteristics of modern German church life is a disposition to get on smoothly with one's own conscience. Modern preaching, according to their view, ought to make the unconsecrated or morally depraved in the congregations feel uncomfortable, and thus lead them to feel a need of pardon, regeneration, and a holy life. More of such modern preaching is needed in America also.

---

**Ultramontanism in Alsace and Lorraine.** In September, 1897, Pastor Gerbert, of Biebrich, Alsace-Lorraine, delivered an address in Berlin in which he described a Roman Catholic procession, one of whose features was a cross to which was fastened an almost nude boy with a couple of girls, fifteen or sixteen years old, kneeling before him. This he described as a shameful profanation of that which is most sacred in Christianity. The Ultramontane press at first denied *in toto* the truth of his allegations, and even high ecclesiastics, having professed to investigate the matter, pronounced the story false. Gerbert was brought to trial under the laws protecting the religious sentiments and practices from insult. He was found guilty and fined fifty marks, while his accusers were required to pay the costs. The court held, however, that in the main the story as told by Gerbert was true, or at least had not been proved false by his accusers. It was brought out in the trial that the names of the accusers, who numbered one hundred and sixty-six, were at least in some cases secured by misrepresentation. But what is most striking of all is that such high officials in the Church as a bishop and a general vicar did not know that the use of "living pictures" in such processions is strictly forbidden by the authorities of the Roman Catholic Church, that the attorney for the accusers had the effrontery to assert that Alsace-Lorraine was not a country in which religious equality between Romanists and Protestants exists, and that as the German empire was founded by Pope Leo III the rightful emperor must always be a Roman Catholic. If we add to this the statement of the court in the Gerbert case that in Lorraine the priesthood often combines national, linguistic, and confessional enmity to Germany, we see something of the spirit of Ultramontanism in Alsace and Lorraine.

observed here that the word faith is used, as by so many writers, in these two propositions in two different senses. But he proceeds to say that if the above-mentioned relation between Christian faith and the historical revelation actually exists, then the idea of inspiration is foreign and secondary. On the other hand, the peculiarity of Christian faith demands that the Scripture shall be conceived of as simply and solely the record of the historical revelation of God. From this it follows that the Scripture must be understood historically. Concerning the deity of Christ, it is held by Kaftan that this deity signifies that in his person we have the perfect and complete revelation of God to man. This, however, has to do with the risen and glorified Christ, since the faith of the disciples prior to the ascension was not Christian faith, which was produced by the appearances of the risen Lord and by the baptism of the Holy Spirit. Nevertheless, this ascended Christ is no other than the one who was among men in the flesh, who was the historical Saviour. As to his oneness with God it is mysterious and incomprehensible. Yet this was the very core and center of his consciousness of himself; and in him the will of God was executed, and the spirit and life of God were imparted to man. Jesus, so far as his divinity was concerned, was in God from all eternity. We cannot get on without the thought of a real, as distinguished from an ideal, preexistence of Christ, though it is necessary to bear in mind the inadequacy of the expression. Jesus would have been incarnated according to the counsels of God, even had man never sinned. As to the manner of the incarnation, it can only be said that it differs absolutely from birth and development as ordinarily seen in the world. These brief statements show that, though accompanied by many cautions and provisos, Kaftan is in reality orthodox on the main points. To the confusion of many hasty critics of the Ritschlian theology so much must be said.

## RELIGIOUS AND EDUCATIONAL.

**Modern Preaching from German Pulpits.** The German idea of modern preaching does not demand the so-called up-to-date topics employed in America. One will seldom hear any reference in the German pulpit to disputed subjects in theology. These are rightly left to the schools. Nor does one often find a preacher who takes up the latest sensation, whether local, national, or international. The German notion of modern preaching is that it should meet the demands of present-day ethical and religious conditions. It must be said in truth that there is very little attempt to be modern in this or in any other sense. The average German preacher goes the round of the topics of the ecclesiastical year, as though this was in exact correspondence with the needs of his congregation. In fact, the pastors of the German State Church scarcely pretend to know the immediate needs of their flocks. The parishes are too large for such knowledge. Any information bearing on the subject

must be obtained from literary sources, rather than from personal contact with the people. This would be, under given conditions, a distinct advantage over the methods employed in America. The preachers are prevented from emphasizing unduly the merely local, temporary, and sensational in current thought and activity. They are in a position to adapt their preaching only to the profounder and more permanent aspects of the life about them. Both they and their congregations are thereby saved from the distractions which American churchgoers suffer at the hands of many of the clergy. But, while there is very little effort to adapt preaching to the needs of the times, there are those who believe there ought to be more of such effort. It is claimed by them that one of the characteristics of modern German church life is a disposition to get on smoothly with one's own conscience. Modern preaching, according to their view, ought to make the unconsecrated or morally depraved in the congregations feel uncomfortable, and thus lead them to feel a need of pardon, regeneration, and a holy life. More of such modern preaching is needed in America also.

---

**Ultramontanism in Alsace and Lorraine.** In September, 1897, Pastor Gerbert, of Biebrich, Alsace-Lorraine, delivered an address in Berlin in which he described a Roman Catholic procession, one of whose features was a cross to which was fastened an almost nude boy with a couple of girls, fifteen or sixteen years old, kneeling before him. This he described as a shameful profanation of that which is most sacred in Christianity. The Ultramontane press at first denied *in toto* the truth of his allegations, and even high ecclesiastics, having professed to investigate the matter, pronounced the story false. Gerbert was brought to trial under the laws protecting the religious sentiments and practices from insult. He was found guilty and fined fifty marks, while his accusers were required to pay the costs. The court held, however, that in the main the story as told by Gerbert was true, or at least had not been proved false by his accusers. It was brought out in the trial that the names of the accusers, who numbered one hundred and sixty-six, were at least in some cases secured by misrepresentation. But what is most striking of all is that such high officials in the Church as a bishop and a general vicar did not know that the use of "living pictures" in such processions is strictly forbidden by the authorities of the Roman Catholic Church, that the attorney for the accusers had the effrontery to assert that Alsace-Lorraine was not a country in which religious equality between Romanists and Protestants exists, and that as the German empire was founded by Pope Leo III the rightful emperor must always be a Roman Catholic. If we add to this the statement of the court in the Gerbert case that in Lorraine the priesthood often combines national, linguistic, and confessional enmity to Germany, we see something of the spirit of Ultramontanism in Alsace and Lorraine.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

THE centralization of wealth in the hands of a few is a feature of American life to which no student of social science can be indifferent. In the *Christian Quarterly* for January, 1899, its editor, W. T. Moore, regards the fact as ominous, and discusses with vigor the question, "How Shall We Save the Rich?" As an illustration of the centralization of property he writes: "It has been stated that recently twenty-one railroad magnates met in New York to discuss the question of railroad competition, and that these gentlemen represented the enormous sum of three billions of dollars. This is undoubtedly a startling fact, and ought to call very earnest attention to two exceedingly dangerous tendencies, namely, the rapid increase of wealth and the absorption of that wealth by comparatively a few individuals. Let us take a few facts from a very conservative calculation with respect to the wealth of New York City. We find the surprising number of 1,157 individuals and estates that are each worth not less than $1,000,000. That is, there are in New York City over 1,100 millionaires, while in Brooklyn there are 162 millionaires, making 1,319 in the two cities, or what is now called Greater New York. The nine wealthiest estates in the United States are said to be as follows: William Waldorf Astor, $150,000,000; J. Gould, $100,000,000; John D. Rockefeller, $90,000,000; Cornelius Vanderbilt, $90,000,000; William K. Vanderbilt, $80,000,000; Henry E. Flagler, $60,000,000; John L. Blair, $50,000,000; Russell Sage, $50,000,000; Collis P. Huntington, $50,000,000; making the grand total of $720,000,000. . . . Nor is this all. Eight members of the Vanderbilt family are estimated to be worth $254,000,000; while the Standard Oil Company, composed of nine (specially wealthy) persons, is reckoned to be worth $825,000,000. It must be remembered also that this immense sum has been accumulated within twenty years." Of the danger which this condition implies the author further writes: "Who does not know that wealth begets profligacy, and that the downfall of nations has usually started from the temple of fortune? The historian, Rollins, tells us that the opulence of Sybaris was soon followed by luxury and such a dissoluteness of manners as is scarcely credible. The citizens employed themselves in nothing but banquets, games, and carousals. Public rewards and marks of distinction were bestowed on those who gave the most magnificent entertainments, and even to such cooks as were best skilled in the important art of making new discoveries in dressing dishes and inventing new refinements to please the palate. . . . When we hear of dinner parties costing $50,000 in the houses of some of our rich men, surely we are not in a position to speak contemptuously of the Sybarites; and, when Mrs. Brown is determined by hook or crook to make her party 'outshine' that of Mrs. Smith, it is evident we are already passing

through the zodiac of danger to at least republican institutions." But how does the writer propose to "save the rich?" First, he replies, the "strong arm of the law ought to be used in bringing about a more equal distribution of wealth." While realizing the delicacy of pressing such a point he suggests: "Let there be laws passed which will make labor and capital coordinates in every enterprise where they are called upon to assist each other. Let the cooperative system be compulsory in all cases where capital employs labor or where labor seeks to employ capital." Secondly, much "might be done through our colleges, the public press, churches, etc., in creating a public conscience that will so severely condemn excessive money-getting as will make it impossible for selfish millionaires to live at peace in any well-educated community." And, lastly, the author is persuaded that "it is possible by faithful preaching through all the instrumentalities . . . mentioned to create a better conception of what success is than is now held by the average millionaire. . . . Christ's success is wholly owing to the fact that he taught and lived in direct opposition to everything that now makes it possible for a man to be a millionaire in this life. Can we not make the rich see this? Can we not make them feel it? Can we not make them act upon it?" The author's closing position as to the laying up of earthly treasures is the extreme view whose observance would render great riches impossible: "Every Christian is here to do good. Of course this involves a proper care for himself and his family; but beyond providing for these what is needful for education and reasonable comfort no Christian man has a right to lay up a dollar. As has already been intimated, he may retain enough means for a reasonable capital on which to do business for the Lord; but whatever is beyond this is sin, and the sooner he learns this fact the sooner our plea for the return to primitive Christianity will be understood and respected."

---

In two foreign periodicals for January the existing controversy in the English Church receives consideration. The article in the *Edinburgh Review* is entitled "The Unrest in the Church of England," and makes six recent publications on the subject the basis of its discussion. The first of these is the Archbishop of Canterbury's "Charge Delivered at his first Visitation," in which he states that "among the modern clergy the doctrine of Hooker as to the real presence in the sacrament of the Lord's Supper is giving place to a doctrine akin to consubstantiation." Sir William Harcourt, as a participant in the discussion, has written "a series of vigorous letters" to the *Times*, in which he "has set himself at the head of the more distinctly Protestant section of Church feeling. He alleges that a vast conspiracy exists among the clergy to 'Romanize' the National Church. By means of 'special services' and the gradual introduction of Roman forms and practices the ritualistic clergy are attempting, he says, to undermine the triumphs of

the Reformation and to bring about the return of Englishmen to Roman doctrine and ultimately to the Roman fold." In Canon Gore's recent volume is expressed the dissatisfaction of different writers with "a constitution which makes Parliament virtually the sole legislative authority for the Church of England. The authority of Parliament, it is urged, is more and more centered in the House of Commons, an assembly consisting, not merely of Churchmen or even of Christians, but having also among its members, in greater or less number, Jews, infidels, and heretics. Yet Parliament, and only Parliament, can alter a paragraph, or article, or single line of a single rubric of a book which was framed in substance more than three and a quarter centuries ago." The three other publications on which comment is made are by Drs. Maitland, Ball, and Warren respectively, the conclusion of the whole article being the belief that "the general desire of the English lay world is to uphold in Church and State on its main lines the system which, with occasional modifications, has existed since the Reformation." The second article on the same general subject is found in the *London Quarterly Review*, and is entitled "The Present Crisis in the Church of England." Besides its notice of the publications of the Archbishop of Canterbury and Canon Gore already mentioned it gives a large consideration to the results of the Oxford movement as suggested by the recent history of Walter Walsh. Three "evil features" of this movement have been "the thinly veiled spirit of insubordination to the rightful authority of the bishops;" the "adoption of a position which requires the constant exercise of a faculty for drawing oversubtle distinctions and for skillfully evading actual illegality," and which "must of necessity undermine the habit of robust truthfulness which is, above all else, vital to moral integrity;" and, lastly, "the secrecy of the movement," "the multiplication of societies whose objects, proceedings, and members are hidden from the light of day," and the "deliberate and ostentatious adoption of the principle of 'reserve in communicating religious knowledge.'" The conclusion of the whole, according to the reviewer, J. Scott Lidgett, is that disestablishment is "the probable issue of the present situation; and the programme of the reformers shows that disestablishment might probably bring a great accession both of vigor and of wisdom to the Church itself."

---

THE *Review of Reviews* for February is largely devoted to topics relating to the late war with Spain or to its results. Among its papers one of much interest is entitled "Aguinaldo: A Character Sketch." The writer exalts its hero to a lofty rank among leaders—too lofty, it may be, to meet the best judgment of many. The notable company in which he places Aguinaldo is indicated as follows: "When any man holding a high position is praised on the one side and abused on the other he generally is a person of more than average ability. When the praise and the abuse divide the reading public of a dozen civilized countries he

may be justly regarded as a character of considerable historical importance. The personages who have passed through this ordeal in the present century include Napoleon Bonaparte, Disraeli, Gladstone, Louis Napoleon, and—greatest of all—Bismarck. To this list may now be added the name of the great Filipino insurgent, Aguinaldo." While this estimate seems extravagant regarding one who has not yet won his rank by any great achievement in war or statecraft, it nevertheless appears from the sketch that Aguinaldo ranks far above his fellows in native gifts. Such opportunities, furthermore, as fortune has brought him for study and improvement he has diligently improved. Belonging also to "a community which for more than three hundred years has undergone a political, civil, and ecclesiastical tyranny of the most pronounced type," he has shown a skill in leadership which for the islands of the far East is remarkable. So that we can at least accept the conclusion of this biographical sketch as a moderate estimate of the case, "He has done better than anyone possibly believed, a year ago, and he has shown the world that the Filipino is capable of that self-control upon which all good government must be based." And with a measure of generous regret we may also contemplate Aguinaldo's latest reverses in war and the probable disappearance of his star below the horizon.

---

To the mention of the *London Quarterly* in a previous paragraph a fuller reference may now be added. The January number appears in a new dress and begins a new series. Besides its article on "The Present Crisis in the Church of England" its table of contents has: "The Effect of the Recent War upon American Character," by C. J. Little, D.D.; "The Historical and Spiritual Christ," by R. M. Pope; "Vacation Rambles of a Naturalist," by L. C. Miall, F.R.S.; "David Hill," by S. R. Hodge; "Palestinian Syriac Lectionaries of the Bible," by Agnes Smith Lewis; "The Wound Dresser," by R. C. Cowell; "Egypt and the Soudan," by U. A. Forbes; "Sport in the Caucasus," by H. D. Lowry; "Methodism and the Age," by the Editor. The number is a strong issue, and does honor to English Methodism.

---

In the *Presbyterian and Reformed Review* for January is found the following table of contents: 1. "Christianity and the Cosmic Philosophy," by Professor H. C. Minton, D.D.; 2. "The Metaphysics of Christian Apologetics: V. Immortality," by Professor W. B. Greene, Jr., D.D.; 3. "Friedrich Daniel Ernst Schleiermacher, The Representative Theologian of the Nineteenth Century," by Rev. James Lindsay; 4. "The Modern Hypothesis and Recent Criticism of the Early Prophets: Isaiah," by Professor Geerhardus Vos, D.D.; 5. "Herbert Spencer, 'Our Great Philosopher,' *versus* The Known God," by D. S. Gregory, D.D.; 6. "John of Barneveldt, Martyr or Traitor," by Professor H. E. Dosker, D.D.; 7. Critical and Historical Notes; 8. Review of Recent Theological Literature.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Freedom and Mediation.* By Rev. ALBERT J. LYMAN, D.D. Pamphlet, pp. 23. Boston: Alfred Mudge & Son, Printers, 24 Franklin Street. Price, paper, 20 cents.

This is the sermon preached by appointment before the National Council of Congregational Churches, at Portland, Ore., on Sunday, July 10, 1898. The text is Eph. ii, 14: "He is our peace." The introduction is in part as follows: "Whether the letter to the Ephesians were written, as some assert, in the year 59 or 60, when Paul was a prisoner at Cæsarea, or two or three years later from the period of the early imprisonment at Rome; whether it were definitely addressed to the Ephesian Church, which Paul peculiarly loved, or was intended rather as an encyclical, and sent to Ephesus because that city was the capital of proconsular Asia—in either case the document has, on the whole, held its own against the storm of critical assault, and vindicates itself as being the authentic product of Paul's mind at the full maturity of its power. Its so-called 'insipidities of diction' are insipid only to unspiritual critics, who fail to discern in the noble carelessness and even redundance of phrase, which a more self-conscious art might prune away, the natural expression of a man writing at white heat and pouring out his whole soul to men whom he perfectly trusts. The letter, in truth, for spirit and substance, is on the very highest Pauline level, 'exceedingly full,' to use Chrysostom's noble eulogy of this epistle; 'exceedingly full of thoughts and lofty things, so that what Paul nowhere else even utters, that he here explains.'" Speaking of the cleavage of present religious thought in every Christian communion between "conservative" and "liberal" tendencies, Dr. Lyman says: "Would any man dare to say that each side, upon this issue, does not possess a truth, though the truth may be more conspicuously manifest on one side than on the other? Would any man dare to say that the irenic creeds, articulating the common faith of the Church universal, do not express also much of the very mind of Christ? '*Vox Ecclesiæ, vox Christi.*' From my soul I believe it. And, on the other hand, is it not possible that the Protestant axiom of the right of private judgment reaches the very point of its both legitimate and logical fulfillment and finish in the critical methods of the present hour? But what can mediate between sentiments which seem so far asunder as these, except intelligence, perfectly free and fair, and inspired, moreover, with the supreme energy of the Christ-like love? Now, the perfect type of such liberty of intelligence is found in Jesus himself, and only by means of it could he 'abolish' the 'enmity' to which the apostle refers. But, perhaps, we have not been accustomed to regard our Master as incarnating liberty as well

as love. Our Christology must be finer. It must discover in Jesus the typical freeman, in Christ the divine incarnation of freedom itself. Let us dare to surmise that only God's free self in man's free self can be, in the perfect sense, our 'peace.' Begin, if you will, down on the firm ground floor of undoubted historical data. See how free Jesus stands as a man, in relation to the human life of his time—this beautiful young Stranger of thirty-three—in the midst of the crowd. Who was he? Everybody's Free Friend; so that the rigorists found fault with this very thing, namely, the genial freedom of the way he had. This spirit of freedom in Jesus was, indeed, most reverent and delicate, but not less daring than it was delicate. Into it entered no drop of selfishness or disdain or haughty pride, and it was pervaded with a most sweet acquiescence with the Father's law. It was the freedom of a Christ, yet it was freedom. And he followed this free spirit so far that in outward forms he broke loose both from the civic ambitions and the religious customs of his times, while perfectly fulfilling, indeed, the deeper spirit of both. He loved not lawless, but unfettered things. He loved nature, and he loved little children, and he moved about Palestine as free as the wind, and as law-abiding. And when we carry the analysis as far as we dare toward the profounder and diviner mysteries of that God-man, we yet never lose the note of liberty in connection with that of love. 'I lay down my life,' he murmurs. 'No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.' Under God and his law Jesus Christ surely stood for liberty as well as love. The incomparable charm of his matchless grace was the beauty of love in its freedom to serve. And this liberty which Jesus Christ displayed was an intellectual liberty. What large, free play of mental faculty in the responses, the maxims, the discourses of Jesus! Indeed, there can be no true liberty without liberty of intelligence. Thought and freedom are correlatives. Let us insist upon that when it is the fad to assume the contrary. Against the pseudo-science which flaunts the philosophy of fatalism; against the current fatalistic literature—the literature of the iron chain, the literature of Ibsen and Maeterlinck and Hardy and Hall Caine, which plays the dead march in front of the jail, which invokes upon its art the benediction of despair—let us dare, with a sober gayety and faith, still to maintain that the ultimate force is a force, not of fate, but of free will and love. God is not passionless and relentless—a Matterhorn at midnight—so much as he is Calvary, with the resurrection coming on. Freedom is a part of reason and a part of love, and, together with reason and love, is incarnate in the Christ. Wide, fair, fluent, delicate, Christ's intelligence commanded both sides of every 'partition wall.' With sweetest grace and steady poise, it could disentangle the good from the evil, the true from the false, and unite the partial excellences on both sides in one 'new man, so making peace.' Mediation between men, therefore, might we dare

to say, becomes an intellectual phase of redemption itself. Christ is the supreme Mediator, the supreme 'Peace,' because he stands as truly for the fine freedom of rational justice as he stands for love." Referring also to the condition of conflict in religious thought, the preacher says that it is conflict in the interest of a wider freedom and a nobler peace: "For is not this very relation of initial controversies to final harmonies the distinguishing mark of the time in the fields of religious thought? Our debates are as strenuous as ever, but something new is underneath them. Gladstone lies sleeping at last 'under the wings of renown' in the venerable abbey which Macaulay, you remember, called 'That temple of reconciliation, where the enmities of twenty generations lie buried.' Are we not beginning to see the rising walls of a temple of reconciliation for the living, wherein Christ stands at the open door?" The questions in controversy are, it is true, imminent and wide. Old 'enmities' which are in the domain of 'ordinances' still divide even Christian men. Not only the supreme question of the age confronts us, What is the relation of the world of nature and scientific truth to the field of faith?—but sharper issues are urged. A critical intellectualism, on the one hand, restating the origin and content of the biblical literature, meets on the other hand a profound renaissance of faith in the authority of the irenic creeds, as articulating something of that Spirit of Christ which was promised to be always with his people; while, on the arena of practical affairs, in the Church and out of it, the field to the horizon is tumultuous with the stimulating though rather bewildering claims of the new sociology. Then, too, there are questions, more specific still, already enunciated in the papers to which this council has listened. The relation of our Churches, for example, to current ethical and public reforms; the question, than which none other is more imperative, of more practical federation of interests in our denominational field, as well as that magnificent and prophetic question of the closer federation of all our Protestant communions, in common Christian work and even worship. Questions such as these, instant and insistent, are at our doors, and concerning them our best and wisest men are not all agreed. But although the century is thus closing in our religious arena with such tumult of interrogation and debate, everywhere beneath the surface one feels the straining muscles of a double passion, not only that passion for intellectual liberty which was the bequest of the eighteenth century to the nineteenth, but the still deeper passion for a more spiritual and practical fraternity which is to be the bequest of the nineteenth century to the twentieth. And this deeper impulse toward fellowship is associated with a freshened and loftier sense of Christ. A more spiritual alliance is discoverable between freedom and faith. Men '*loose*' are yet walking *together* in the intellectual furnace of the time because with them walks the 'form like the Son of God.'" Dr. Lyman holds that the spirit of mediation is increasing in all our great Protestant bodies; that it is more and more illustrated in the actual

temper, the personal endeavor and achievement of representative Christian men and schools. He thinks, for example, that Principal Fairbairn's temper is expressed in his words, "The society of the Son of God is a family of brothers." He says there are many men of similar temper on both sides of the sea. To Professor George P. Fisher, of Yale, this is his fitting reference: "If this were the fitting moment, one would quickly speak the name, for example, of our own noble scholar and Church historian, the enthusiasm of forty classes of students in yonder Divinity Hall beneath the elms, who, in the environment of a great university and fearlessly sympathetic with its spirit of literary and scientific criticism, has yet illustrated with singular breadth and constancy the spirit of fidelity to the ancient faith." Referring to Dr. Richard S. Storrs and his great mediating, reconciling, unifying work in the American Board, during his eight years' presidency over it, are these just words: "One would speak that other name, which seems to shine across the land with a certain serene splendor, of him who sits crowned in our Congregational fellowship, about whose honored head the shadow of a supreme bereavement fell with last winter's snows; who, for more than fifty lustrous and devoted years, has proclaimed the pilgrim's faith; who, while inheriting and maintaining the traditions of a conservative ministry, yet stretched his two hands to the tips of both 'wings' of our American Board, interpreting each to the other, and steadily uniting them, until the threat of division passed away, and he was able to lay in the hands of a successor of kindred spirit, '*suaviter in modo fortiter in re*,' the tested precedent and accomplished authority of a policy of Christian mediation, of union and of progress. In such instances and offices speaks the genuine and typical Mediator—the Peacemaker." The following appeal to the ministry of his own Church is equally suited to other denominations than his own: "Let every Congregationalist, then, resolve to be himself plus something of his antagonist, in the spirit of that phrase of Burke, 'Our antagonist is our helper.' It is a peculiar attitude and temper which we need, I imagine, a certain air of intellectual and Christian chivalry. Let us especially avoid partisan polemics in Church councils, as well as in preaching, in writing, in denominational discussions. In a word, let us not carry the cudgel in front of the lantern, but the lantern in front of the cudgel. Let us be genial in little matters and fair in big ones. Polemics may speak the truth, yet not speak it 'in love.' Let us strain toward the common centers of things. Why should it be thought hopeless to practically unite a conservative liberalism and a liberal conservatism? I love the magnificent, manly splendor of that double thickness, suggested in such mutual extension and overlapping of complementary sentiments." Dr. Lyman's sermon closes in the same noble wisdom of spirit which warms and sweetens its whole course: "Christianity on its human side is comradeship raised to the level of consecration. Let us not fling stones at fossils; we have other work to do. Let us be marching men, not sitting too long by last

night's camp fires. With a certain buoyancy of purpose let us carry the flag of Christ, the double flag of liberty and faith, through the splendid opening twentieth century doors. And if the hands must ache and even bleed which hold that standard steady, let them ache, let them bleed. God is with us in the rocking time. If he were not, it would not rock so nobly. God is with us, because Christ is with us. Things are moving, on the whole, not from good to bad, not from bad to worse, not from bad to good, but from good to better. This is the creed of the reverent evolutionist and the Christian; it is the inspired optimism of St. Paul: 'For if that which is done away was glorious, much more that which remaineth is glorious.' I plead for a definite and supreme endeavor everywhere among us to illustrate with an utter gallantry the spirit of the Christian mediation. I plead that freedom shall count itself bound under Christ's law of service. I plead that if any man or body of men dares to assume the awful and splendid rôle of freedom at the foot of the cross, that man or body of men shall be mediatorial as well as free, that so 'speaking truth in love [we] may grow up in all things into him, which is the head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.'"

*Luxury and Sacrifice.* By CHARLES F. DOLE, author of *The Coming People, The Golden Rule in Business, The American Citizen*, etc. 12mo, pp. 63. New York and Boston: T. Y. Crowell & Co. Price, cloth, 35 cents.

Luxury is a relative term. Some may think the author's remonstrance against some degrees and forms of luxury not strenuous enough. His own view is put with clearness and consistency. His definition and doctrine of sacrifice are clear, wholesome, and practicable. We quote: "From all our experiences we read a profound law of life. The law of man's life is to march erect, with his face to the front. To look backward, to live regretful over the past, to contemplate its disappointments and reverses, and to stay in the evil company of one's mistakes and sins, is to thwart and spoil life. If a man were his own master he might have a right thus to live in the past, to beat his breast as much as he pleased, to shut himself up in the grim castle of his egotism. The truth is, he is not his own master. He is like a soldier under orders to hasten forward. Lame, wounded, beaten, blinded, he is still in the service; he must add his little to the help of the rest. While life lasts, it is all for the sake of the great cause. Pleasure and personal success become, therefore, incidental. The man's work is larger than to get pleasure or success for himself. His work is to put his whole life out in the service of the beneficent powers. He may seem, like William the Silent, never to win success in his immediate undertakings. It is enough that God's life flows in him. If God's life is his, joy is his too. He takes it as the soldier takes his rations, his rest, or his furlough, or, on occasion, the tremendous ventures of battle. 'March on,' is the voice of the Master.

Trust him for more joy and new life as you go. Real life is here and now; it meets you as you move on. As Browning says:

> Was it for mere fool's play, make-believe and mumming,
> So we battled it like men, not boylike, sulked or whined?
> Each of us heard clang God's 'Come!' and each was coming:
> Soldiers all, to forward-face, not sneaks to lag behind!
>
> How of the field's fortune? That concerned our Leader!
> Led, we struck our stroke nor cared for doings left and right:
> Each as on his sole head, faller or succeeder,
> Lay the blame or lit the praise: no care for cowards: fight!"

Of sacrifice the author writes as follows: "We ought by this time to have taken the word 'sacrifice' entirely out of the class of dreadful and negative things, and to have placed it forever where it belongs, among the great positive and inspiring watchwords. What every chivalrous soul really wants is the opportunity of sacrifice, in other words, the opportunity of growth and life. Jesus expressed this fact when he said that the kingdom of God was 'like unto a merchantman seeking goodly pearls, who, when he had found the pearl of great price, went and sold all that he had, and bought it.' What should we say if this man began to tell us of the terrible loss that he had undergone! The fact is, the man was never so rich before. His sacrifice was simply the process of translation from lower values into higher and more precious terms. The child gives up his own way to obey his mother; in that act he grows toward manhood. The youth gives up time and money to secure an education. It is not loss, but wise investment. The bridegroom says, 'With all my worldly goods I thee endow;' the words of seeming renunciation are the fulfillment of all the lover's hopes. The mother forgets herself in her children; Nathan Hale, the patriot boy, gives his life. John Bright, the stalwart English reformer, with his young wife lying dead in his house, puts away his own personal sorrow at the thought of the needs of the poor, to do immediate public service for his country. You do not altogether pity the suffering mother, the martyred patriot, the burdened statesman and reformer. You glory in them; all men are richer for them; they opened the way for more life to come into the world. The hope of immortality itself stands in such lives. There is no difficulty now in understanding what has seemed to many one of the most difficult in the stories of the New Testament. It is the story of Jesus's treatment of the rich young man, earnest and lovable, who came asking what he must do to possess eternal life. Jesus's treatment of him seems almost harsh. Why should a man who had kept all the laws fail of winning eternal life? The fact is the young man had not yet caught the idea of what the quality of 'eternal life' is. He knew what a respectable personal life was, but he did not yet see that larger and higher thing, the social and universal life—the life of God's sons. Eternal life is the life of sacrifice. We can imagine that some fine young man had come to Washington at Valley Forge with the question, what he needed

to do to enter into the life of a patriot. Would Washington have simply told him to go on keeping the laws of his country? But the times demanded, as they always demand, something more vital than to keep the laws of decent society. 'If you want to be a patriot,' we can hear Washington say; 'if you wish to be one of my men, do what I am doing; put your fortune and life at risk, come with us and serve the utmost needs of the people.' As a matter of fact, Washington lost neither his life nor his fortune, but he sacrificed them, that is, he held them utterly at the disposal of his country. And we all truly see the gulf of difference between such patriots as Washington and the men at Valley Forge, and men who merely kept the laws and looked after their property in New York and Philadelphia. So we all see the difference between the rich young ruler and Jesus. It is the world-wide difference between the narrow or selfish life and the social, the universal, the 'eternal' life, which holds all things as from God and for man. . . . Christianity has hitherto only partially, feebly, and waveringly taught its great doctrine. Christendom has not believed its own gospel. Forsaking the vital religion of Jesus and of all the heroes and saints as impracticable, men have put up with a sort of conventional Christianity, from which the great ideas of the Golden Rule and the real presence of God were dropped out. We are only beginning to find that these majestic ideas may be trusted and followed to their splendid conclusions, as surely as the law of gravitation or the fact of the sunshine. The fundamental duty of sacrifice is not a sad, repellent, negative rule, to scare the hearts of youth, to minimize life, to check man's eager desire for joy. It is a grand highway, where life may run to its fullest accomplishment and realization. It is a word to stir the chivalry of ardent and noble souls. We cannot repeat to this generation too clearly its stirring gospel—as sure as the universe—that it is safe and beautiful to live as if in the presence of God; that it is safe and beautiful to trust the voices of conscience and love—God's testimony within us; that this is to make all life sacred, to bring life to its highest efficiency. All details and conditions fall under the one comprehensive law. To sacrifice luxuries is to handle them efficiently for love's sake. How shall they do the most human service? To sacrifice money is to consecrate it to its largest opportunities in making men wise, free, virtuous, happy. To sacrifice time, so far from wasting it, is to spend it in the noblest way. Livingstone and Armstrong, men say, sacrificed their chances for making a fortune. In other words, they gave up a lower and smaller kind of life to take a higher and richer career. Shaw and Winthrop and many another young man in the time of the civil war died at the outset of their career. Jesus died a young man. Was this loss of life? Did Herod or Caiaphas or Cæsar begin to have life as Jesus enjoyed it? In the eyes of clear intelligence, then, to make a sacrifice is to be doing precisely the thing which is best and most fruitful. To live a life of sacrifice is to be doing at every moment the most useful thing possible; it is to be constantly

using the whole of one's power; it is, therefore, to be most alive. What can any man want more and better than this? Is not this the religion for the twentieth century?"

*The Modern Reader's Bible.* A Series of Works from the Sacred Scriptures Presented in Modern Literary Form. [In Twenty-two Volumes.] By RICHARD G. MOULTON, M.A. (Camb.), Ph.D. (Penn.), Professor of Literature in English in the University of Chicago. Small 18mo. New York: The Macmillan Co. Price, cloth, 50 cents each; flexible leather, 60 cents each.

In this age of indifference to the Scriptures on the part of many all volumes are to be welcomed which tend to foster an increased reverence for the word and a disposition to read with frequency its sacred pages. Measured by this standard the present series of Bible handbooks compels attention and is deserving of unqualified commendation. It must be regarded as a fortunate circumstance that Professor Moulton was led to its preparation. The impairment of interest arising from the artificial division of the Scripture text into verses seems to have been an impelling motive in his authorship, as in his Introduction to Genesis he writes: "To read is easy; but to read with full appreciation is made difficult by certain differences in the form in which books are presented to the eye in ancient and in modern literatures. The differences, it is true, involve no great mystery; they are such as an intelligent reader can correct for himself. But it is also true that such mental checking hampers the faculty of appreciation; books under such circumstances will be read, but not read with a zest. The constant necessity of mentally allowing for difference of literary form makes such reading resemble the use of a microscope with an imperfectly adjusted focus. By thinking, it is possible to make out what the blurred picture should be; but the observer's attention wearies, and all the while a turn or two of a wheel would give clear vision. To assist such mental adjustment to the form of biblical literature is the aim of the *Modern Reader's Bible*." The method in which Dr. Moulton has sought this desirable result is by the elimination of the verse divisions found in the King James Version and the arrangement into sections, with appropriate headings, of the different topics of the Scripture text. The throwing into poetical form of those portions of the Bible which call for versification is moreover a feature which must be delightful to every reader. To each of the numbers of the series the editor has added an Introduction, Notes, and Index—all of these departments contributing to the completeness of each book and making each in some sense a substitute for the formal commentary. Of the author's classification of the books of Scripture into various groups there is no particular necessity to speak. The twenty-second volume is entitled "Bible Stories," and is announced to be a "Children's Number." In text the professor has followed the Revised Version, "with marginal alternatives often adopted;" and in easy print and smallness of volume he has sought the convenience of the user. Altogether he has given a new charm to the pages of the Scripture. We know of

one Christian home whose members are reading with new zeal the message of God in this modern dress. The number of such readers should be greatly multiplied.

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Metaphysics.* By BORDEN P. BOWNE, LL.D., Professor of Philosophy in Boston University. Revised Edition from new plates. 8vo, pp. 429. New York and London: Harper & Brothers. Price, cloth, $1.60.

This is the book, in noticing the first edition of which Dr. Daniel Curry wrote, "Professor Bowne is the greatest metaphysician of this age, perhaps of any age—the greatest because the clearest." Not often does the average man find metaphysics enticing and exhilarating, but the keenness and brilliance of this book make it fascinating. For omnipresent and sustained intellectual mastery, for piercing criticism, for flawless continuity of reasoning, for unerring precision of thought, for translucence of expression, for simplification, intelligibility, illumination, and convincingness, this volume is unmatched in the literature of metaphysics. It will enable the common man to feel at home, and will give him a sense of getting on in regions where, because of mists or his own lack of vision, he has seen no pathway. The author keeps so steadily in touch with familiar realities and makes the way so clear and solid from them to others unfamiliar and recondite that the reader never feels lost or far from home, but is apt to say to himself that a new kind of metaphysician has found him and taken him by the hand. This impression will be made on most readers at the outset by the Preface to this revised edition. The first statement is: "The most marked feature of the revision is the greater emphasis laid on the idealistic element. This has been made more prominent and more consistently developed. . . . It is shown that on the traditional realistic view both thought and being are impossible. . . . I have sought to save idealism from the misunderstandings which are the great source of popular objections to it, and also to make a place for inductive science." The Preface proceeds: "The method pursued in the discussion depends on pedagogical reasons. A direct abstract discussion would be shorter and, for the practiced reader, more satisfactory. But it would be intelligible to only a few, and they would not need it. For the sake of being understood, to say nothing of producing conviction, it is necessary to start from the standpoint of popular thought and to return to it at each new start. In this way it becomes possible to show the thinker on the sense plane the dialectic which is implicit in his own position, and which compels him to move on if thought is to reach anything sure and steadfast. Unless this method is borne in mind it would be easy to find the discussion in constant contradiction with itself. A great deal of the argument is carried on on the basis of the popular realism, but only for the sake of showing the popular speculator the impossibility of reaching anything final on hat basis, and thus preparing him to appreciate the more excellent way.

This method involves much repetition, but it is pedagogically necessary in the present stage of speculative development." In cosmology there is need of a searching criticism of fundamental notions in order that we may emerge out of speculative chaos, but the necessity for such criticism is most marked in psychology. Of this Professor Bowne says: "Current psychology, especially of the 'synthetic' sort, has erred and strayed from the way beyond anything possible to lost sheep, because of the unclear and inadmissible metaphysical notions with which it operates. We have, first, an attempt to construe the mental life in terms of mechanism or of the lower categories. This has led to the most extraordinary mythology, in which mental states are hypostasized, impossible dynamic relations feigned, logical identities mistaken for objective temporal identities, and then the entire fiction, which exists only in and through thought, is mistaken for the generator of thought. Here again nothing but criticism can aid us. We must inquire what our 'synthesis' is to mean, and what the factors are which are to be 'synthesized,' and what are the logical conditions of such a synthesis. This inquiry cannot be dispensed with by issuing cards of questions to nurses and young mothers, or by rediscovering world-old items of knowledge by the easy process of constructing new names for them. The dictionary may be enriched in this way, and charming stories gathered concerning the age at which 'our little one began to take notice,' but this journalistic method is more likely to contribute to the 'gayety of nations' than to psychological insight. Neither can we long dispense with the inquiry by the severities of quotation marks, or by assuming a superior manner and claiming for the new psychology everything in sight." The Preface goes on in its practical way: "The mechanical psychology of sensebound thought has overflowed, with no small damage, into the field of popular education. In many cases sheer fictions and illusions are taught for truth, or are made the basis of educational procedure. . . . Much of the information given seems to be on a level with that which M. Jourdain received from his teacher in philosophy. He learned that there are two kinds of letters, vowels and consonants, and two kinds of composition, prose and poetry, and that he had been talking prose all his life without knowing it, and that when he pronounced the vowel O he pursed his lips into a circular form, and elongated them when pronouncing A. He also learned how to tell by the almanac when the moon is shining. M. Jourdain was so enchanted with this information that he thought hardly of his parents for neglecting his instruction in his youth, and also gave himself great airs on the strength of the new education, when he met Madame Jourdain and Nicole the domestic. Not a little of popular pedagogics is of this barren and inflating sort. Knowledge still puffeth up. And sometimes the matter is even worse. This thing having become the fad, the intellectually defenseless among teachers and those who would be thought wise are intimidated into accepting it. Hans Christian Andersen's story a little modified illustrates the situa-

tion. Two knaves set up a loom in the market place and gave out that they were weaving fabrics of wondrous beauty and value. To be sure, nothing could be seen; but they set forth that whoever failed to see the goods was thereby shown to be unfit for his place. Accordingly everybody, from the king down, saw the things and praised them, and nobody dared to let on for fear of being thought unfit for his place. And they bought the goods, to the knaves' great profit, and arrayed themselves, and marched in procession in their imaginary attire. And still nobody dared to let on, until a small boy of unsophisticated vision called out: 'Why, they haven't got their clothes on!' This broke the spell. Intimidations of this sort are all too common in the pedagogical world at present. And they will remain until an era of criticism sets in. Then we may hope to be freed from the mythologies of the mechanical and synthetical psychology and from the misleading or sterile formulas of popular pedagogics. For this desirable pedagogical reform it is necessary that we distinguish more carefully between theoretical and practical psychology. Most theoretical psychology is practically barren. If necessary as a sufficient reason for the facts, it nevertheless often leads to nothing. 'Power over the facts, whether in education or in society, is not gained by studying psychological theories, but by observation and practice, and by experience of life and men." The habitually and severely practical purpose of this metaphysician are partially manifested in the above quotations. We regret lack of space to give further samples of it from the body of the book.

*The Bibliotaph and Other People.* By LEON H. VINCENT. 12mo, pp. 233. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.25.

These ten papers are reprinted mostly from the *Atlantic Monthly*, the *Springfield Republican*, and *Poet Lore*. The first eighty pages contain portraiture and history of the bibliotaph, with spicy chat about his queer ways, his friends, his scrapbooks, and his "bins." The various kinds of book-hunters are classified by their peculiarities. "One man buys books to read, another buys them to gloat over, a third that he may fortify them behind glass doors and keep the key in his pocket. Learned words have been devised to express the varieties of motive and taste. These words begin with *biblio*." Two interesting types of maniac are known as the biblioclast and the bibliotaph. The first of these is one who mutilates books. Such a one was John Bagford, who mutilated ten thousand volumes to form his vast collection of title-pages. He died an unrepentant sinner, lamenting that he could not live long enough to get hold of a genuine Caxton and rip the initial page out of it. The *bibliotaph* buries books; not literally, but sometimes as effectually as if he had put them underground. One sort hoards and hides them like a miser, not using them himself nor allowing anybody else to use them. Another because he is homeless, a bachelor, a wanderer, gathers books only to store them here, there, and yonder. This particular bibliotaph used the garret

of a farmhouse and a village store as storing places for his ever-growing collection. In New York he sometimes frequented the "Diner's Own Home," where scriptural advice and practical suggestions were oddly mingled in placards on the walls. One juxtaposition was this: the first sign read, "The very God of peace sanctify you wholly," and the next one, "Look out for your Hat and Coat." To a gentleman, who would be sixty years of age the following day and who had taken life heartily, he suggested that this message be sent: "You don't look it, but you've lived like it." A certain book-hunter, we are told, found in Montana a Fourth Folio of Shakespeare, with the autograph of William Shakespeare pasted in it, and since then, when he hears some one express a desire for a copy of Greene's *Groatsworth of Wit*, or any other rare book of Elizabeth's time, he smiles and says, "If I could get away I'd run out to Montana and try to pick up a copy for you." Here is a part description given of this bibliotaph: "He was a kind of gigantic and Olympian schoolboy, loving-hearted, bountiful, wholesome, and sterling to the core." Mr. Vincent describes felicitously certain authors who write books but do not make literature; who are authors by their own will and not by gift or grace of God; and whose labored writing is so manifestly done with sweat of brow that one may say of them, as Augustine Birrell said of Professor Freeman and the Bishop of Chester, that they are horny-handed sons of toil and worthy of their wage. In the essay on Thomas Hardy is this: "Ask a man of average morals and attainments why he doesn't go to church. You won't know any better after he has given you his answer. But ask Nat Chapman (a character in one of Hardy's books), and you will not be troubled with ambiguities. He doesn't like to go because Mr. Torkingham's sermons make him think of soul-saving and other uncomfortable topics. So when the son of Torkingham's predecessor asks Nat how it goes with him, that tiller of the soil promptly answers: "Pa'son Tarkenham do tease a feller's conscience that much, that church is no holler-day at all to the limbs as it was in yer reverent father's time." This reminds us of an Episcopalian minister in Connecticut of whose faithful prophesying a somewhat bibulous lawyer said, "I like to hear preaching, I enjoy it for its intellectual interest and stimulus. But that man makes things so hot for me that I declare I can't stand it." At the same place and about the same time a colored hack driver, who was a communicant in that church, said one Monday morning to a vestryman whom he drove to the railway station, "How'd ye like de sermon yist'd'y mornin', Mr. De Z. ?" "Yes, sah, yes, sah ! Putty plain preachin', sah. De cushins in dat church is putty comfable, but I tell ye, dar was a good many folks dar yist'd'y dat couldn't keep still. Dey kep a squirmin' and a squirmin' and a squirmin'. Yes, sah; dey did." Of the note of melancholy in Hardy's writings our author says: "No man can apprehend life aright and still look upon it as a carnival. He may attain serenity in respect to it, but he can never be jaunty

and flippant. He can never slap life on the back and call it by familiar names. He may hold that the world is indisputably growing better, but he will need to admit that it is having a hard time in so doing." In the essay on "Letters of John Keats" is Keats's statement concerning the daring of his most ambitious efforts: "I was never afraid of failure; for I would sooner fail than not be among the greatest." The essay, "An Elizabethan Novelist," informs us that Ruskin said that Miss Edgeworth had made virtue so obnoxious that since her time one had hardly dared express the slightest bias in favor of the Ten Commandments. Mr. Vincent offers us an offhand test with which to determine whether or no a given book is literature. "Can you imagine Charles Lamb in the act of reading that book? If you can, it's literature; if you can't, it isn't." The essay, "A Fairminded Man," has for its subject Dr. Joseph Priestley, the discoverer of oxygen, who says that the only person in Leeds who took any interest in the scientific experiments he was carrying on with vials and tubes and retorts and mice and plants was Mr. Hey, a surgeon and a zealous Methodist, who encouraged Priestley's science but combated his theology. Benjamin Franklin wrote to Priestley: "There is one improvement which I wish to see, the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats." A resident of the present "Wide-open" New York suspects a vein of humor in the Tammany Society on reading its description of itself as "a numerous body of freemen, who associate to cultivate among themselves the love of liberty and the enjoyment of the happy republican government under which they live." Priestley was distressed at the widespread infidelity in America at the time of his visit here in 1794, and wondered to find the lawyers almost universally unbelievers. Getting hold of Paine's *Age of Reason*, he said: "It is the weakest and most absurd as well as the most arrogant of anything I have yet seen." The extracts we have made show that Mr. Vincent has given us an extremely racy and vivacious book, which he dedicates with love and admiration to his father, Rev. Dr. B. T. Vincent. The bright volume closes with two charming chapters on "Stevenson: The Vagabond and the Philosopher," and "Stevenson's St. Ives."

*Among the Forces.* By HENRY WHITE WARREN, LL.D., one of the Bishops of the Methodist Episcopal Church, author of *Recreations in Astronomy*, *The Bible in the World's Education*, etc. 12mo, pp. 197. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

A sober judge says correctly that "natural philosophy in its larger features was never more attractively set before the young mind than in these sketches." These stories about the forces of nature and their operation in accordance with natural laws, while scientifically correct and instructive, are as wonderful and fascinating as *The Arabian Nights' Entertainment*. But the book is not a juvenile, albeit it should be in every Epworth League or Sunday school library and in every home circle of young people; nor is its purpose limited to expositions of nat-

ural philosophy. Its sublimity, sweep, and splendor will give to the noblest minds elevation, expansion, and exhilaration. To Bishop Warren always things visible, however exquisite, magnificent, stupendous, are intimations of, and ladders up to, the greater wonders of the unseen universe. Watching with awe and ecstasy the play of mighty forces, he sees and shows that all this power and infinitely more belongeth unto God. His unfailing intellectual and spiritual jubilance imparts a healthy buoyancy of soul and sends up a perpetual Alleluia to Him who sitteth on the throne of power and glory and dominion. Whatever path his thought pursues through the wide creation, he goes exulting on his way with a robust, athletic, masculine joyousness. These brilliant chapters tell of The Man who Needed 452,696 Barrels of Water, The Sun's Great Horses, Moon Helps, Star Helps, Helps from Insensible Seas, The Fairy Gravitation, The Help of Inertia, Plant Help, Gas Help, Natural Affection of Metals for Liquids and Gases and for One Another, Creations Now in Progress, Some Curious Behaviors of Atoms, Mobility of Seeming Solids, The Next World to Conquer, Sea Sculpture, and The Power of Vegetable Life. Then there are mountaineering experiences in the Alps, which take the reader to Zermatt, the Riffelberg, the Gorner Grat, up Monte Rosa, up and down the Matterhorn, with all the zest of an enthusiast in mountain climbing, all the knowledge of a natural scientist, and all the vision of an intellectual seer. In the chapters on the Grand Canyon of the Colorado River and the Yellowstone Park Geysers the wonders of American scenery are described in a style which would delight the soul of John Ruskin. The volume closes with what one hardly knows whether to call a scientific discussion or a sublime sermon on Spiritual Dynamics, and with that uplifted argument, projected into eternity, which we printed first in the *Methodist Review* in November, 1896, entitled "When this World is Not." An impressive scientific experiment illustrative of the enormous power of vegetable life is described as follows: "In the Agricultural College at Amherst, Mass., a squash of the yellow Chili variety was put in harness in 1874 to see how much it would lift by its power of growth. It was not an oak or mahogany tree, but a soft, pulpy, squashy squash that one could poke his finger into, nourished through a soft succulent vine that one could mash between finger and thumb. The growing squash was confined in an open harness of iron and wood, and the amount lifted by the expanding squash was indicated by weights on the lever over the top. There were, including seventy nodal roots, more than eighty thousand feet of roots and rootlets. These roots increased one thousand feet in twenty-four hours. They were afforded every advantage by being grown in a hot-bed. On August 21 the squash lifted sixty pounds. By September it lifted a ton. On October 24 it carried over two tons. It grew gnarled like an oak, and its substance was almost as compact as mahogany. Its inner cavity was very small, but it perfectly elaborated its seeds, as usual. The lever which indicated the weight had to be changed for stronger ones from time

to time. More weights were sought. They scurried through the town and got an anvil and pieces of railroad iron and hung them at varying distances on the lever to measure the lifting force. By October 31 the squash was carrying a weight of five thousand pounds. Then, owing to defects in the new contrivance, the rind was broken through without showing what might have been done under better conditions. Every particle of the squash had to be added and find itself elbow room under this tremendous pressure. Such is the power of vegetable life. Life will always assert itself." The account of this experiment is followed with a characteristic reflection: "No wonder that the Lord, seeking some form of speech to represent his power in human souls, says, 'I am the vine, ye are the branches.' The tremendous strength of infinite life surges up through the vine and out into all the branches that are really vitally attached. No wonder that much fruit is expected, and that one who knew most of this imparted power said, 'I can do all things through Christ which strengtheneth me.'" An informing and illuminating book Bishop Warren has given us. Let everybody read it!

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*A Constitutional History of the American People*, 1776-1850. By FRANCIS NEWTON THORPE. Illustrated with maps. In two volumes. Crown 8vo, pp. 486, 520. New York: Harper & Brothers. Price, cloth, $5.

These volumes suggest to the reader that there are different methods of writing history. The author who prepares text-books in this department for elementary schools and academies must dwell, from the necessities of the case, upon the stirring incidents of exploration, settlement, and warfare; he must describe in graphic words the personality and the deeds of great leaders; and he must linger at length upon all the other concrete incidents which go to make up early national records. But there are other historians—and their work is none the less necessary—who write for the advanced students of great historical movements, and who in this service are untrammeled by the necessity of the pictorial or rigidly chronological method of treatment. To this latter class Mr. Thorpe belongs, and in the volumes now under notice he has evidently made a valuable contribution to the historical literature of his times. His work, as he informs us, "contains the evidence of changes—and, it is believed, of progress—in the ideas and opinions which the American people have held respecting the principles, the organization, and the administration of their civil institutions. It is a record of the evolution of government in this country since the Revolution, and it rests upon authorities hitherto almost entirely disregarded." Of the genesis of government upon these Western shores and the practical necessities which influenced the nature of that government he has much to say at the outset, some of his words being as follows: "Democracy in America is the resultant of Roman, Celtic, and Teutonic ideas. It is a civil composite. Its evolu-

tion is recorded in a series of political adjustments. . . . No American colony broke wholly with the past. The necessity for unrestricted labor compelled a democracy. Had the vast area now comprised within the United States been occupied at the time of its discovery by Europeans by a wealth-accumulating people, however civilized, who permitted European conquest, the conquerors would not have set up a democracy; the Mississippi valley would have repeated the story of Mexico and Peru. Had gold or silver abounded in New England, Pennsylvania, or Virginia, the evolution of democracy on the Atlantic seaboard would have been retarded for centuries. Had the mechanical devices familiar now in lumbering, in mining, in manufacturing, and in agriculture been familiar to the world at the opening of the seventeenth century, democracy in America would still be a matter of political speculation." The relative value of the agriculturist and the manufacturer was furthermore a determining factor in the evolution of democracy. The views of Thomas Jefferson on this value received wide acceptance in the earlier years of our national life. "Accepted without modification they would have held America in a purely agricultural condition. Agriculture and manufactures together have determined the evolution of our institutions. With agricultural institutions slavery was identified, but it could never be identified with manufactures. . . . The most eloquent defenders of slavery were fond of describing the agricultural condition as the ideal state of society. . . . The slaveholding States steadily and successfully resisted all efforts to introduce manufactures among them, and as steadily sought to maintain an agricultural homogeneity which, it must be admitted, was economically as inconsistent as it was unnatural. The economic variations determined by the conflicting interests of city and country, of highland regions and lowland regions, explain many provisions in the constitutions of the commonwealths." The mention of Jefferson suggests his views, expressed in the second volume, upon the value of frequent rotation in the judicial office. He says: "In England, where judges were named and were removed by the will of the hereditary executive, from which branch most was feared and had flowed, it was a great point gained by fixing them for life, by making them independent of that executive; but in a government founded on the popular will this principle operates in a different direction, and against that will we have made them independent of the nation itself. . . . Let the office of judges be for four or for six years; this will bring their conduct at regular periods under revision and probation. We have erred on that point by copying England, where certainly it is a great thing to have judges independent of the government. That there should be public functionaries independent of the nation is an aphorism of the republic." The deep philosophy in this reasoning is no less impressive in these last days, and certainly has its application to short terms of service in other departments besides the legal. The origin of local self-government is traced by Mr. Thorpe as follows: "Local government was passed over by the eighteenth century

constitutions, and was but slightly touched on by those made during the first half of the nineteenth. It was largely a matter of custom or of legislation. In the older States local organization had already been established when their first constitutions were in process of formation. In the North the organization was of the town or township type; in the South, of the county. Town or county government was not an issue at the time of the Revolution. That affected local government only indirectly. The issue was popular government *versus* monarchy, the civil *versus* the military idea in government. America was then a democracy of farmers." The contrast between the Northern and the Southern bar is told as follows: "At the North, although there was less learning at the bar, yet there was a larger practice. Economic conditions there tended to foster the eloquence of abbreviated speech. In Kentucky most of the white men of the county gathered at the courthouses to hear the lawyers discuss an exciting case; in New York the people were too seriously engaged in working their farms, in attending their stores, or in managing their factories to spend their time in listening to the trial of causes. The legal profession was less influential in the North than in the South." Immigration before the year 1820 was but imperfectly tabulated; in 1850 "less than one tenth of the population was foreign born." With the close of the first half of the century "the foreign-born population of the country was not sufficient in numbers to cause any marked change in the organization of local government, or to influence constitutional conventions to introduce provisions in the supreme law affecting the status of persons of foreign birth. To this, however, there is one exception of great moment—the extension of the suffrage. By the modification of suffrage qualifications persons of foreign birth were enabled in some States to vote as soon as they had declared their intention to become citizens." Of the national growth to 1850 Mr. Thorpe concludes as follows: "It was a half century of improvement; of increase of domestic comforts; of more humane treatment of the insane, the deaf, the dumb, the blind, the criminal classes. Legislation in restraint of crime, too long vindictive in its purposes, was becoming remedial. Legislatures were compelled to provide educational opportunities for the poor. Slavery was losing its grasp; freedom was pervading the Territories and overspreading the States. Public sentiment, conscience-stricken, was turning helpfully toward the fugitive slave and the free negro, but it was in defiance of custom, laws, and constitution. Seventy-five years had passed since the great Declaration. They were years of hopeful effort to realize its principles." From these fragmentary quotations may be learned the nature of Mr. Thorpe's work. As a philosophical analysis of our history to 1850 it is at once strong and clear. The grouping of topics in some of his chapters is sometimes inconsistent with the caption of those chapters. Yet this is a defect that does not greatly mar the sterling excellence of his work. The indications of patient research are upon every page, and the reader can but wish for the speedy issue of a

supplemental volume tracing the further developments in our national life from 1850 to the close of the century.

*Jerusalem the Holy.* A Brief History of Ancient Jerusalem; with an Account of the Modern City and its Conditions, Political, Religious, and Social. With fifteen illustrations from photographs, and four maps. By EDWIN SHERMAN WALLACE, Late United States Consul for Palestine. Crown 8vo, pp. 359. New York, etc.: Fleming H. Revell Company. Price, cloth, $1.50.

The author of this work rightly assumes that Jerusalem is a city of world-wide interest. "How many times," says he, "has it been described! How many volumes of travel by the amateur and professional tourists make a specialty of the Jerusalem chapter! How many letters to religious and other papers in every Christian land tell the story of the city as it now is! The number of such publications proves that the reading public has been interested in the subject." Nor does the present volume lessen the feeling as to the unique place of the city among the famous centers of human population. As there has been but one Palestine there can be but one Jerusalem in the history of mortal existence until the new Jerusalem descends out of heaven, "prepared as a bride adorned for her husband." Conceding in the spirit of his volume this exalted rank to Jerusalem, Mr. Wallace writes as an eyewitness of its present life. For five years, in the exercise of his official duties as United States Consul, he was favored with the privilege of permanent residence in the Holy City and the consequent opportunity for full scriptural and antiquarian research. That he put to such a diligent use this rare advantage will be to his many readers a cause for satisfaction. His volume, as a consequence of this long residence in Jerusalem, has the quality of vivid description which makes for interest and instruction. The traditions, topography, customs, and outlook of the Holy City are all included within the compass of his treatment. Its streets and gates, its walls and surrounding hills, its industries and its motley population are all so concreted before the reader that, had he no other book of reference, he would gain no inadequate idea of modern Jerusalem from this painstaking work. Nor does the author write in a spirit of undue subservience to the traditions of Palestine. He thinks for himself, and has a reason for his conclusions, if they are not in harmony with local beliefs. For illustration, his caution in the identification of the localities of famous scriptural events on the testimony of tradition is expressed in his chapter on "The New, or Gordon's, Calvary." A single quotation will suffice to show this disposition. He writes: "Concerning the holy sites of the Holy City anyone has the right to ask why this one is located here or that one there. If the answer given is not satisfactory he has the right to doubt or disbelieve. For instance, when one sees hundreds of Russian pilgrims kneeling devoutly and kissing reverently a spot on the rock on the eastern slope of Mount Moriah, just near where the Jericho road turns to cross the brook Kedron, and is informed that here is where St. Stephen was stoned, he has a right to question the reason for

this localization. The evidence of an old tradition proves nothing. The place of Jewish capital punishment being known and St. Stephen having suffered that punishment, there is no reason to seek another place for his death than the one used commonly in his day. How or when the tradition assigned the event to the spot outside of the present St. Stephen Gate is a matter of no moment. The tradition is groundless. A tradition just as groundless has for fifteen centuries affirmed that the two most momentous facts in Christian history took place on the site now occupied by the Church of the Holy Sepulcher. To the one whom tradition satisfies this is enough. The one who accepts the *dicta* of the Church without dispute reasons that, as the Church has maintained these two sites during these centuries, he has no right to doubt their genuineness. Had the Church never been mistaken, had she never been compelled to change her position, such acquiescence might be given by even a greater number than now. But, so long as the Church is made up of human creatures dependent upon human judgment, there are those who will refuse absolutely to acknowledge her infallibility. This will be so especially in matters unessential to salvation, to which class certainly belongs the localization of any event connected with the life or death of our Lord." The glimpse of modern Jerusalem which Mr. Wallace gives in his chapter, "The City as it Is To-day," is full of quaint instruction. The reader is impressed, among all else, with the lack of nineteenth century appliances among those Eastern Jews and the general spirit of mediæval conservatism that obtains as to the introduction of the newer inventions. "Street illumination," for instance, "is still in its infancy. In the entire city there are twenty-eight small oil lamps stuck up here and there on the sides of the houses. They are uncared for, and on a dark night do nothing more than indicate that they are lighted. To believe that they do anything in the way of lessening the gloom is a freak of imagination. American companies wish to put in electric lights if the way is clear. But it is not; several insurmountable barriers intervene." And among these hindrances are Turkish opposition and the fact that the investment would not pay. Nor has the Turk, in his fear of electricity in all forms, any need for the telephone. An American missionary having had a telephone sent to him was forbidden by the authorities to put it in service. "Such an innovation could not be allowed unless he had an order from the sultan. He had no such order, and was in no mood to pay the sum necessary to obtain it. The telephone has been lying unused for several years." The concluding chapters of Mr. Wallace's book are important to those who are concerned as to the outlook for Jerusalem and Palestine. They are entitled: "The Jews in Jerusalem," "The Christians in Jerusalem," "The Moslems," and finally, "The Future of Jerusalem." In the last chapter the author commits himself to the belief in the return of the Jews to Palestine. "The land is waiting," he writes, "the people are ready to come, and will come as soon as protection to life and property is assured. I am

ready to go further and say that the coming inhabitants will be Jews. This must be accepted, or the numerous prophecies that assert it so positively must be thrown out as worthless. . . . The present movements among Jews in many parts of the world indicate their belief in the prophetic assertions. Their eyes are turning toward the land that once was theirs, and their hearts are longing for the day when they, as a people, can dwell securely in it. . . . Anyone desiring to know the millennial future of Jerusalem can find it described on many pages of the inspired word. The only legitimate method for the interpretation of the various allusions to that future city is the natural one, that is, to take just what is there said as it is said, and attempt neither to add to nor detract from the statements." This outline will suffice to give a general impression as to the scope and purpose of Mr. Wallace's volume. It is not a compilation of hasty and inadequate generalizations by some tourist sojourning in Jerusalem for a day and thence departing to talk with oracular utterance of the Holy City. Nor is it too voluminous for easy use. But the author has rather aimed "to combine completeness with brevity, and thus to place in the hands of those who are interested in this city of sacred memories and holy sites a book of such facts as are ascertainable."

## MISCELLANEOUS.

*Eminent Missionary Women.* By MRS. J. T. GRACEY. Introductory notes by Mrs. Joseph Cook and Mrs. S. L. Keen. 12mo, pp. 215. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, 85 cents.

No history of Christian missions is fully written that does not include the story of the sacrifices made by consecrated womanhood for the sake of the Gospel. Mrs. Gracey's volume of biographical sketches is a just tribute of praise to the workers she enumerates. In number they are twenty-eight. In location some of them labored for the great cause on this side of the ocean, but were no less truly missionary in spirit than others who went as torchbearers into the darkness of India, Africa, and China. In denomination they belonged to different faiths, Ann Wilkins, Mary Reed, Beulah Woolston, and Clara A. Swain, M.D., being the representatives of the Methodist Episcopal Church whose life-stories are outlined. The book "represents the several classes of work which women have been able to conduct on the field—educational, evangelistic, literary, medical, or eleemosynary"—and is calculated to meet a felt need in missionary information. The stories of "toil, danger, loneliness, endurance, patience" which it contains, place a new crown upon the brow of Christian woman. As in the past she is to continue an integral and successful factor in Gospel work—until the kingdom comes.

*A Memorial of a True Life.* A Biography of Hugh McAllister Beaver. By ROBERT E. SPEER. 12mo, pp. 308. New York, etc.: Fleming H. Revell Company. Price, cloth, $1.

The subject of this memoir was descended from an honored family in Pennsylvania, was the son of a recent governor of the State, and was

surrounded by those rare home and school influences which are enriching the age with noble illustrations of American manhood. Responsive to his opportunities he grew into an unusual symmetry and perfection. As a college student he was of pronounced Christian usefulness, and in his short years as a graduate was the means of help and blessing to many. His yearning for the deep things of God, his deadness to the world, his sweetness of life, and his expressions of rare intimacy with his Lord gave him rank with those seraphic spirits that now and then live on the earth to show stumbling and sordid men the possibilities of grace. A memorial service was held for him in Northfield, where he had been a worker, at which meeting Mr. Moody said that no other visitors among them had left such impressions as Hugh Beaver and Professor Drummond. His early departure is another of those mysteries over which many Christian workers grieve and which they may not understand.

*Illustrative Notes.* A Guide to the Study of the International Sunday School Lessons for 1899. By JESSE LYMAN HURLBUT and ROBERT REMINGTON DOHERTY. 8vo, pp. 392. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.25.

We believe it to be the plain unexaggerated truth that this book is the best of all helps to the study of the lessons for the year. With the rich abundance of its original and selected comments, methods of teaching, illustrative stories, practical applications, notes on Eastern life, library references, maps, tables, pictures, and diagrams, nothing seems lacking that anyone could need or desire.

*One Thousand Questions and Answers Concerning the Methodist Episcopal Church*, its History, Government, Doctrines, and Usages, including the Origin, Polity, and Progress of All Other Methodist Bodies. By HENRY WHEELER, D.D., author of *Methodism and the Temperance Reformation*, etc. 12mo, pp. 239. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, 90 cents.

It is often easier to ask than to answer questions. Dr. Wheeler is not one, however, who has perpetrated a series of conundrums for the delectation of the reader in an idle hour. In serious purpose, if in an unusual manner, he has here prepared a worthy outline of our denominational history, doctrines, and polity. No volume of its kind can be edited without a most patient and long-continued gathering of information from many sources; and because of its encyclopedic character it is the more deserving of notice. As a handbook of information for such organizations as our Sunday schools and Epworth Leagues it should go forth upon a large mission of usefulness.

*The Wondrous Cross and Other Sermons.* By DAVID JAMES BURRELL, D.D., Pastor of the Collegiate Church at Fifth Avenue and Twenty-ninth Street, New York. 12mo, pp. 351. New York: Wilbur B. Ketcham. Price, cloth, $1.50.

Dr. Burrell ranks among the most influential preachers of his city. These discourses are scholarly and strong, and ring with evangelistic appeals to men. The world needs more of such earnest preaching as the new century opens.

# METHODIST REVIEW.

## MAY, 1899.

### ART. I.—THE CONSTRUCTIVE VALUE OF HISTORY AND SCIENCE.

THE most evident characteristic of the present age, considered as an era in the history of thought, is its transitional character. Following the stormy close of the eighteenth century, and sharing as well in the questions fundamental to all modern thought, the period in which the men of to-day are living has inherited from the past a burden of unsolved problems heavy enough to form the entire load of any single age. But the decades that have intervened since the end of the revolutionary epoch have bred new questions of their own; so that, in an especial sense, our time has become one of those periods of ferment in which old forms of thought, no longer able to satisfy the spirit of the age, give place to new ones, or pass gradually over into these.

Nevertheless, it would be serious error to conclude that the forces now at work in the thought of the world are exclusively destructive. Probably there has never been an era of transition of which such a statement would hold good. For not only are elements of positive thinking present in every age when negation appears to be in control, but skeptical movements are comparatively powerless unless the tendencies which make for the rejection of accepted opinions have in them the vigor proceeding from new constructive principles. This is especially true of the revolutions which have taken place in human thinking since the wane of the mediæval systems.*

* See "Typical Eras of Skepticism," by the writer, *Methodist Review*, September-October, 1897, pp. 770, 771, 774, 775.

The leaders of the Reformation advanced with rapid strides from their denial of allegiance to the pope to the formation of a new religious body; the founders of modern science and modern philosophy, free for the most part from the agnostic despair of later times, believed that they were substituting more stable and fruitful forms of thought for those whose lack of value had at length become patent. A conspicuous feature of the skepticism of the eighteenth century in France is the potency of modern science and the mechanical view of the world, when carried out in all their implications by a people whose logic does not shrink back from even the most extreme conclusions. And the same principle will be found to apply to the present age. The fact, indeed, is obscured by the unique relation existing between the positive and the negative tendencies of the forces by which the thought of our time is molded. Never in the history of human thinking have principles of constructive value in their own sphere been applied with so destructive purpose in other departments of reflection; never, for instance, have men been so confident that they possess settled truth within the region of sense-experience and so doubtful whether truth is even attainable in the region of transcendent speculation. Yet, as the age passes on from its earlier to its later stages, it becomes less possible either to ignore the existence of fruitful positive forces beneath and behind the negative movements, or to confine the effect of these within the limits of the region where their work began. Science still leads on to philosophy as of old; the exigencies of social and political, as well as of individual, life continue to demand an ethic, albeit certain dominant developments of contemporary opinion have little of an ethical sort to offer; religion refuses to accept the sentence of condemnation passed upon it, or even to stay dead in hearts where it has been crushed down.

Prominent among the forces effective in the production of contemporary forms of thought has been the historical spirit. The nineteenth century is preeminently an historical age—an age in which historical studies have engrossed the attention of scholars, and, more notably still, a period marked by the application of the principles of historical development in explain-

ing the genesis of the most various human institutions. The beginnings of this interest in historical investigation go farther back, indeed, than the opening of the present age. There is a sense in which it might with truth be urged that the eighteenth century, also, was characterized by interest in the experience of the past, and even that the leaders of that age made use of the lessons of history, as they understood them, in their endeavors to meet the needs of their time. Illustrations of these positions are easy to cite from among the ranks of the destructive schools themselves. Voltaire wrote histories, as well as satires and lampoons. Montesquieu based his *Spirit of Laws* on the historical parallels of national life, as well as on the current conceptions of nature and of man. Rosseau winged his shafts with comparisons drawn from the democracies of antiquity. The revolutionary assemblies prated of Greece and Rome in their headlong debates, and sought to dignify the government of reason by aping pagan festivals. In Britain, Hume would be remembered for his *History of England*, though we did not have his essays and his philosophical writings to keep his fame alive; and it is but a short time since that the whole English-speaking world was busy in celebrating the centenary of the appearance of the *Memoirs* of the author of the *Decline and Fall.* Thus, though the historic spirit is rightly counted a special characteristic of the present age, it must not be supposed that the current devotion to historical methods of thought sprung up without preparation in the century that preceded our own.

There are two points, however, which serve to distinguish the historical spirit of this age from that of earlier times. The first of these is the better development of the methods of historical investigation. The methods of minute research which have shown themselves so fruitful in other fields of inquiry have been welcomed by historical scholars as potent instruments in the solution of their peculiar problems. Never before has the inquiry into the facts of history been pursued with so persistent determination, and never have the facts when ascertained been utilized so sacredly in the formation of historical conclusions. As the physical scientist observes and experiments in his laboratory or in the fields, as he tests and measures and

weighs, so the productive leaders of historical study in this age go back to the primary sources of information. Animated by a spirit of exact investigation, they make long journeys in order to become eyewitnesses of the scenes of historic events; they study the monuments to recover the annals of early civilizations; they ransack old libraries and bring the facts to light which lie hidden in the time-stained records of the past; they burrow in official archives that original State papers may be made to yield their secrets; and they apply the criteria of critical interpretation to the *data* when they have thus been gathered, in order that the *prima facie* bearing of the evidence may be sifted by the strictest tests. In short, the historian of to-day differs from the annalist of the past as much by his patient investigation of the phenomena of history as by his endeavor to view his results in those larger connections which the mind of the annalist was entirely unfitted to grasp.

If the influence of historical inquiry on the progress of nineteenth-century opinion stopped here, however, its importance would scarcely be sufficient to compel its enumeration among the controlling forces of the age. It is not because history has interested us for its own sake that it has gained a foremost place in our thinking, or even—though here its effect has been very great—because, like history in every age, it enforces lessons bearing on the questions of political and civil society. The strongest attraction that it presents to the minds of contemporary thinkers is to be found in the proffer of itself as a means for the solution of the most varied and most pressing problems. This conception was for the most part foreign to the thought of the eighteenth century. Reflective minds were then too often governed by the same delusion that had misled their Athenian predecessors of the fifth century before the Christian era. As the latter believed that government was the invention of tyrants for the better oppression of the subject, and religion and morals devices of the ruler, abetted by the priest, for the further exploitation of his people, so the former proceeded on the assumption that institutions could be created at a stroke, or that at least they were possible products of artificial making. The State was held to be the result of a compact. In social life, as well as in individual conduct, a return must be made to

the state of nature. Religion was to be purified from the corrupting additions which had been engrafted on the primitive rational faith. In general, on the basis of the new ideas, a complete reform of human institutions was to be undertaken, in the unhesitating belief that the world stood on the threshold of a second golden age. It is the result, in part, of the failure of these brilliant dreams that the thinking of our later age rejects the assumptions on which the work of its predecessor was founded. No longer do we believe that institutions are created out of hand; and at least the calmer heads among us are doubtful concerning man's capacity to better his condition by making all things new. In place of the conviction that institutions have sprung from single deeds, on the part of leading individuals, or on the part of society as a whole, there has been substituted the belief that, like all things else, they are the outcome of a process of growth. In this way the point of view is essentially changed, the method of historical inquiry issuing in the method of genetic explanation. This first watchword of the new time has been well phrased in the title of a work by a well-known American historian and philosopher.* Not merely the destiny of men, but the nature and destiny of all things, are now studied in the light of their origin. Biological science has been revolutionized by a theory of the genesis of species. The final origin of law and custom is sought in the habits of the tribe. The source, if not always the sanction, of moral principles is discovered in the conditions of social health and progress. The great debate concerning religion and theology takes on new forms; for assailant and apologist alike view the subject from a more reasonable position than that which formed the vantage ground of the old antagonists, the questions at issue being discussed no longer as disconnected phenomena to be considered in detail, but in connection with the principle of growth, ultimately in connection with the development of impulses deeply embedded in man's essential nature. Society as a whole is looked on as an organism, subject, like organisms at large, to the laws of evolution. In fine, if the method of genetic explanation was undervalued or ignored in the last age, in this it has become a foremost factor.

* Fiske, *The Destiny of Man Viewed in the Light of his Origin.*

To the exaggerations of the genetic method obvious objection may be taken. First, when it is said that the method of historical or genetic explanation constitutes a constructive force in recent thinking it may be rejoined that, so far from restoring the principles of intellectual and religious belief which of late have been called in question, it raises certain of these difficulties in an acute form. Secondly, in opposition to the confident reliance on the method as the weapon for a successful attack on all kinds of problems, it has often been urged that, after all, the question of origin is one thing and the question of nature and meaning other and different from this. And it must be admitted that these criticisms have considerable weight. In fact, they might be stated still more forcibly and retain their cogency; for it is undeniable that the results of the historical method, especially when it has been made a sort of universal instrument, have contributed as few things else to the transitional character of the age in which we live. The generation is but just passing, for instance, to which Darwinian evolution appeared to undermine the foundations of all religious, if not of all ethical, truth; while the idea of development in general holds so prominent a place in present opinion that the men of the day are liable to forget that, quite before Darwin or Spencer had begun his work, Hegel, among others, announced the principle of continuity with such distinctness and power that many of the questions which it affects—for example, the question of the natural and the supernatural—received a formulation decisive for their critical discussion ever since.

In estimating the force of this objection, however, it is important to consider the question of relative values. No one who understands the history of the times can ignore the destructive influence of the principle under consideration. But when inquiry takes a broader sweep it is clear that in thought, as elsewhere, nothing can be gained without the payment of the purchase price; and that, in times of doubt, especially, all forward movements are liable to involve a heavy outlay. The point at issue is not whether the historical spirit of the age has been one source of the perplexities under which our thinking labors, nor even, when its constructive influence is recognized,

whether it tends to rebuild the intellectual edifice in strict accordance with the old designs; for it needs but slight acquaintance with the progress of human thinking to reveal the truth that exact reconstruction is in the matters of the spirit an impossible dream. Whatever advantages may accrue to thought from the new method of inquiry, it is implied in the very statement of the principle that neither its recasting of old problems nor the fresh solutions which it offers for them can carry us back to the positions occupied before our searching, doubting age began. The sole question to be answered is whether in this case, also, as in the olden time, Out of the eater shall come forth meat? And to this question there can be but one reply. The historical spirit of the century and the method of genetic explanation have not only introduced a radical change in the premises from which reflective thought proceeds, and from which in the future it must continue to take its departure, but, in spite of the furtherance given to negative movements, they constitute an intellectual force of distinct constructive worth in an age when constructive principles are few and far to seek.

Concerning the second of the objections mentioned, a still clearer answer is possible, although it is one which will encounter more dissent. In brief, it may be said that the movement in question is one of the highest importance, but that, like others of a similar kind, it lends itself to grave exaggeration when it is made exclusive. After a considerable period of controversy and confusion it has become plain that in the genetic method and the principle of development the thinking of this age has gained a notable and permanent addition to the intellectual possessions of the race. Denial of their value or resistance to their influence in the large means opposition to the onward progress of thought—an attitude, it need scarcely be remarked, certain in the end to bring disaster on the individuals and institutions that adopt it. Moreover, the claim of the ardent advocates of these principles, that a readjustment of accepted conclusions is necessary in view of the new discoveries, is also to be admitted; nay, further, it is to be recognized that this revision has for some time been actually going on in various departments of thought, for no new movement of such

scope and bearing can fail greatly to alter the course of human thinking so soon as its truth begins to be apparent. It is just this success of these views, however, that in large measure has conditioned their misapplication Their essential novelty, in spite of manifold anticipations since reflective thought began, their marvelous triumphs, and their great fruitfulness when properly employed have so impressed the thinkers of the age that not a few seem to act as though they were exclusive and universal truth. But, if this be so, our age will indeed be memorable as a revolutionary epoch in the history of thought. For up to the present time, at least, no one principle or group of principles has proven of so preeminent importance that it has deserved to be made the sole criterion of truth to the entire transformation or rejection of the intellectual achievements of preceding ages. Happily the error is one which brings its own corrective. The buoyant optimism which extends a new theory beyond the limits of its legitimate application itself supplies the opportunity for the restriction of the doctrine within due bounds. Thus it is in the case before us. As plainly as the student of contemporary opinion discerns the influence and the value of the principles under discussion, so plainly does he perceive that the hour of their first acceptance is to be followed, or rather is already beginning to be followed, by that inevitable process of criticism which gradually separates the elements of permanent worth in new systems from the elements of error and incompleteness that they are sure to contain until man's thinking shall have reached its final goal. In this way, it may well be believed, the thought of later times will reap the benefits from these discoveries of our own, while escaping the various dangers which for us have entered in their train.

A second formative influence in recent thinking has proceeded from natural science. It is a common opinion that the nineteenth century is beyond all others a century of science. But, although this conclusion is for the most part certainly true, in two respects it is open to limitation. In the first place, the early decades of the century were distinguished by perhaps the boldest and, for the time, the most successful development of speculative philosophy that the world has ever

known; and, secondly, although this was replaced by the dominant scientific movement of the time, our age is not the only one in which abstract thought has felt the weight of scientific control. It would be an idle task to balance the relative importance of modern German thought from Kant to Hegel with that of other leading schools of philosophy, especially the school of Socrates, Plato, and Aristotle in Greece, with which it is most natural to compare the later movement; but, in order to understand the trend of nineteenth-century thinking at all, it is essential to recognize the prominence of the Kantio-Hegelian speculation alike in the order of time and by any of its effects. Even the gulf which intervenes between the view of the world which prevailed in the days of the Hegelian supremacy and the favorite opinions of the present time should not be allowed to conceal the lines of connection that joined the earlier mode of thinking with the new. History and science—the two formative forces which have come into view in this inquiry—united, it is true, to precipitate the downfall of the Hegelian system. But history, as we have already noted, and the historical method drew much of the inspiration for their larger achievements from the metaphysics against which their polemic directed its attack; while, if the relation between idealism and natural science was in the main a relation of misunderstanding and contempt on both sides, it is at least to be noted that more than one German scientist of the succeeding period received his early intellectual quickening through the influence of the school which his developed scientific consciousness compelled him to abandon. In the case of the precursors of other intellectual movements prominent in this age the truth is still more clear. With singular shortsightedness we discuss many burning questions of the day as though they never before had crossed the threshold of human thinking; believing, for example, that the problems of biblical criticism are a new and portentous product of our own time, in forgetfulness alike of the development of rationalistic criticism during the second half of the eighteenth century and the tremendous reinforcement which criticism received from the anti-supernaturalistic tendency inherent in the idealistic principles. Thus, in particular, we examine the Pentateuch and the pro-

phetical books as our fathers examined the New Testament writings; or we argue *pro* and *con* about the views of Kuenen and Wellhausen and Cheyne and Driver and their fellow-critics, half unconscious of Strauss and Baur and the *Tübinger*, as well as of the speculative genius who furnished the abstract background for many of their critical theories.

On the other hand, the scientific coloring of contemporary thought is not unique in the history of opinion. Our century is no doubt the greatest scientific century, but it is not the only one. The scientific influence which has culminated in this age has been characteristic of the modern period as a whole. The revolt from Scholasticism was in large measure due to a demand for the study of the natural world. The leaders of speculation in the seventeenth century felt the influence of the same movement, even when they did not devote themselves specifically to its service. On the border line between the seventeenth century and the eighteenth Locke, for all his underestimation of the certitude of inductive conclusions, echoed the Baconian spirit in its application to mind, and escaped the skeptical consequences of his empiricism by assuming as metaphysical reality the world which physical science had revealed. In the eighteenth century deism derived one motive for its existence from the great discoveries of British science, while the *philosophes* of France found therein the remedy for all sorts of individual and social maladies. In the present century, it is true, the scientific movement has greatly enlarged its boundaries and consolidated its power. In France it has continued to give the keynote to thought. In Germany it first served as the chief agent in undermining the *a priori* systems, and then filled the void by investigations and speculations conducted under its own auspices. In Britain and America it has numbered great names among its votaries, has led to results amazing at once by the insight into nature which they reveal and by the scope of their influence on contemporary opinion, and, allying itself or being allied with the traditional English metaphysics, has given the latter a new lease of power in the world. Nevertheless, this success is a development, not a new creation. The movement has been gathering force since modern thought

began; if, in our time, its triumphs surpass those it has enjoyed in any previous age, this is simply an evidence of accumulated power which is now asserting itself under especially favorable conditions.

This account of scientific progress accepted, however, it may still be said that in all the victories of the new manner of regarding the world and the new method of prying into its secrets there is much of negation involved; but to such objections the answer lies that in any estimate of natural science two things are always to be distinguished. On the one side are the crucial problems which have been forced upon the modern mind by the outcome of this, its favorite and most successful, form of intellectual endeavor. These few will seek to ignore, but they have been exploited often enough, and they need no repetition here. It is a pleasanter task to turn to the tendencies in scientific thinking which already have reached a happier issue, or that give promise of positive results to come.

Clearly, then, science has created a view of the world which by its certainty, accuracy, and precision, by its fertility in the production of discoveries and its utility in the service of mankind, is entitled to claim the successful realization of the ideals proposed for it by its leaders in the dawning modern age. It has proved successful, also, in the investigation of internal nature, although the mental sciences remain, as perhaps they must continue to remain, inferior in point of completeness and of certitude to the sciences of material fact. Bacon demanded knowledge which should be both certain and useful. That the results of inductive inquiry into natural phenomena approximate the first of these requirements is shown by the fact that the term "science" is often diverted from its etymological and historical significance to denote this special form of research and the conclusions to which it leads. Further, that life has been prolonged and made more valuable through the labors of scientific inquirers; that earth, air, and sea have been brought more fully under man's control; that the material conditions of individual existence have been made less arduous, and the material progress of society aided—these are facts evident to all. The world, scientific and unscientific alike,

recognizes once more the marvelous expansion of thought which has been gained since the promulgation and adoption of the inductive method of inquiry; while some are more or less clearly aware that the body of accepted scientific principles constitutes a systematic view of the world which, though in itself and strictly interpreted it be no more than a system of correlated truths concerning phenomena, easily passes over into a metaphysical doctrine.

This last item in the success of science has its dangers, as well as its beneficent promise. These deserve greater attention than is commonly devoted to them. But for the present purpose it is more important to notice that science exerts a reflex influence on human thinking, which, as it appears to the writer, is to be reckoned among its greatest achievements. For, in the broad sense of the term, science is a true philosophy; that is to say, its method is based on thought processes and its results lead on to principiant conclusions, even when in themselves they do not amount to definite principles. It is an old error, though one which certain so-called scientists have done their best to keep alive, that scientific work depends upon the exercise of the observational rather than of the rational faculties. The popular mind too often thinks of the scientist as one who peers up through telescopes or down through microscopes, who manufactures queer odors in places called laboratories, or cuts up unfortunate beasts in laboratories of a different sort and name, and who then gives himself to the exact recording of the facts he has observed—the whole process in some mysterious way at times producing practical results of a useful kind, at times tending to subvert the foundations of religious faith. But to the student of scientific method the matter assumes a different aspect. The factors in scientific inquiry which most appeal to his appreciation do not consist in the patient observation and experimentation and the exact recording of the *data* thus obtained, however much he may be disposed to admire the successful devotion with which these necessary operations are performed; rather does he dwell with pleasure on the scientific imagination which strikes out hypotheses fruitful because of their very simplicity and audacity as well as because of the basis of ascertained fact

forming their point of departure; and most of all he is impressed by the scope, by the brilliancy, by the precision in thinking—thinking in the narrower meaning of the term—exhibited by the scientists whose discoveries have made the modern age illustrious. Copernicus and Kepler and Galileo and Newton—to choose a few names from the standpoint of a layman in science—Linnæus and Cuvier and Humboldt, Dalton and Kirchhoff and Bunsen, Helmholtz and Clerk Maxwell, Darwin and Wallace, and the later developers of biological evolution—no mere empirics these, but intellectual leaders in whom patience in research was well mated with the highest powers of correlating thought, synthetic thinkers in the strictest sense, philosophers, if the term be understood to include thinkers of comprehensive grasp and combining faculty, as well as those who give themselves especially to speculative reflection. The case is evident, again, if the results of science be considered, instead of its exponents. The heliocentric astronomy, the theory of gravitation, the atomic analysis of matter, the conservation and correlation of energy, the evolutionary origin of species, the discoveries of solar physics, the germ theory of disease—scientific conclusions like these are principles which bring into connection great masses of facts previously isolated, and which render inference possible to other phenomena distant in time or remote in place.

In consequence of these triumphant labors there has been developed a new ground of confidence in the powers of the human mind. Never before in the history of thought has there been given so impressive an illustration of the capacity of the mind for the discovery of truth. It is especially noteworthy that in no previous era of doubt—the eighteenth century, when also science exerted a constructive effect, alone approximates the present age in this respect—has mankind been in possession of so large and so important a body of accepted conclusions. Thus, amid all the critical questionings of the time, science has exercised a potent steadying influence. Though it has brought into question principles in other departments of thought where our inferences, since they take a wider sweep, are less susceptible of demonstration and less permanently accepted—just as by the rigorous accuracy of its

method it has created standards which these other disciplines are unable to attain—within the limits of its own field it has furnished so striking an instance of the power of thought that the age has been delivered from some of the worst miseries which have beset mankind in other skeptical eras. For, as the writer has remarked elsewhere, the difference between certain forms of ancient skepticism and the agnosticism of to-day is measured by the extent of the imposing edifice of predictable fact and verifiable law in which our science consists. Therefore, whatever be held to be true concerning the possibility of knowledge in the regions of metaphysics and theology, few henceforward will have the hardihood to refuse credence to the conclusions of the sciences of phenomena when they are taken in their strict and proper meaning. Seldom, again, unless science itself should fail, are we likely to hear the wail of the old Greek sophist, "Nothing is," and "If anything were, it would be unknowable," and "If anything were, and were knowable, the knowledge could not be communicated;" for such cries of despair do not go up in times when men are busy in seeking and in finding the secrets which nature has hitherto kept hidden since the world began.

And this element in the thought of the time is great gain. If prophesying were at all in place, one might venture the prediction that later ages will look back with surprise on the failure of so many thinkers of the present time to recognize these positive implications of natural science. Misled, these historians of the future will say, by the conflict between the newly discovered principles and their cherished beliefs, many of the choicest minds of the nineteenth century were blinded to the services which science rendered in saving their age from utter mental despair, in contrast to the votaries of the new learning who, too often, with equal misapprehension of the truth supposed that all man's spiritual need was to be supplied by nourishing his soul on a diet of general laws. Moreover, in addition to their value as a preservative of general mental health, the conclusions of science bear in a positive sense on certain abstract problems which have perplexed modern thought. Berkeley's paradox concerning the external world, for instance, no longer finds its chief non-philosophical antag-

onist in popular opinion, for the realistic assumptions implicit in scientific theory have not merely reinforced the metaphysics of naïve consciousness, but, as science progresses, have made their influence felt in abstract philosophy as well. In a similar way the postulate of a world-order has become intrenched in recent thinking to a very remarkable degree. If Hume himself abated somewhat of his skepticism in favor of everyday life and inductive inquiries, the many thinkers of this later age who have inherited largely of his negative spirit have gone beyond their master, including the principle of uniformity among their somewhat scanty stock of dogmatic beliefs. It is true that philosophy is forced to consider the subject in another aspect, since the question of the world-order for it forms a central and critical problem—a problem, moreover, in whose solution any evidence of an experimental kind is of doubtful validity. But it, too, does not escape the positive impulse which differentiates the agnosticism of the close of the nineteenth century from the skepticism of a hundred and fifty years ago. The argument might be continued further in connection with the recoil from the unbelief of the mid-century to the renewal of interest in philosophical and religious questions which has been characteristic of recent decades. In this movement, also, it would be found that the scientific impulse and the outcome of scientific inquiry have played their important parts. But the discussion, thus developed, would transgress the limits of the present opportunity. Enough has been said, perhaps, to defend the conclusion which to the student of contemporary opinion is abundantly evident. On the one hand, it is clear that natural science, like history, has been a chief instrument in the development of the critical problems of the age and in the genesis of recent doubt; on the other, and like history again, it recoups us in measure for the loss, furnishing a residuum of undoubted value and supplying always an impulse, sometimes a basis, for fresh constructive work.

A. C. Armstrong, Jr.

## Art. II.—CARLYLE, TENNYSON, AND BROWNING ON THE FUTURE LIFE.

Perennially interesting are questions concerning death. Does the coffin hold all that there is of man after the pulse is still, or does the redeemed soul go to be forever with the Lord? The Old Testament makes incomplete answer, but the New Testament reveals a glorious life hereafter. Many able men, even at the present day, have not emerged from the dimness and confusion of the Old Testament into the bright sunshine of Corinthians and the clear gospel of John.

Carlyle, Tennyson, and Browning were all religious; not as manifestly so as Milton and Dante, but more so than Keats. Without religion our three contemporaries could not have been nearly all that they were. We do not here discuss the general subject of their religion, but only their attitude toward belief in the future life. The Christian should not be indifferent to the service rendered by imaginative genius to his cause, any more than he should surrender the grounds of his faith in subservience to great names. Every intelligent believer in spiritual things must rejoice that the three men whose names stand above this article did not train in the camp of materialism. Carlyle, Tennyson, and Browning, great in literature, are not, to be sure, authorities on theology any more than Darwin, Huxley, and Tyndall, who are eminent in physical science; yet the Church is not indifferent to the scorn of materialists or the friendliness of literary masters.

The position of Carlyle toward immortality is not satisfactory. This man, who claimed that a miracle was mathematically impossible, naturally never appears to accept the miracle of the resurrection of Jesus. So much the worse for Carlyle, for the proof of the resurrection is so adequate that the acceptance of the testimony is more reasonable than the attitude of incredulity. Beyond question Carlyle was a religious man, but he is almost willful in the way in which he alludes to any attempt to define his faith, or even to afford *data* for a clear surmise of his faith. The idea of God engages much of his thoughts, and (this bears particularly upon the subject in hand)

frequently the thought of man's coming from God and going to God finds solemn expression in his works. But his belief did not bloom into the fullness of the Christian faith. Hallam Tennyson, the son and biographer of the poet, narrates that the Scotchman once put his hand upon the head of the "golden-haired Ally" and blessed him for this world and the next. But many of Carlyle's readers would doubt whether his blessing for the next world meant very much. We are not to look in Carlyle for the precision of a dogmatic theologian, and his independent mind would be the last to attempt to hedge in the indefinable, but the trend of his writings shows that, whatever he thought of the future life, it was not what the Christian thinks. What has he to say of a close fellowship in heaven with the Lord Jesus Christ? A retrogression with his days, moreover, appears in his belief in immortality. The reader of *Sartor Resartus* can find passages that remind one of the fourteenth of John. Nevertheless, there is evidence that Carlyle's faith in the future life never was clear, and grew dimmer with years. Cheerless indeed were the lines that he wrote to Emerson in 1867: "I am as good as without hope and without fear; a gloomily serious, silent, and sad old man, gazing into the final chasm of things in mute dialogue with 'Death, Judgment, and Eternity' (dialogue mute on both sides), not caring to discourse with poor articulate-speaking mortals on their sorts of topics—disgusted with the world and its roaring nonsense, which I have no further thought of lifting a finger to help, and only try to keep out of the way of, and shut my door against." It is matter for a thousand regrets that Carlyle did not come out of his surly gloom into the light of Christian faith and joy with Tennyson and Browning, his contemporary brothers in greatness.

Tennyson was truly a Christian poet, and his treatment of the future life has made him a helper of Christianity. It would appear that he was so alive and favorable to the scientific spirit of his time that he had to pay the cost of sorrow and doubt before he emerged into the restful hope of the soul's undying future. Like every high-souled man, he gave much thought to the subject. But the death of his noble friend, Arthur Hallam, was particularly a ministry of grief

that deepened and made more human the poet who had fallen too much into the love of art for art's sake. The artist had been more particular about the dress of the thought than the thought itself. "Lancelot and Elaine," foreshadowed in the "Lady of Shalott," excels the foreshadow in strong thought, wide knowledge of human nature, and a tenderness such as is found in Browning's "A Blot in the 'Scutcheon," or Shakespeare's "Romeo and Juliet." "In Memoriam" was the fruit of Tennyson's great sorrow. For seventeen years, from the death of his friend to the publication in 1850, he dwelt no more on turn of phrase and beauty of expression than upon the sentiments themselves in regard to the problem, What is the future of a noble man whose breast now heaves no more? To that question we know no better answer in literature out of the Bible than "In Memoriam."

The superficial reader judges wrongly that the poem is a congeries of fragments, but the careful reader sees that it is more than

> Short swallow flights of song, that dip
> Their wings in tears, and skim away;

and whoever takes the trouble to study the masterpiece will find a progress of thought and confidence to the westering joy, the effulgent glory of immortality. The Christmas lyrics mark the advance. The death of his dear friend is a blow that stuns the author at the first of his poem. Far and dark and deep is the fall from the inspired Christian hopefulness of the poem into this depth of root-entwined skull and stony deadness. The reader almost feels that he has come near the gravedigger's scene in Hamlet:

> Calm and deep peace in this wide air,
> These leaves that redden to the fall;
> And in my heart, if calm at all,
> If any calm, a calm despair.

The author rises dazed from this lethargy into the comfort of the memory of the opening life of this friend, the earnest of his intellectual greatness and largeness of soul. Gladstone declared in an article of his that Arthur Hallam was without a peer at Cambridge in promise of greatness. The backward look does not satisfy the yearning heart of the poet. A mystic

communion with the dead man gives more comfort, though the poet held himself unworthy of such converse.

> So word by word, and line by line,
> The dead man touch'd me from the past,
> And all at once it seem'd at last
> The living soul was flash'd on mine.

Think what one may of the extravagance and frauds of Spiritualists, Tennyson found in this undefined spiritual communion a congenial mysticism. And who that has been thrilled by Browning's masterpiece, "The Ring and the Book," will ever forget, after the long and bewildering journey over a wilderness of words, the invocation to his "lyric Love" to stoop to help from the realms of light?

The despondency which is almost despair in the first of Tennyson's great elegy has given way in the last to confident faith in the immortality of the soul. The poet has become a great man by his struggle. He is fully persuaded now that transplanted human worth will blossom otherwhere. That faith rests upon the eternal nature of goodness: sin kills, goodness gives life. Therefore we must needs turn to the last of "In Memoriam" to find the highest and best faith of Tennyson on the future life, and we find him there, like Browning, a veritable Great Heart in assurance.

But the "Idylls of the King" are a retrogression from "In Memoriam" in respect to the doctrine of the future life. The inspiration from the immortality of the soul does not have such power there as we might well look for in the legends of a Christian king. The poet's faith appears to have suffered eclipse. Even Arthur, not defying, Browning-like, the "arch-fear," death, passes, after a life of sad ineffectiveness, to the happy valley of Avilion with all his mind "clouded with a doubt." Was there not here a loss of faith in the poet himself? Dramatic requirement does not call for so faint-hearted a close to a righteous life. Was the only crown for the noble Arthur's brow a crown of thorns? The poet has not been dramatically successful with the king, as he was with Elaine, and Arthur's passing is not fortunate, save for the rare excellence of literary expression. Can we not discover in the "Idylls" that a materializing philosophy had dimmed the

spiritual light of the poet-prophet? Darwin and Huxley had upon the writer, by their friendship and intellectual force, the beneficial effect of making him favor, unlike Ruskin, the advance of physical research and material progress; but a glow of religious experience was not among the effects of friendship with the eminent scientists. Huxley's materialism—"I should expect to be a witness of the evolution of living protoplasm from not living matter"—deadens the soul. Vogt is worse: "Every student of nature must, if he think at all consistently, arrive at the conclusion that all those capacities which we comprehend under the name of the soul's activities are only functions of the brain substance; or, to express myself somewhat coarsely, that thought stands in the same relation to the brain as the gall to the liver." Was Tennyson successful in freeing his mind from the weight of this earthy teaching? It would appear not. The words of Professor W. N. Rice, favorably quoted by Professor George P. Fisher in his *History of Christian Doctrine*, are sound to the core: "The opinions of a scientific man on philosophy or theology are no more a part of science than are his opinions on politics or poetry." The cheerless darkness of such loss of faith as hangs, like a pall, over Matthew Arnold's "Dover Beach," does not cover the "Idylls of the King." The hope of heaven, however dim, is their one gleam of light, and keeps Tennyson a Christian poet. The words of the beautiful song, "Late, late, so late," fell like a knell on the ears of Queen Guinevere, for it was too late to avert the woe wrought by her sin. But she, after her life so wild and disastrous, passed the evening of her day at the nunnery of Almesbury in holy peace, expecting reunion with the husband whom she loved at last. Her story is a sad one, but lighted at the end by a ray of heaven:

> I think there was a hope,
> Except he mock'd me when he spake of hope;
> His hope he call'd it; but he never mocks,
> For mockery is the fume of little hearts.
> And blessed be the king, who hath forgiven
> My wickedness to him, and left me hope
> That in mine own heart I can live down sin
> And be his mate hereafter in the heavens
> Before high God.

However the poet may have wrestled with doubt, he threw it eventually. His later poem, "Vastness," gives no uncertain sound in its hopeful sentiment, "The dead are not dead but alive." Calmly, peacefully, he faced the end, not hopeless like Carlyle. Has the reader of Tennyson noticed that those lines, no less faultless in art than full of comfort, "Crossing the Bar," though the poem was not his last, close the recent editions of his works? This placing is not a chance. He bade his son see to it that it be put there, and well may they stand as the last words of one so confident of immortality:

> For tho' from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crost the bar.

We come now to mighty-souled Robert Browning, whose absolute confidence of immortality has naught of doubt or cloud. So sure is he of the soul's great future that for him the present, not the hereafter, is "life's dream." The great fault to find with him, in fact, is that his faith is so exuberant that he is too impatient to give its grounds. "In Memoriam" reasons, where "A Grammarian's Funeral" sentimentalizes. This unreasoning enthusiasm seems strange in so intellectual a man. But the outstanding fact remains that one of the greatest brained men in England has given hearty indorsement to the doctrine of the future life. When Darwin and Huxley bring sorrow, Browning will bring peace and comfort to the Christian who will take the pains to know him. This poet averred, while he blessed them, that the English public liked him not, and although his fame and influence have gained greatly since he wrote those words a generation ago, it is impossible to see how so deep a writer, indifferent to beauty and music, can ever win popular favor. But it is equally impossible to see how the best minds in the Church, minds yearning for the future life and the best for the soul, can ever fail to read him with an electric glow, and love him, too, for the noblest of his religious poetry. His view of death had nothing of the darkness of Bryant's "Thanatopsis;" for him death was no pale realm of shade, or heaven a pleasant dream, but the future a fuller, larger life than the pres-

ent. However it be with the British public, a thoughtful band of Christians will love him well, and that band will not grow less in the years to come. Browning's great faith in the future gives elevation to life. His "Grammarian's Funeral" is one with Wordsworth's "Character of the Happy Warrior" in elevated thought, and this means that both have touched the high-water mark of literature. Except the words of Paul and John nothing is more inspiring for the soul's future than the lines:

> That low man goes on adding one to one,
> His hundred's soon hit;
> This high man, aiming at a million,
> Misses an unit.
> That, has his world here—should he need the next,
> Let the world mind him!
> This, throws himself on God, and unperplexed
> Seeking shall find him.

This high thought finds expression again and again in his writings: man needs heaven to make life complete. The soul is eternal, and noble endeavor is never lost through all the ages to come. God, watching over man and working in him, makes all self-control, self-denial, and suffering work for the good of the soul. Browning is altogether religious.

> Earth changes, but thy soul and God stand sure;
> What entered into thee,
> That was, is, and shall be;
> Time's wheel runs back or stops; Potter and clay endure.

Nothing short of personal immortality, in short, was satisfactory to him.

Neither Robert Browning nor Elizabeth Barrett Browning wrote anything so beautiful as the story of their own wedded life. Against her father's will she married, leaving an invalid's couch for the marriage vows. The obtusely willful father would never become reconciled; would never thereafter even read a letter from his daughter. But husband and wife loved with a love that was stronger than death. In one of those lovely "Sonnets from the Portuguese" she says to her lover:

> I yield the grave for thy sake, and exchange
> My near, sweet view of heaven for earth with thee!

And has he not rewarded her well by his own poem, "Prospice?" He wrote it when her death in Florence was fresh in his mind. That death is thus described by his biographer, Mr. Sharpe: "With the first light of the new day she leaned against her lover. A while she lay thus in silence, then softly sighing, 'It is beautiful,' passed like the windy fragrance of a flower." From the fadeless memory of that picture Browning bids his defiance to the "arch-fear," death:

> I would hate that death bandaged my eyes, and forbore,
> And bade me creep past.
> No! let me taste the whole of it, face, like my peers,
> The heroes of old,
> Bear the brunt, in a minute pay glad life's arrears
> Of pain, darkness, and cold.
> For sudden the worst turns the best to the brave,
> The black minute's at end,
> And the elements' rage, the fiend voices that rave,
> Shall dwindle, shall blend,
> Shall change, shall become first a peace out of pain,
> Then a light, then thy breast,
> O, thou soul of my soul! I shall clasp thee again,
> And with God be the rest!

Some verse appears and blooms and has its day, and falls to the ground like autumn leaves. Other poetry is like the evergreens that cheer the eye with their life when the cover of the earth is not grass or flowers, but only snow and ice. The Church will let die without regret Carlyle's gloomy words on approach to the grave. But the lovers of the best literature will not let die "Crossing the Bar," "Prospice," or "A Grammarian's Funeral," but will cherish the comfort of them as long as the heart clings to hope itself.

Robert L. Ingraham

## Art. III.—CURRENT BIBLICAL DISCUSSIONS—THE PROPER ATTITUDE OF THEOLOGICAL FACULTIES WITH RESPECT TO THEM.

The discussions here meant are preeminently those which relate to the authorship of certain biblical books and to the age or historic order of certain institutions, codes, and rites referred to in said books. Who gave us the Pentateuch in its present form? Have we in the canon the prophecies of two Isaiahs or only of one? What books, if any, show clear traces of compilation or of composite authorship? What inspired Scriptures had the Jews in the days of Jesus, Ezra, Josiah, Solomon, David? Has the careful study of these points led to any conclusions which ought to modify in any degree traditional views of the history of God's ancient people? These and such as these are the main questions.

Who are the debaters? No one can say that they are insignificant in numbers or in scholarship. It is difficult to name any great Hebrew teacher in any part of the world who has not felt called upon to choose his ground and to take part. A few are perhaps actuated by a spirit of hostility to evangelical religion as at present organized and administered, but by far the larger part impress candid readers as sincere and in their way devout seekers after the truth. Some of the debaters take an extremely conservative position; others, an extremely revolutionary one. Still, they do not constitute two thoroughly separate and distinct camps. It is hard to find any two conservatives of the last five years who agree as to every point involved in their main contention, and equally hard, or harder, to find any two radicals who reach identical results. Mediating schemes abound. Often the radical on one question is conservative on another, and *vice versâ*. Meantime, and as a result of all this earnest and sometimes heated discussion, ancient manuscripts and monuments and literatures and institutions are being searched as never before, and Old Testament study develops an intensity of interest it otherwise could not command. Moreover, if we survey the countries where biblical studies are most cultivated, it is manifest that modified

views of the Old Testament have made great progress. Most striking of all is the fact that, while not a few representatives of traditional views have in mature life gone over to more or less revolutionary positions touching the date of the present form of the Pentateuch and similar questions, no biblical scholar once fairly committed to the newer views has to our knowledge been led by riper studies to the old.

What now should be the attitude of a theological faculty of the Methodist Episcopal Church with respect to these contemporaneous debates? It will, the writer hopes, add to the value and interest of the answer about to be given if, right here, as a preliminary, he frankly states that his own personal sympathies are, and always have been, with the conservatives in these discussions, and that he has as little confidence in the greater part of the minute critical dissections presented in the Polychrome Bible now appearing under learned auspices in this country as he has in the Baconian authorship of Hamlet or in the learned argument just now urged by an able English student of Homer in support of the theory that the "Odyssey" was written by a woman. Of course there are but two general policies which a faculty can pursue, or rather attempt to pursue. First, it can choose and attempt to carry out the policy of silence with respect to all these matters under discussion; or, second, it can choose and attempt to carry out the policy of introducing the students to the discussions and of encouraging them to form intelligent and conscientious opinions of their own on these questions, as they are expected to do on other points of theological and religious controversy. The one is the policy of deliberate and total silence; the other, that of intelligent and critical participation. For brevity's sake let us designate the first as policy A, the second as policy B.

Now, there are three sets of considerations which go to show that our theological faculties and those of other evangelical Churches would do wisely to adopt and to the utmost to carry out policy A. The first set is based upon the nature of the discussions. For the most part these are eminently technical. Moreover, it seems plain that many of the questions raised can never be answered, any more than we can ever hope to know

what lines and words and paragraphs in *Sir Roger de Coverley* we owe to Steele, what to Budgell, and what to Addison primarily, as author and, secondarily, as redactor of the whole composite work. Why waste precious time upon impossible tasks? Finally, granting that some assured new knowledge of generally admitted value is likely some time to result from these lifelong investigations of the erudite radical and conservative critics, it will be time enough to include it in our curriculum when it shall have been attained. The second set is based on the character of the students under instruction. Obviously those young men who, when they enter the theological school, do not know the Hebrew alphabet are in no condition adequately to appreciate nice personal characteristics of style in Hebrew authors, or to distinguish archaic or obsolescent terms from those in customary use at a particular period. Quite as little can they personally judge of the cogency of any argument the force of which depends upon a thorough knowledge of Assyrian, Arabic, or the other constituents of the Semitic group of languages. Why bring before immature schoolboys questions not only confessedly uncertain, but also so recondite that not one in a thousand among mature Christian ministers in any country is equipped with the learning desirable, if not necessary, for their thorough discussion? The third set is based upon the practical perils to which any different policy is believed to expose both the ministry and the Church. Many sincerely believe that the authority of Christ and of his apostles stands or falls with the Mosaic authorship of the Pentateuch in its exact present form. They further believe that the minds of young ministers cannot even be familiarized with such discussions as that relating to a "Deutero-Isaiah" without a certain serious unsettlement of faith in prophecy and a certain serious loss of reverence for the Holy Scriptures as a whole. Moreover, a ministry unsettled in faith is of course the sure forerunner of a Church unsettled and of a universal reign of unbelief. What wonder that multitudes hope and pray that the sacred precincts of our theological seminaries may long be preserved from the admission of investigations the mere presuppositions of which seem so manifestly inimical to faith.

But let us look farther and see what is to be thought of

policy B. Are there not here, also, three sets of considerations which go to show that policy B should be adopted? As before, let us look at "the nature of the discussions." Though highly technical, are they not also highly important? Even if some of the questions "can never be answered," may it not be of great value to the student to learn which of them belong in this category, and why? Just how three divine persons subsist in one divine essence, or how the divine and human natures of Christ subsist in his one adorable person, or how human freedom accords with the divine foreknowledge—are not these also questions which our human theology cannot answer? And is not their difficulty precisely one of the chief reasons why they ought to be discussed in the theological seminaries, rather than a reason why they ought to be deliberately and systematically ruled out? Omit from the curriculum all the religious and ethical and historical questions that apparently "can never be answered," and all the deepest imports of sin and salvation in time and in eternity would be left unconsidered by the coming preacher.

Again, we may take another and a somewhat different view of the students. "Immature" they certainly are. But nobody was ever yet mature who had not first been immature. There was a time when even St. Paul did not yet "know the Hebrew alphabet." In a sense they are "schoolboys," for they are still in attendance on a school; but in another respect they are already public religious teachers holding written commissions to act as such, commissions so signed and sealed as to be officially recognized and honored by more than two millions of Christian people. Many of them are nearly thirty years of age, some of them are still older, and scores of them are already in pastorates. For years they have been under a training that developed their love for the truth and their faith in the safety and wholesomeness of the truth. Their teachers have considered them mature enough to master the most important discussions associated with the names of Copernicus, and Bacon, and Des Cartes, and Kant, and La Place, and Newton, and Niebuhr, and Darwin. In their collegiate course in theism they have had to encounter the strongest arguments of the atheist, the deist, and the pantheist. In their collegiate course

in the evidences of Christianity they have had to form opinions of their own touching the "historicity" of prophecy and the possibility of miracles. Why, then, on their reaching the one place in all the world where they can be effectually aided in the thorough study of the Bible and of Bible teaching, should they suddenly be pronounced too juvenile and unlearned to be able to follow with profit an investigation into the present state of expert opinion touching the age and authorship of Old Testament books? If they are old enough to read Arius on the Trinity, and Hume on miracles, and Herbert Spencer on evolution, may they not be trusted to test the hypotheses of Wellhausen or Kuenen as to Israel's history?

Right here we come again to the considerations based upon the perils to which any other than policy A might be thought to expose both the ministry and the Church. Let us look at these again. And let us ask, Are there no perils inseparable from policy A? Cause it to be understood that no student in any theological school of the Methodist Episcopal Church can henceforth receive instruction as to any currently debated question relating to the authorship or historical order of the Old Testament books, and what would be the effect? What impression would it make upon the best young men now looking toward the work of a Christian minister in our Church? What would the young Matthew Simpsons, and John McClintocks, and D. D. Whedons, and Daniel Currys, and Gilbert Havens think of such schools? Who could blame them if, with the indignation of contempt, they turned aside from such falsely styled schools of biblical learning and sought out other and braver teachers, who at least seemed not to be afraid of scholarly research and who seemed to have knowledge of their times to know what Israel ought to do?

The perils of policy A are really graver than those of the alternative plan. If it were possible to introduce it, and to live up to it, it would quickly give us a ministry far less intelligent and less trustworthy, apart from the surveillance and direction of superiors, than are the priests of Rome. The cowardly plan would repel all candidates that were not cowardly. Intelligent laymen would find it impossible to extend their confidence to the new religious teachers who by a deliberate

conspiracy of ecclesiastical authorities had been kept in ignorance of the most vital religious discussions of their generation. The Church would lose the respect not only of all scholars, but also of all sister Churches. Worse than that, she would at once cease to train up men capable of defending her own conservative views of biblical history, the views which she desires to see maintained against the new critics. In this respect policy A would be simply suicidal. But why argue either for or against the impossible? In our Church in our day the policy of silence is simply impossible. Were the professors ever so anxious to keep the student ignorant of the current discussions, it would not be in their power to do so. The young man would not be safe in any respectable reading room or library. Not only would the theological journals of Christendom at large have to be kept from his eyes, but also the most familiar literary and scientific magazines of the people. He could not be permitted to consult the *Encyclopædia Britannica*. The journals of our own Church would have to be placed in the new *Index Expurgatorius*. The Conference course of study would have to be revised and expurgated of such books as Harman's *Introduction*. The zealous pastors and revivalists and bishops who from the pulpit objurgate, and so doing gratuitously advertise, the "higher critics" and their "rainbow Bibles" would have to be silenced. Manifestly the plan is as impossible of execution as it is traitorous in principle. The inevitable conclusion is that the current biblical discussions will have the attention of the students preparing for our ministry, and that they ought to have it.

Here, however, present themselves for our consideration certain new questions. For example, in carrying out policy B would it be wise, and in the interest of scientific fairness and honesty best, to appoint on each theological faculty two professors of Old Testament studies—the one representing strongly conservative opinions, the other strongly radical ones, thus enabling the student to "hear both sides?" In reply to this the writer may perhaps be allowed to quote from what he has elsewhere said, but never printed:

> In Europe in not a few theological faculties this plan (the one just suggested) has been deliberately adopted by the authorities in charge, just

as in one or two universities in this country the experiment has been tried of offering in political economy two courses of instruction, one by a representative of the free trade theory and one by a representative of protectionism. In support of both these arrangements quite plausible arguments have been offered. Experience, however, has taught that their practical tendency is more adapted to produce narrow partisans than men of a candid and judicial type. Indeed, both schemes appear to me to be based upon exceedingly superficial views of the work to be done. In my judgment no man is fit to be a professor of political economy if he is not competent to point out the social and political conditions under which free trade would be a fatal policy and also the conditions under which protection would be equally fatal. In like manner, no man in this day is fit to be a professor of Old Testament studies if his knowledge is so limited, or his mental attitude so partisan, that he is unable, on the one hand, to see that the number of Davidic psalms in the Hebrew Psalter is an interesting and an open question, and, on the other hand, to admit that Tennyson's "In Memoriam," with its contrasting moods, its breaks, its obscurities, its archaisms and modernisms, its far-separated dates of actual composition, would afford, were its authorship unknown, a more hopeful subject for literary analysis on some theory of composite authorship than many a biblical document on which the critic has tried his scalpel. What students need in a teacher is a man of widest knowledge of his subject and of absolute candor in the interpretation of all known or knowable facts. The manifest partisan they will always distrust. If a teacher is a violent partisan, never losing a chance to argue for a given view or set of views, the student soon concludes that the man's own confidence is not profound, and that he feels a certain need of incessant reinforcement. Present-day students of the Old Testament can quickly find from the books and reviews what the opposing partisan positions are. It is not needful to support partisan professors to give them these. What the student needs is to be aided in finding something which he can himself believe with all his heart and build upon in edifying himself and the souls to whom he is to minister. In finding his way to this all-important groundwork of faith and doctrine a single trusted older friend of broadest scholarship and flawless candor and holy life can afford far greater help than any two or ten official protagonists of controversially organized groups of dissentient Christian scholars.

The plan under consideration is not happy in its influence on the professors themselves. No man can pledge himself to a lifelong advocacy of any mere opinion touching a matter which God has not revealed and escape the peril of one-sidedness. The more a body of teachers are looked upon as the paid professional champions—some of this party, and some of the opposed—the more they lose the judicial attitude of mind and gradually come under the influence of motives not favorable to candor and docility. Even in an advocate of most sacred truths lust for dialectic victory and for the plaudits of partisan backers is not edifying. On the

other hand, few things can so appeal to the best and most truth-loving elements in a man as a position in which he daily realizes that by virtue of his office he is bound to ascertain all that is true and just in the contentions of two or more mutually opposing parties and to represent it to pupils whose future influence and power for good are to be profoundly affected thereby.

Another interesting question arises at this point. Granting the expediency and the necessity of accepting policy B, must we conservatives in the Methodist Episcopal communion on this account share all the misgivings and fears of conservatives in the older Protestant Churches? Is Methodism's relation to the Old Testament and to the questions of the age and authorship of the Old Testament writings identical with that of historic Calvinism? Or with that of confessional Lutheranism? Or, again, with that of such a Unitarianism as Channing's, or of such a Universalism as Hosea Ballou's, both of whom aimed to build on the divinely given groundwork of the Bible as it is? The limits of this article will not permit a suitable discussion of these inquiries, but we cannot close without expressing our firm belief that no great doctrinal system in the Christian Church has so little to fear from the critical study of the Old Testament as has Methodism. Indeed, we sometimes take comfort in the thought that, if ever satisfactory evidence shall demonstrate the composite authorship of every one of the Old Testament books, the ministers and members of our own Church will find that they have in their hands and homes one of the best possible aids to a right understanding of that fact, an aid which will go far toward relieving their faith in the Bible of any perilous strain.

Let us illustrate our meaning by a single example. What does the average Puritan theologian writing in explanation or defense of the Bible mean by the term "genuine" as applied to a biblical book? We all know. "A genuine book or document," he says over and over, "is one written by the person whose name it bears, whether it be truthful or not." Accordingly, if Job, the man of Uz, wrote the Book of Job, it is genuine; if, on the other hand, it was written by some poet of a different name and residence, it is spurious. So of Jeremiah, and Daniel, and Ezra, and the rest. It would seem as if the Puritan mind was so steeped and centered in individualism that

any form of authorship other than the personal and strictly autographic had never so much as occurred to it. Now we have before us as we write a somewhat suggestive document. It was printed as recently as the year 1898. It is an open letter addressed to more than a million of people residing in the United States. It is signed by eleven men, each of whom is personally known to thousands in the communities where they live. We have ourselves seen a majority of them, and esteem them all as uncommonly high-minded men. In the whole letter there is not a word which, in view of their known convictions and in view of their relations to the persons addressed, they had not a perfect right to say, and indeed a call to say. Were this signed document to be discovered one or two thousands of years hence, and proof, also, that the signers were well-known public men in this country and were alive in the year of our Lord 1898, the discoverer would certainly hold that he was in possession of a document of thoroughly attested genuineness and of singular historic value. But suppose the excavator were to proceed with his work and were to bring forth from the same vault another document which also lies before us as we write. This, also, is a personally signed letter, but the persons addressed are not the same. It was printed forty-six years before the other. Its seven signers are all dead, but the present writer was acquainted with all but one of them. This letter is a little more than twice as long as the one first described, but the puzzling thing about it is that every sentence in the letter of the eleven men seems to have been stolen *verbatim* out of the one signed by the seven men. Suppose, now, that the discoverer could find no clew by which to determine which was the older of his two documents; immediately two schools of critics would arise. The one would hold that the manifestly plagiarized document must be more recent than the original from which it was taken. The other, reasoning from the nature of the matter not common to the two, would be able to give plausible reasons for considering the short letter, the original one and the longer one the result of one or more editorial enlargements, or a result of explanatory marginal notes creeping into the original text in the process of copying, generation after generation. Which school would

win we shall never know. If a microscopic examination of the two texts, however, should later establish the fact that D (the document signed by the eleven) was printed A. D. 1898, and that D1 (the one signed by the seven) was printed A. D. 1852, it is likely that the critics supporting the first theory would immediately announce that the archæological evidence had overwhelmingly confirmed their claim. D1, they would say, was manifestly stolen from the older original D1, and the eleven men that conspired together to palm off D upon their contemporaries were parties to a disgraceful literary fraud.

Bad as the case might then appear, it would become still worse in case that priceless vault should yield up a third document which also lies before us at this moment. This was printed in the year 1896, and bears the personal signature of eighteen eminently respectable and honest men, all citizens of the United States and all personally known to us. It closely resembles D and D1, yet differs from both. We will call it D2. Comparing it with D, we find the curious fact that, while parts of every sentence in D are found in D2, not one complete sentence is the same in the two. Again, between the plagiarized half-sentence with which D2 begins and D's second sentence, in the modified form in which it appears in D2, more sentences intervene than are found in the whole body of D. More perplexing still is the fact that, while no one of these apparently interpolated sentences was taken from D1, it is evident from some of the phraseology that the eighteen men were acquainted with the letter of the earlier seven men. At the same time the verbal and textual difference between D1 and D2 are great, greater, perhaps, than those between D1 and D. What a puzzle! One might long search the annals of literary criticism without finding a parallel. One thing alone seems manifest, and that is that of the three companies of men (the eleven, the seven, and the eighteen) two must certainly be branded as guilty of literary forgery and theft. But the seeming serious as it is, is in this case not half so startling as the reality, for the simple truth is that not one of the eleven men ever wrote one line of D, and not one of the seven men ever wrote one line of D1, and of the eighteen men who signed D2 not one was born when the original of their document was published.

That original was printed in 1789, and even then was a piece of composite authorship.

By this time we must suppose that every shrewd reader recognizes the three documents. For the benefit of any slower wits we will state that they are merely three of the more than fifty existing recensions and versions of Coke and Asbury's letter commending the Book of Discipline to the laity of the Church. D is that letter in the form lately signed by the eleven bishops of the Methodist Episcopal Church, South, and prefixed to their new Discipline of 1898; D1 is the same in the form signed and prefixed to our own Book of Discipline for the year 1852; D2 is the form found in our Discipline for 1896. They strikingly show us how easily the acutest critic studying isolated and undated documents two or three thousand years after their production may be led to mistake younger texts for older, copies for originals, and honest men for forgers or thieves. Like every page of the book to which they are prefixed, they remind us that in sacred texts authorship is as likely to be corporate and cooperative as it is to be individual and autographic. They illustrate the fact that holy writings may be ascribed to holy men who never wrote a line of them, and yet without the slightest thought of fraud, pious or impious. The fact that the law book to which this oft-redacted letter was originally prefixed has itself been redacted in every chapter every four years for more than a century, becoming every time decidedly other than it was, yet through it all losing for no moment of time one iota of its supreme authority, goes far to assure the writer's mind that if ever he shall be compelled to believe that the law of Moses, undergoing like redactions, grew slowly through centuries to its present form, it will still have for him all the significance it ever had, both as respects its content and as respects its place in the providential government of the world and in the drama of divine revelation.

Conservative in his sympathies, the writer has always been anxious to make the most of Christ's apparent testimony to the Mosaic authorship of the Pentateuch. At the same time he has not been able to conceal from himself the precariousness of the argument. Because Jesus spoke of Moses as hav-

ing "given" the Jews their law, we have been told that Moses wrote the first five books of the Bible and in the exact form in which we have them to-day. It is a large conclusion to draw from such a premise. Many a historian of Methodism has in like manner, and truthfully, said that John Wesley "gave" to our Church its Articles of Religion; but it is equally true that not one line of them was written by John Wesley. It is perfectly proper to say that the founder of Methodism wrote the "General Rules of our United Societies;" yet when we turn to them in our Discipline we find some things therein which Wesley never wrote. In nearly all modern hymnals poetic or unpoetic redactors present over the authors' names famous hymns in forms to which those authors would have raised strenuous objection, and this is often done without the slightest warning to the innocent reader. In justification it is said that when a hymn has become the possession and the voice of the Christian world the Christian world has the right to improve it and to make it the most perfect possible expression of the common faith. The operation illustrates the profound law according to which in the sphere of religion all high forms of personal and autographic authorship tend ever more to pass over into an authorship that is, first, vicarious and representative, then composite, and finally more corporate than individual. The Methodist, with his quadrennially redacted law book, and with his occasionally redacted hymnal, is exceptionally well qualified to understand how the psalms of David and of the other inspired singers of ancient Israel may have been long in reaching the form and compass of the historically completed Psalter, and how the laws of Moses and of the other inspired leaders of the nation may have been long in reaching the form and compass of the existing code completed and forever fixed by the destruction of the holy city and of the theocracy which was there centered.

After more than twenty-five years largely devoted to the study of the sacred books of all nations the writer has reached three decidedly firm convictions. The first is that, if a nation's traditions are trustworthy with respect to anything, they are preeminently so with respect to its own sacred rites and the laws under which those rites are perpetuated and safe-

guarded. In no other matters is a tribe or people so conservative as in these. As a consequence the traditional view of the origin and age and purpose of any religious rite or code, particularly in a nation employing the art of writing, must be assumed to be the true one until the clear evidence of error can be produced. The second conviction referred to is that, granting the composite authorship of Genesis or of the Book of Joshua or of the Book of Isaiah, no critic's analysis at this date, if based solely on verbal or stylistic peculiarities or on what that particular critic thinks the writer ought to have said, will ever satisfy all other critical analyzers or attain such a recognition in the world of sober scholarship as to justify the historian in changing the date of the document by centuries and in then employing it as authority for reconstructing the history of a nation in square contradiction of its own immemorial traditions. The third of the three convictions is that whatever may have been the time-order or the time-period in which the law and the prophets and the *Ketubim* slowly grew to the compass and form in which we find them in the present Hebrew canon, the right understanding of the total process and of the significance of the whole for the Christian Church is likely to come less from the ingenious conjectural hypotheses of isolated closet philologists than from that ever-growing insight of the living Church into her own continuous life-processes which normally accompanies her own supernatural, her own theopneustic, life. Anchored in these firm convictions we feel no anxiety whatsoever as to the outcome of the critical study of the Old Testament. We decline to be scared by anybody. And any Church that will thoroughly anchor herself in these firm convictions may blandly dismiss the shuddering alarmist. We believe our own Church is so anchored. By her deepest and most characteristic principles and teachings she is entitled to a serene confidence in the result of the current biblical discussions. It is her duty not to borrow the panics and blind terrors of theologies alien to her own, but intelligently and bravely and increasingly to train up preachers and teachers who can allay those panics and banish those terrors wherever found.

If the thoughts above expressed are true, in pleading for the

study of current biblical discussions in our theological seminaries the writer pleads for the young men who feel themselves called to the work of the ministry, but have been staggered and perplexed by what they hear and read respecting the higher criticism. He pleads in behalf of the older ministry who increasingly feel that, in the most intelligent circles they are called upon to influence, their competence to deal with the new phases of the question of the authority of the Bible is more and more discredited. He pleads in behalf of the laity who are calling for pastors to whom they can carry any problem that is agitating the public mind and disturbing their own religious faith. He pleads in behalf of the Holy Scriptures themselves, all of which deserve to be searched and studied in the light of their actual authorship. He pleads in behalf of the Spirit of truth who, far from closing the gate to any knowledge, is evermore striving to lead us into all truth.

William F. Warren.

## Art. IV.—THE ORIGIN AND NATURE OF LAW.

In seeking the origin of law, whether in morals or in physics, we must first of all discriminate between laws and distinguish them by their specific differences. We shall then be able to classify them, and so avoid confusion. Laws are legion, yet they may be classified under three general heads: (1) the modes of being, (2) the modes of action, and (3) the modes of relation.

1. Let us consider the laws of being. "God is a personality." This is a law of being. It is the mode of his eternal being; it is grounded in the necessities of his eternal nature; hence it is uncaused, it is eternal. "Man is a personality" is also a law of being. This law existed subjectively in the thought of God before it existed objectively in the world; but it had no more existence apart from man subjectively in God's thought than it has apart from man objectively in the world. This law of being is not objectively eternal, for man and the universe had a beginning. If this law is eternal at all, it is eternal subjectively in the thought of the eternal mind. It cannot be eternal in space, apart from mind. But we do not think it necessary to regard the law of man's being as eternal subjectively in God's thought. We may say it was a creation of the divine mind operating according to the laws of divine thought when the occasion for it was reached. We do not conceive that the infinite mind had the universe, with all its laws fully elaborated, eternally in subjective thought, but that they unfolded according to the laws of divine thought as the occasion required. This does not mean, however, that God increases in knowledge, but that he is infinite because he is the ground of all knowledge. It is not necessary to suppose that God has forever carried all science, fully elaborated, in his mind, but that he possesses the ground of infinite knowledge in his infinite mind forever. The unfolding and elaboration of knowledge is complete and perfect in the infinite mind, but is imperfect and incomplete in the finite mind. The laws of being, then, of all that is not God, whether matter or spirit, have their origin in God, their ultimate cause.

2. Notice the laws of action. In morals action always has reference to just authority. "Thou shalt love the Lord thy God" is such a law of action. It supposes at least two personalities, the actor and the acted upon. It has no existence, either subjective or objective, apart from the actor and the acted upon. We may say it did not exist even subjectively in the divine thought until it was there elaborated according to the laws of divine thought, when the occasion for it was reached. As a mode of action it is not eternal, except as having its ground in the inherent qualities of the infinite mind.

There is a law of action in physics. In this department action always has reference to cause. "Light varies inversely as the square of the distance" is a physical law of action. Time and space are involved in it, and so are the four "causes" of Aristotle. In this law of action something is acting. Change is wrought by it. This change occurs in time. We may call this "something" energy or "efficient cause." In this law something is being acted upon. We may call it substance or "material cause." We also find another factor here. Let it be called "mathematical truth," if you wish. It is a mode of relation or "formal cause." It is the relation of quantity to space expressed in the ratio, "inversely as the square of the distance." We also notice intelligibility here, for in this mode of action change always proceeds according to this same mode of relation. This intelligibility points to intelligence as its origin, and intelligence points to personality as its seat. Intelligible action of an intelligent person indicates motive or end. Here, then, is "final cause." This law is not self-made. Final cause points unmistakably to an "ultimate cause" back of all as the origin of the law. God is the ultimate cause of this law and of all other laws of action in physics. Now, this is not saying that God made the formal cause or "mathematical truth" found in this law; but it is saying that he formulated the law of light. Some scientists confound the modes of action with the modes of relation in physics. They are widely different in nature and origin. Having now torn the law of light to pieces, let us put it together, and what do we have? We have the law of action, "Light varies inversely as the square of the distance"—a law involving efficient, material,

formal, final, and ultimate causes, time, and space. We would say the law of light and other laws of action in physics are not eternal, except as having their ground in the inherent powers of the eternal mind. We do not think they existed even subjectively in the thought of God until they were there suggested and elaborated, when the occasion for them was reached. If the laws or modes of action in physics are necessary, and could not have been otherwise than they are, it would seem that they are so only as considered in their relation to the grand scheme or plan of the universe, which was adopted by the Creator in the beginning. We are not competent to say the Creator might not have adopted some other plan, and so have elaborated some other laws of physical action. This also holds true of the modes of being, of all that is not God. But it is not true of the modes of action in morals, for they are what they are by the necessities of the divine nature itself, and not by an act of the divine will.

3. Let us now turn briefly to the laws of relation. "Transgression of the law is sin" is such a law. It is a truth. It supposes personality and just authority. Just authority inheres in God's nature and is eternal. As an act, considered either objectively or subjectively, transgression originates in the will of a rational cause. But transgression is also a mode of elation. It is the relation between the transgressor and just authority. Obedience is the relation of the obedient to just authority. Now, why is obedience good and transgression evil? God's will cannot be the ultimate ground of difference, for, if so, there could be no essential difference between the two acts. We know there is an essential difference. To illustrate, man commits two acts—obedience and transgression. God's nature is what it is; hence obedience is good and transgression evil. If God's nature were not what it is, obedience would not be good nor would transgression be evil, yet an essential difference would exist between the two acts. The moral quality of the act and the moral relation of the actor are therefore determined by the moral nature of God. Hence evil and good are such by the necessities of the divine nature, and the mode of relation between the transgressor and just authority is what it is by necessity. But that is not saying the

mode of relation is eternal. No such relation existed even subjectively in God's thought until brought forth by the energies of his mind when the occasion for it was reached. It could not exist anywhere in thought—and much less in space—apart from its own terms, or from the things themselves.

What is true of modes of relation in morals is true of modes of relation or "mathematical truths" in physics. They are what they are by necessity, but they are not eternal, except as they may exist in the thought of the eternal mind. Such is the law of the circumference of a circle. The relation of the circumference to the diameter of a circle is what it is by necessity. Now, in summing up, it is evident that,

(*a*) The modes of action and of being, in physics, and the modes of being in morals—of all that is not God—are what they are by the will of God. They are necessary laws only as they are related to the plan of the universe—a relative necessity.

(*b*) The modes of action and of relation in morals are what they are, being determined by attributes of the divine nature and not by act of God's will—an absolute necessity.

(*c*) The modes of relation in physics are what they are, being determined by the qualities of the things themselves or of their terms—an absolute necessity.

But these relative necessities are not eternal, nor are all absolute necessities eternal. They have no existence apart from the things themselves or their terms. They may be said to exist, properly, first, subjectively in the divine thought. The thoughts of God have their ground in the inherent powers of his infinite mind; hence these relative and absolute necessities are eternal only as they have their ground in the infinite mind. But since personality is the ultimate form of being, and since thought is the ultimate form of action, it follows that the law of divine being and the law of divine thought only may properly be said to be both necessary and eternal.

In conclusion, therefore, we would say that the position of those scientists who hold natural law to exist independently of God, as being both necessary and eternal, is untenable.

Geo. H. Bennett.

## Art. V.—WILLIAM MORRIS—POET, SOCIALIST, AND MASTER OF MANY CRAFTS.

Could that blithe old singer of the "breathing morn" from his pleasant "lodge within a park" come stepping briskly along our noisy nineteenth-century ways, bringing with him the scent of English fields, and notes of mavis and of merle—could Geoffrey Chaucer with ruddy cheeks, kindly eyes, and pointed beard, his flowing locks surmounted by a sheepskin cap, appear suddenly to our weary eyes with all the buoyancy of his own fresh day—even outwardly he might not differ greatly from that virile and sturdy figure which, to the present generation, has been known as William Morris. As story-tellers Geoffrey Chaucer and William Morris are akin. Ancient Woodsteck and modern Kelmscott meet where these minstrels chant. Although in art Chaucer and Morris are closely related, in the products of their pens they are notably dissimilar.

William Morris was of Welsh extraction. He was the eldest son of his parents, and was born in the village of Walthamstow, Essex, on March 24, 1834. He himself says in *News from Nowhere:* "I was born and bred on the edge of Epping Forest, Walthamstow and Woodford, to wit. . . . A pretty place, too, a very jolly place, now that the trees have had time to grow again since the great clearing of houses in 1855." In the same work he speaks of the lovely river Lee, "where old Izaak Walton used to fish about the places called Stratford and Old Ford." In a letter to *The Daily Chronicle* he says of Epping Forest: "When I was a boy and young man I knew it yard by yard from Wanstead to the Theydons, and from Hale End to Fairlop Oak. In those days it had no worse foes than the gravel stealer and the robbing fence-maker, and was always interesting and often very beautiful."

Morris's artistic sense developed early. It is recorded that as a boy of nine years, with a pony of his own, he rode half Essex over in search of old churches. So deep an impression did the results of these researches make upon his mind that, after an interval of many years, he could remember the

details of a building which he had not seen since his boyhood. It was from Sir Walter Scott that Morris imbibed his first taste for art and romance. At the early age of seven he had read nearly, if not quite, all of Scott's works; and it was the "Wizard of the North" who taught him the love of Gothic architecture. He says:

> How well I remember as a boy my first acquaintance with a room hung with faded greenery at Queen Elizabeth's Lodge, by Chingford Hatch, in Epping Forest, and the impression of romance that it made upon me! A feeling that always comes back on me when I read, as I often do, Sir Walter Scott's *Antiquary*, and come to the description of the green room at Monkbarns, amongst which the novelist has with such exquisite cunning of art imbedded the fresh and glittering verses of the summer poet Chaucer.

Morris was educated at Marlborough under clerical masters, against whom, he remarks, he naturally rebelled. The loose discipline of the place allowed him full scope for the cultivation of his individual tastes and pursuits. He was not more than fourteen years of age when the first general appearance took place, before the public, of the Preraphaelites, the radical doctrine of whom was naturalism as distinguished from realism. But the time was not yet ripe for Morris to come under their influence, nor was he ever formally enrolled in their ranks. Says Aymer Vallance:

> It is, therefore, a supreme achievement of William Morris to have brought art, through the medium of the handicrafts, within reach of thousands who could never hope to obtain but a transitory view of Preraphaelite pictures; his distinction, by decorating the less pretending, but not less necessary, articles of household furnishing, to have done more than any other man in the present century to beautify the plain, everyday home life of the people.

On the second of June, 1852, Morris matriculated at Exeter College, Oxford. This was an event of first-rate importance in his life. Edward Burne-Jones matriculated on the same day at the same college. The two freshmen were drawn together by ties of sympathy and friendship that remained unbroken until the day of Morris's death. At this time Morris began to be conscious of the poise and strength of his own life, and to become intensely interested in the origin and characteristics of mediæval art. Now, also, began to grow up

within his soul that uncompromising protest against the vulgar and tasteless commercialism ruling the present century. He thus expresses himself:

> It is a grievous thing to have to say, but say it I must, that the one most beautiful city in England, the city of Oxford, has been ravaged for many years past, not only by ignorant tradesmen, but by the university and college authorities. Those whose special business it is to direct the culture of the nation have treated the beauty of Oxford as if it were a matter of no moment, as if their commercial interests might thrust it aside without consideration.

While still an undergraduate at Oxford he "first saw the city of Rouen, then still in its outward aspect a piece of the Middle Ages: no words can tell you how its mingled beauty, history, and romance took hold on me." And he further adds: "I can only say that, looking back on my past life, I find it was the greatest pleasure I have ever had; and now it is a pleasure which no one can ever have again; it is lost to the world forever;" that is, because of the injurious and ignorant restoration. Morris had come to Oxford with a warm admiration for the writings of Mrs. Browning. While in college he became acquainted, not only with the works of Browning and Tennyson, but also with certain older writers, with the *Chronicles* of Froissart, and with a book destined to exercise a far-reaching influence upon him and his circle, the *Morte d'Arthur* of Sir Thomas Malory. About the time of Christmas, 1855, Burne-Jones relinquished his intention of entering the ministry, and proceeded to find Rossetti in London with the purpose of becoming his pupil. Ere long he presented his friend Morris to his chosen master, whom he then regarded as the greatest man in Europe. Without waiting to take his degree Burne-Jones began at once the systematic study and practice of painting. Morris, on the contrary, preferred to complete his university course, which he did, taking his degree of B.A. in 1856.

The first step in William Morris's artistic career was when he articled himself to George Edmund Street, then located in the university town as an architect to the diocese of Oxford. As fundamental to all art he elected an architect's training. He says of this pursuit:

> I have spoken of the popular arts, but they might all be summed up in that one word "architecture;" they are all parts of that great whole,

and the art of house-building begins it all. If we did not know how to dye or to weave; if we had neither gold, nor silver, nor silk, and no pigments to paint with, but half a dozen ochers and umbers, we might yet frame a worthy art that would lead to everything, if we had but timber, stone, and lime, and a few cunning tools to make these common things not only shelter us from wind and weather, but also express the thoughts and aspirations that stir in us. Architecture would lead us to all the arts, as it did with earlier men; but if we despise it and take no note of how we are housed, the other arts will have a hard time of it indeed.

Morris was possessed of a remarkable faculty of concentration, being able to wreak his whole soul without distraction upon the subject in hand, so that he mastered easily and quickly the things learned by others with difficulty or not at all. In 1856 Mr. Morris settled in lodgings with his friend Burne-Jones, at 17 Red Lion Square, where they shared a studio in common. In this same year appeared *The Oxford and Cambridge Magazine*, which continued exactly twelve months. Among such contributors as Vernon Lushington, Jex-Blake, Burne-Jones, and D. G. Rossetti, Morris was not the least figure, being, indeed, the largest contributor, and causing his friends to prophesy for him a brilliant future in the world of letters. Rossetti introduced Morris to Ruskin and other noted artists and literary men. Early in 1857 Rossetti thus writes to Bell Scott:

Two young men, projectors of *The Oxford and Cambridge Magazine*, have recently come to town from Oxford, and are now very intimate friends of mine. Their names are Morris and Jones. They have turned artists, instead of taking up any other career to which the university generally leads, and both are men of real genius. Jones's designs are marvels of finish and imaginative detail, unequaled by anything unless, perhaps, Albert Dürer's finest works; and Morris, though without practice as yet, has no less power, I fancy. He has written some really wonderful poetry, too.

In 1858 Morris published his first volume of poems, *The Defense of Guinevere*. It was a remarkable work for a young man twenty-four years of age. At that time Tennyson's *Idylls of the King* had not yet appeared; nor had the published poems of Rossetti been other than a few occasional pieces contributed to periodicals. Mr. Arthur Symons writes thus of Morris's *Defense of Guinevere*: "His first book—which invented a new movement, doing easily, with a certain appro-

priate quaintness, what Tennyson all his life had been trying to do—has all the exquisite trouble of his first awakening to the love of romance."

Burne-Jones delighted to portray upon canvas the identical subjects which Morris chose for his poems; these breathe a mediæval atmosphere, and are full of archaisms and quaintnesses which might easily have declined into mannerisms and as easily lent themselves to parody. To illustrate:

Across the empty garden beds,
*When the Sword went out to sea,*
I scarcely saw my sisters' heads
Bowed each beside a tree.
I could not see the castle leads,
*When the Sword went out to sea.*

. . . . . .

O, russet brown and scarlet bright,
*When the Sword went out to sea,*
My sisters wore; I wore but white:
Red, brown, and white, are three;
Three damozels; each had a knight
*When the Sword went out to sea.*

. . . . . .

A golden gilliflower to-day
I wore upon my helm away,
And won the prize of this tourney.
*Hah! hah! la belle jaune giroflee.*

. . . . . .

No one goes there now:
For what is left to fetch away
From the desolate battlements all arow,
And the lead roof heavy and gray?
"*Therefore,*" *said fair Yoland of the flowers,*
"*This is the tune of Seven Towers.*"

. . . . . .

There was a lady lived in a hall,
Large in the eyes, and slim and tall;
And ever she sung from noon to noon,
*Two red roses across the moon.*

Yet the *Defense of Guinevere* was a notable production, and lovers of true poetry found in this volume much to impress and delight them. Anent the poems contained in this first venture Algernon Charles Swinburne says:

The figures here given have the blood and breath, the shape and step of life; they can move and suffer; their repentance is as real as their

desire; their shame lies as deep as their love. They are at once remorseful for their sin and regretful of the pleasure that is past. The retrospective vision of Lancelot and Guinevere is as passionate and profound as life. . . . Such verses are not forgettable. They are not indeed—as the *Idylls of the King*—the work of a dextrous craftsman in full practice. Little beyond dexterity, a rare eloquence, and a laborious patience of hand has been given to the one or denied to the other. These are good gifts and great; but it is better to want clothes than limbs.

Despite this favorable judgment it is said that the general reception of his first work was so discouraging to the young author that he had little heart to continue writing, and so turned his hand to other and more grateful occupations. Not until repeated volumes had attracted public favor did a demand arise for Morris's earliest volume, and it then had to be reprinted, the stock of "the original impression having been returned to the paper mill."

In the autumn of 1857, during a temporary residence at Oxford, William Morris was introduced to the lady who afterward became his wife. She it was whose features Dante Gabriel Rossetti delighted to portray upon canvas, and whom the artist has immortalized in numerous drawings and paintings. The marriage rendered it necessary that Morris should provide a suitable home for the young bride, and so was begun the erection of the "Red House," a structure after the bridegroom's own design, and which was mainly responsible for the revival of that style of architecture termed "Queen Anne." The firm of "Morris & Co., Decorators," is closely connected with the devolopment of artistic house furnishings and decorations during the past twenty years and more in England. In the furnishing of the "Red House," at Bexley Heath, Morris had exercised his ingenuity in embroidery design, in ceiling and mural ornamentation, and in numerous other ways had become possessed of practical experience in various branches of domestic art. It is recorded that neither "love nor money could procure beautiful objects of contemporary manufacture for any purpose of household furnishing or adornment when William Morris undertook the herculean and seemingly hopeless task of decorative reform and wrought and brought deliverance from the thraldom of the ugly, which oppressed all the so-called arts" of this century. That branch of the ceramic

art which is represented by the decoration of tiles owes its rescue from vulgarity and degradation to William Morris. "All nations, however barbarous," said he in his lecture on "The Lesser Arts of Life," "have made pottery; but none have ever failed to make it on true principles, none have ever made shapes ugly or base till quite modern times. . . . As to the surface decoration on pottery, it is clear it must never be printed." When, at the beginning of 1862, tiles were required for the "Red House," there were no hand-painted tiles in England, so Morris found it necessary to begin at the foundation. Plain white tiles were imported from Holland, and after various experiments with glazes and enamels the desired results were obtained.

Of the many industries related to the skill of William Morris none has wider celebrity than that of wall paper hangings. It was he who lifted this branch of domestic ornamentation above the level of a mere crude expedient into a sphere of genuine art. His wall paper designs were models of beauty and simplicity, and in this particular field he was little short of a creator. Two or three years after the establishment of the firm of "Morris, Marshall, Faulkner & Co." Morris conceived the purpose of adding weaving to their other enterprises. Concerning this art Morris says:

> As the designing of woven stuffs fell into degradation in the latter days, the designers got fidgeting after trivial novelties—change for the sake of change; they must needs strive to make their woven flowers look as if they were painted with a brush, or even sometimes as if they were drawn by the engraver's burin. This gave them plenty of trouble and exercised their ingenuity in the tormenting of their web with spots and stripes and ribs and the rest of it, but quite destroyed the seriousness of the work and even its *raison d'être*.

It is averred that the attention of Morris was drawn to the industry of weaving by observing a man in the street selling toy models of weaving machines, when it occurred to him to purchase one and practice upon it for himself. After a series of experiments he endeavored to secure a full-size old-style hand loom, with hand shuttle, but it was not until well on toward the eighties that a Jacquard loom was erected in Ormond Yard, when Morris was enabled systematically to carry on weaving as a part of the work of his firm.

About 1875 Morris happened to need some special shades of silk for embroidery. Unable to procure what he desired, he determined to undertake dyeing on his own account. Morris began by dyeing skeins of silk for embroidery, and then proceeded to dye wool for tapestry and carpets. Morris was strongly of the opinion that certain results effected by chemical science had proved extremely injurious to the art of dyeing. He says:

> No change at all befell the art either in the East or the North till after the discovery of America; this gave the dyers one new material in itself good, and one that was doubtful or bad. The good one was the new insect dye, cochineal, which at first was used only for dyeing crimson. . . . The bad new material was logwood, so fugitive a dye as to be quite worthless as a color by itself (as it was first used) and to my mind of very little use otherwise. No other new dyestuff of importance was found in America, although the discoverers came across such abundance of red-dyeing wood growing there that a huge country of South America has thence taken its name of "Brazil."

Among the domestic arts taken up by this versatile man were printing on textile fabrics, embroidery, dyeing, carpet and arras weaving, glass painting, and cabinet making.

After the volume, *Defense of Guinevere*, the poems of Morris dealt no more with the Arthurian legends. This first book was followed by *The Life and Death of Jason*, one of the longest narrative poems in the language. The plot of the story differs little from the classical one, though the setting and elaboration are the poet's own. "It was all more or less exquisite," says Mr. Saintsbury, "it was all more or less novel." Here we come upon such rememberable lines as

> Dusk grows the world, and day is weary-faced.
>
> . . . . . .
>
> The slim-leaved, thorny pomegranate
> That flung its unstrung rubies on the grass.
>
> . . . . . .
>
> Darksome night is well-nigh done,
> And earth is waiting silent for the sun.
>
> . . . . . .
>
> And so began short love and long decay,
> Sorrow that bides, and joy that fleets away.
>
> . . . . . .
>
> And one hour
> Ripened the deadly fruit of that fell flower.

Concerning this book Swinburne says, "In all the noble roll of our poets there has been since Chaucer no second teller of tales, no second rhapsode comparable to the first, till the advent of this one." And he adds to this word of eulogy: "No higher school has brought forth rarer poets than this. . . . Here is a poem sown of itself, sprung from no alien seed, cut after no alien model, fresh as wind, bright as light, full of the spring and the sun."

Ten years intervened between the appearance of *The Defense of Guinevere* and the first part of *The Earthly Paradise.* The latter work reveals a complete departure from his earlier manner and methods. It is one of the richest and sweetest productions in any language. It is a recital of old legends and traditions from many sources, but all so molded and interfused with the poet's own genius and personality as to render them in all essential respects quite original. The prevailing tone of the work is one of gentle sadness at the omnipresence and inevitability of death, but there is nowhere anything weak or maundering. The amazing fecundity of the poet is well illustrated by presenting the bare titles of the tales contained in *The Earthly Paradise.* They are as follows: "Atalanta's Race," "The Man Born to be King," "The Doom of King Acrisius," "The Proud King," "The Story of Cupid and Psyche," "The Writing on the Image," "The Love of Alcestis," "The Lady of the Land," "The Son of Croesus," "The Watching of the Falcon," "Pygmalion and the Image," "Ogier the Dane," "The Death of Paris," "The Land East of the Sun and West of the Moon," "The Story of Accontius and Cydippe," "The Man Who Never Laughed Again," "The Story of Rhodope," "The Lovers of Gudrun." "The Golden Apples," "The Fostering of Aslaug," "Bellerophon at Argos," "The Ring Given to Venus," "Bellerophon in Lycia," "The Hill of Venus." It is almost impossible to adequately represent the work of Morris by any selections from these tales, so interwoven with the context are his most beautiful lines. However, here is a song under the title month "July:"

> Fair was the morn to-day, the blossom's scent
> Floated across the fresh grass, and the bees
> With low vexed song from rose to lily went,

A gentle wind was in the heavy trees,
And thine eyes shone with joyous memories;
Fair was the early morn, and fair wert thou,
And I was happy—Ah, be happy now!

Peace and content without us, love within,
That hour there was, now thunder and wild rain
Have wrapped the cowering world, and foolish sin
And nameless pride have made us wise in vain;
Ah, love! although the morn shall come again,
And on new rosebuds the new sun shall smile,
Can we regain what we have lost meanwhile?

E'en now the west grows clear of storm and threat,
But midst the lightning did the fair sun die—
Ah! he shall rise again for ages yet,
He cannot waste his life—but thou and I—
Who knows if next morn this felicity
My lips may feel, or if thou still shalt live
This seal of love renewed once more to give?

The poet's skill in portraying scenes of nature is well indicated by these lines from "Pygmalion and the Image."

Fair was the day, the honeyed beanfield's scent
The west wind bore unto him; o'er the way
The glittering noisy poplar leaves did play.

All things were moving; as his hurried feet
Passed by, within the flowery swath he heard
The sweeping of the scythe, the swallow fleet
Rose over him, the sitting partridge stirred
On the field's edge; the brown bee by him whirred,
Or murmured in the clover flowers below,
But he with bowed-down head failed not to go.

Mr. John Morley has written thus of the poetical art of William Morris:

Mr. Morris's central quality is a vigorous and healthy objectivity; people who talk conventional cant talk about word-painting should turn to a page of *Jason* or *The Earthly Paradise* and watch how the most delicious pictures are produced by the simplest and directest means. Mr. Morris's descriptions, condensed, simple, absolutely free from all that is strained and all that is artificial, enter the reader's mind with the direct and vivid force of impressions coming straight from the painter's canvas. There is no English poet of this time, nor perhaps of any other, who has possessed this excellent gift of looking freshly and simply on eternal nature in all her many colors, and of reproducing what he sees with such effective precision and truthfulness.

The following lines from "Love is Enough" emphasize at least a part of what Mr. Morley has so finely said:

> And what do ye say then? that spring long departed
> Has brought forth no child to the softness and showers;
> That we slept and we dreamed through the summer of flowers;
> We dreamed of the winter, and waking dead-hearted
> Found winter upon us and waste of dull hours.

In the year 1871 William Morris and D. G. Rossetti entered into the joint occupation of Kelmscott Manor, a name which for five and twenty years thereafter was associated with some of Morris's most remarkable work. Prior to this time Morris had become an enthusiastic student of Icelandic literature, his studies in this field resulting in the translation of *The Saga of Gunnlaug the Worm-tongue and Rafn the Skald*, a volume entitled *The Story of Grettir the Strong*, and the *Völsung Saga*. Of this latter work Buxton Forman says: "Here the reader will find sentiment enough and romance enough—flashes of a weird magnificence that all the hills of the Land of Ice have not been able to overreach with their long dusk shadows, and that all the 'cold gray sea' that rings the Island of Thule has not washed free of its color and heat." "The Story of Trithiof the Bold," "The Story of Viglund the Fair," "The Tale of Hogni and Hedinn," "The Tale of Roi the Fool," "The Tale of Thorstein Staffsmitten," "The Story of Howard the Halt," "The Story of the Banded Men," "The Story of Hen Thorir," "The Story of the Ere Dwellers," and "The Story of the Heath Slayings" followed. That many of these works were in collaboration with Mr. Eirikr Magnússon does not detract from the immense industry and fertility of Morris. His translations, *The Aeneid of Virgil* and of *The Odyssey of Homer*, must also be regarded as triumphs of literary workmanship.

In 1877 Morris published his colossal work, *The Story of Sigurd the Volsung, and the Fall of the Niblungs*. This extended poem is written in anapestic rhyming couplets. The following quotation will convey but a slight impression of this noble and splendid poem:

> All hail, O Day and thy Sons, and thy kin of the colored things!
> Hail, following Night and thy Daughter that leadeth thy wavering wings!

Look down with unahgry eyes on us to-day alive,
And give us the hearts victorious, and the gain for which we strive!
All hail, ye Lords of God-home, and Queens of the House of Gold!
Hail, thou dear earth that bearest, and thou Wealth of field and fold!
Give us, your noble children, the glory of wisdom and speech,
And the hearts and the hands of healing, and the mouths and the hands that teach!

In 1891 appeared *Poems by the Way*, a collection of the poet's fugitive verse. During the last eight years of his life, that is, from 1888 to 1896, Morris produced little poetry. But during this interval he was intensely alive to the world of humankind and to the great questions which are everywhere clamoring for solution. He seemed to feel that there could be nothing in common between modern social conditions and the spirit of poesy.

Morris's revolt against so much that is unlovely and grossly utilitarian in our present "unexampled progress" is revealed in the following lines from *The Earthly Paradise*:

Forget six counties overhung with smoke,
Forget the snorting steam and piston stroke,
Forget the spreading of the hideous town;
Think rather of the pack-horse on the down,
And dream of London, small, and white, and clean,
The clear Thames bordered by its gardens green.

The root of Morris's socialism is to be found in the "terrible contrast presented by the life of the workmen of the past and the life of the workmen of to-day;" hence "the more profound grew his sense of dissatisfaction with the present conditions of society." His yearning for the better time was thus expressed:

Ah! good and ill,
When will your strife the fated measure fill?
When will the tangled veil be drawn away
To show us all that unimagined day?

The poet was constantly moved by his overmastering devotion to art and his clear perception that, if labor and art are again to go hand in hand, man must love his labor; he saw, further, that in the midst of modern social conditions man will not and cannot love his work. The distinct proposition which Morris formulated was this: "It is right and necessary that all men should have work to do which shall be worth

doing, and be of itself pleasant to do, and which should be done under such conditions as would make it neither overwearisome nor overanxious." He says again:

What I mean by socialism is a condition of society in which there should be neither rich nor poor, neither master nor master's man, neither idle nor overworked, neither brain-sick brain workers nor heart-sick hand workers—in a word, in which all men would be living in equality of condition, and would manage their affairs unwastefully, and with the full consciousness that harm to one would mean harm to all—the realization at last of the meaning of the word "Commonwealth."

In further explanation of his position he said that he was compelled

Once to hope that the ugly disgraces of civilization might be got rid of by the conscious will of intelligent persons; yet, as I strove to stir up people to this reform, I found that the vulgarities of civilization lay deeper than I had thought, and little by little I was driven to the conclusion that all these uglinesses are but the outward expression of the innate moral baseness into which we are forced by our present form of society, and that it is futile to attempt to deal with them from the outside.

The unhappy condition of the modern workingman, as compared with the workingman of the past, was a theme to which Morris returned again and again. He says:

Now, they work consciously for a livelihood and blindly for a mere abstraction of a world-market which they do not know of, but with no thought of the work passing through their hands. Then, they worked to produce wares and to earn their livelihood by means of them; and their only market they had close at hand, and they knew it well. Now, the result of their work passes through the hands of half a dozen middlemen. Then, they worked directly for their neighbors, understanding their wants, and with no one coming between them. Huckstering which was then illegal, has now become the main business of life, and of course those who practice it most successfully are better rewarded than anyone else in the community. Now, people work under the direction of an absolute master whose power is restrained by a trade's union, in absolute hostility to that master. Then, they worked under the direction of their own collective wills by means of trade guilds. Now, the factory hand, the townsman is a different animal from the countryman. Then, every man was interested in agriculture, and lived with the green fields coming close to his own doors. In short, the difference between the two may be told very much in these words: "In those days daily life as a whole was pleasant, although its accidents might be rough and tragic. Now, daily life is dreary, stupid, wooden,

and the only pleasure is in excitement, even if that pleasure should be more or less painful or terrible."

In his Utopian romance, *News from Nowhere*, Morris presents us with a condition of human society in which there are no laws nor lawyers, no judges, no government. He aims at escaping wholly from the complex relations of modern life, and seeks to enter into a state of primal, untrammeled simplicity. According to Mr. Lionel Johnson, he shows a "loving and personal regard for the very earth itself, . . . that sense of the motherhood of the earth which makes a man love the smell of the fields after rain, or the look of running water." The leading thoughts which the author seeks to impress upon the reader are that "pleasure in work is the secret of art and content," and that "delight in physical life upon the earth is the natural state of man."

The year 1888 saw the beginning of that cycle of prose romances upon which Morris continued to work until the end of his life. *A Tale of the House of the Wolfings* appeared in December, 1888. In 1890 was published *The Roots of the Mountains*. In this year, also, *The Story of the Glittering Plain* was printed as a serial in Macmillan's *English Illustrated Magazine*. Then followed *News from Nowhere*, which in turn was followed by *The Wood Beyond the World*. In 1895 appeared the volume entitled *Of Child Christopher and Goldilind the Fair*, which was succeeded, in 1896, by *The Well at the World's End*, the last work which Mr. Morris published before his death. *The Water of the Wondrous Isles* and *The Sundering Flood* are posthumous works in character not unlike their predecessors.

Morris took up the work of printing and book decoration in the same spirit in which he engaged in other arts. All the volumes which have come from the Kelmscott press are models of beauty and design, and show a return to the earlier styles of printing and binding when thought and individuality went into the making of each book. Superadded to this is an originality of detail and execution which set the Kelmscott publications quite apart from the usual modern products of the press.

In the month of February, 1896, Morris's health gave way,

and his friends began to entertain for him serious alarm. Afterward he seemed to rally a little. But on the third of October, 1896, the end came, and he tranquilly passed away at Kelmscott House, Hammersmith. The funeral was unostentatious, as he would have desired. At Lechlade station the remains were placed on a harvest cart, instead of a hearse. The body of this cart was painted yellow, the wheels red, and the framework had been festooned with vines, willow branches, flowers, and berries. "The roan mare in the shafts had vine leaves in its blinkers, and strings of vines were festooned across the top of the wain. The bottom of the cart was lined with moss." Thus the body of William Morris was conveyed to the churchyard of his beloved Kelmscott. The grave lies shadowed by tall trees and buried in long grass, close to the wall of the little churchyard where it is skirted by the country road—a remote and quiet resting place for one who, throughout his busy and strenuous days, dreamed of that happy bourne "where beyond these voices there is peace."

Says a certain writer of the benefits which resulted for the age from his artistic service:

> His whole life was a vivid and in many respects a successful protest against the squalor of modern industrialism. To him, more than to any other man, we owe our emancipation from the hideous vulgarity of middle-Victorian house decoration and upholstery. Others preached, but William Morris, in whom a keen artistic sense was happily allied to skilled workmanship, was able to supplement precept by practice and visibly demonstrate the superiority of his methods. . . . He warred with brilliant success against the tyranny of ugliness . . . surely no mean achievement in a mechanical and utilitarian age.

James B. Kenyon.

## Art. VI.—MUST SYNTAX DIE THAT THE SABBATH MAY LIVE?

In the contest with the tireless seventh-day Sabbatarians increasingly are certain Methodist writers insisting that the resurrection of Christ upon the first day of the week recovered and reenacted the original, creational, and true Sabbath.* With hearty sympathy does the writer view their every legitimate argument to establish the sanctity and foster the hallowing of the Lord's Day. But when a claim on its behalf is distinctly based upon, or forcibly corroborated by, a gross wresting of the Holy Scripture, suspicion as to its validity instinctively sets in, to say nothing of mortification and repugnance.

Each of the works named, and two of them with the pleasing consciousness of having brought to light that which was hid from the wise and prudent from the foundation of the world, assert that the words in Matt. xxviii, 1, *μίαν σαββάτων*, are falsely translated "the first day of the week." One avers that it can only be rendered "the first of the Sabbaths." Thus to him Christ's resurrection was so timed as to mark for all mankind through ages to come the very day of the week which was the original "first of the Sabbaths," to the abrogation of all other later, transitory, and inferior Sabbaths, such as that of the Jews on the seventh day. With slightly less grammatical violence another will read it, "[Number] one of the Sabbaths," declaring the Holy Ghost uniquely thus to have numbered it as the first of the new series of Christian Sabbaths. These are the general affirmations: (1) Nothing in the Hebrew Old Testament justifies the "day-of-the-week" rendering of Matt. xxviii, 1, and its similar parallels. (2) Both the LXX and the current Greek had a phrase for "the first day of the week," had any New Testament writer wished to speak thereof.† (3) The Greek of the LXX, in constant use by Christ and the apostles, never used the Greek word for "Sabbath" to

*"Saturdarianism: A Brief Review," *Methodist Review*, November, 1897. *The True Sabbath*. Cincinnati: Cranston & Curts, 1892. *The Sabbath*. New York: Phillips & Hunt, 1888.

†Apart from the form to be considered later the present writer fails to recall the use of such phrase by the LXX.

express "week" or "day of the week." (4) No Greek word for "day" occurs in any of the passages. (5) There is no Greek word for "week" or "day of the week" in the Greek New Testament. Forcing this last assertion even in Luke xviii, 12, where the Pharisee says, *νηστεύω δὶς τοῦ σαββάτου*, they flinch not, one valiantly rendering it, "I fast twice on the Sabbath," while another, with more or less tenderness of grammatical conscience, hunts up two yearly fasts and then renders it, "I fast twice (a year) on the Sabbath!" Characterized has been the action whereby one will strain out a "week" or "day" and then swallow a whole "year," with a wipe of the mouth denying all inequity. Of this more anon. But this widely heralded Klondike discovery as to *μίαν σαββάτων* turns out to be only the glitter of fool's gold. It rests upon the profoundest ignoring or ignorance of a law of syntax fundamental to inflected speech, and especially of the usage and influence of the Aramaic tongue which was the vernacular of Jesus and his apostles. Must syntax die that the Sabbath may live?

Let these affirmations be traversed: "4. No Greek word for 'day' occurs in any of the passages." Made for simple readers of English, that statement lacks candor. Said word is there, latent, to a much greater degree than it is in our phrase, "The 25th of the month." Upon being asked, "The 25th what?" the veriest child instantly replies, "day." But stronger yet is the case in hand. The adjectival word *μίαν* is in the feminine gender, and an immutable law requires adjective modifiers to agree with their nouns in gender. *Σάββατον* is of the neuter gender (Mark ii, 27, *τὸ σάββατον*; iii, 2, *τοῖς σάββασιν*), and out of the question. What feminine Greek word is latent in this phrase, and yet so patent as to reflect upon this adjective numeral its feminine hue? Plainly the feminine word *ἡμέρα*, "day," as analogously it is found in Mark xiv, 12, *πρώτῃ ἡμέρᾳ τῶν ἀζύμων*, though latent in Matthew's parallel (xxvi, 17), *πρώτῃ τῶν ἀζύμων*, "the first day of unleavened bread." Baldly to aver that "no Greek word for 'day' occurs in any of the passages," is to blind the simple English reader to the fact that an inflected language, by its numerous genders and cases, can indicate the presence and force of latent words to an extent undreamed in English. Of every candid Greek scholar it is

properly demanded what feminine Greek word it is which compels the numeral adjective to don its feminine dress. Until a more suitable word is proved we insist that it is *ἡμέρα*, "day."

But difficulties thicken fast. Only a tyro would render that phrase as "the first (or one) of the Sabbaths." Such a rendering could arise only from a construction known as that of "the part and the whole." Amplified it would be "the first [or one] Sabbath [the part] of the Sabbaths [the whole]." Elsewhere, however, the Holy Ghost has invariably taught that the numeral adjective governing the word for the part must agree in gender with the word for the whole. Thus, with masculine nouns of the whole, the form of the numeral governing the latent noun of the part is ever in the masculine also. The following are examples of this rule: Matt. xviii, 28, *ἕνα* [*masc.*, *σύνδουλον*, *masc.*] *τῶν συνδούλων* [*masc.*], "one of his fellow-servants;" Mark xii, 28, *εἷς* [*m.* *γραμματεύς*, *m.*] *τῶν γραμματέων*, [*m.*], "one of the scribes;" Luke xi, 46, *ἑνὶ* [*m.*, *δακτύλῳ*, *m.*] *τῶν δακτύλων* [*m.*] *ὑμῶν*, "one of your fingers." The same holds good with neuter nouns of the whole: Matt. v, 29, *ἓν* [*neut.*, *μέλος*, *neut.*] *τῶν μελῶν* [*neut.*] *σου*, "one of thy members;" Matt. vi, 28, *ἓν* [*n.*, *κρίνον*, *n.*] *τούτων* [*κρίνων*, *n.*] "one of these [lilies"]; Rev. xv, 7, *ἓν* [*n.*, *ζῴον*, *n.*] *ἐκ τῶν τεσσάρων ζῴων* [*n.*], "one of the four beasts." Nor is it otherwise with feminine nouns: Matt. v, 19, *μίαν* [*fem.*, *ἐντολήν*, *fem.*] *τῶν ἐντολῶν* [*fem.*] *τούτων*, "one of these commandments;" Mark xiv, 66, *μία* [*f.*, *παιδίσκη*, *f.*] *τῶν παιδισκῶν* [*f.*], "one of the maids;" Luke v, 12, *μιᾷ* [*f.* *πολεῖ*, *f.*] *τῶν πόλεων* [*f.*], "one of the cities," [R.V.]; Luke xiii, 10, *μίᾳ* [*f.*, *συναγωγῇ*, *f.*] *τῶν συναγωγῶν* [*f.*], "one of the synagogues;" and notably, Luke xx, 1, *μίᾳ* [*f.*, *ἡμέρα*, *f.*] *τῶν ἡμερῶν* [*f.*], "one of those days." According to this law, had the Holy Ghost seen fit to write either *πρῶτον* or *ἓν τῶν σαββάτων* we could and must have rendered his phrase "the first [or one] of the Sabbaths." Or, were *σάββατον* feminine in gender, *μίαν σαββάτων* should be rendered as alleged. But, as neither of these conditions is real, the Holy Ghost evidently declined thus to speak, and he may be trusted exactly to have said what he meant, and meant what he said.

Consider affirmation 1, "Nothing in the Hebrew Old Testament justifies the 'day-of-the-week' rendering of Matt. xxviii, 1, and its similar parallels." This is another bluff. For centuries Hebrew had so ceased to be the vernacular of the people that the masses could not understand the reading of the Hebrew Old Testament in the synagogue. Thus the extra-Palestinian Jews had to have the same translated for them into that modification of Greek which was current in the native land of each. Thus arose the Alexandrian Greek version known as the "Septuagint," and designated the "LXX." But the Palestinian Jews received the same carefully translated sentence by sentence by the "*methurgeman*" (modern dragoman) into their Aramaic vernacular. The result of such translation is the "Targum." This it is which furnishes the key to unlock the present mystery, as presently will be shown. To affirm, therefore, that a certain phrase is not justified in a version of the Greek New Testament because absent from the Hebrew Old Testament is about as forcible as to aver that our present English lacks some idiom because the Latin ancestor of the Norman French knows nothing of it. Alas! Into the gulf between the Testaments how many have plunged headlong.

Consider affirmation 3. "The Greek of the LXX, in constant use by Christ and the apostles, never used the Greek word for 'Sabbath' to express 'week,' or 'day of the week.'" Unfortunately this is in "head-end" collision with the facts. The Septuagint Greek is that of the Greek-speaking Alexandrian Jews, and is tinctured with Egyptian forms. It gives no hint as to the form of Greek used in Palestine, measurably perhaps by Christ and the apostles, and tinctured by their Aramaic vernacular, its words, and idioms. But even the Alexandrian LXX of 275 B. C. shows that the Jews had begun to understand the Hebrew word שַׁבָּת, "Sabbath," not only of a single day, but also of the period following each Sabbath which we call the week. In certain cases they actually so render it. For instance: In Lev. xxiii, 15, are the words שַׁבָּתוֹת תְּמִימֹת שֶׁבַע, or "seven full Sabbaths." This the LXX unhesitatingly render as ἑπτὰ ἑβδομάδας ὁλοκλήρους, or "seven full weeks." In verse 16 the Hebrew says, "Until the morrow after the seventh [שַׁבָּת] Sabbath shall ye number fifty days." This the LXX

give thus, "Until the morrow [*ἐσχάτης ἑβδομάδος*] of the last week shall ye count the fifty days." In Lev. xxv, 8, the Hebrew שַׁבְּתֹת הַשָּׁנִים שֶׁבַע, "the seven sabbaths of years," is given by the LXX as *ἑπτὰ ἑβδομάδες ἐτῶν*, "seven weeks of years."

These cases, however, are but as the little finger compared to what stands out in the titles to some of the Psalms, as given by the LXX. Thereby is most manifest that they did use the Greek word for "Sabbath," *σάββατον*, for the "day of the week." It gives: Psalm xcii, as for *τὴν ἡμέραν τοῦ σαββάτου*, *Heb.*, יוֹם הַשַּׁבָּת, (Jerome's *Vulgate*, "*In dei Sabbati*"); Psalm xxiv, as for *τῆς μιᾶς σαββάτου*, (Jer. *Vulg.*, "*Prima Sabbati*"); Psalm xlviii,* as for *δευτέρα σαββάτου*, (Jer. *Vulg.*, "*Secunda Sabbati.*"); Psalm lxxxii, "According to the Talmud it was the psalm for Tuesday," (Delitzsch), that is, for the third day of the week; Psalm xciv, as for *τετράδι σαββάτου* (Jer. *Vulg.*, "*Quarta Sabbati*"); Psalm lxxxi, "In the liturgy of the temple for the days of the week it was the psalm for Thursday," (Delitzsch), that is, for the fifth day of the week; Psalm xciii,† as for *τὴν ἡμέραν τοῦ προσαββάτου*, (Jer. *Vulg.* "*Die ante Sabbatum*"). Here the combined testimony of the LXX, the Talmud, and the Vulgate shows that in the time of the second temple seven psalms were used in the daily service.‡ There is one for each day in the week. What was the force of the word *σαββάτου*, as well as the Latin form of the same, we beg our discoverers to say. They are tabulated as follows:

| | |
|---|---|
| xcii | for the day of the Sabbath; |
| xxiv | for (day) one *σαββάτου*, = ?; |
| xlviii | for (day) second *σαββάτου* = ?; |
| lxxxii | for (day) third of the week; |
| xciv | for (day) fourth *σαββάτου* = ?; |
| lxxxi | for (day) fifth of the week; |
| xciii | for the day of the fore-sabbath. |

In the first and last cases the word "day" is expressed. As in the remaining, the numerals "one," "second," and "fourth,"

* So Codex B. and others. † So Codex B.

‡ Says Cheyne, in the Bampton Lectures for 1889, pp. 72 and 83: "Sunday's psalm is Ps. xxiv; Monday's, Ps. xlviii; Tuesday's, Ps. lxxxii; Wednesday's, xciv; Thursday's, Ps. lxxxi; Friday's, Ps. xciii; Saturday's, xcii."

are feminine they must be controlled by a noun of that gender, unanimously and analogously indicated as *ἡμέρα*, "day." Will our friends give us the translation of the word *σαββάτου* therein?

But, behind all this growing usage of the LXX was that of the speakers of the West Aramaic—often falsely called "Chaldee" and even "Hebrew," as in Acts xxi, 40—the vernacular of Jesus and the apostles. Through the Greek Testament and even into the English shine certain of the actual precious words of Jesus in his Aramaic tongue. They are found in Mark v, 41; vii, 34; x, 9, 10; xv, 34. Another word therefrom in 1 Cor. xvi, 20. In that language we have the names of the days of the week * as Mary taught them to her son Jesus. The allied ancient East Aramaic, or Syriac, had exactly the same.† It should be noted in the correspondences made that "day" is masculine in Hebrew, but feminine in Greek:

First day, אֶחָד בַּשַּׁבָּא (יוֹם), ("day" *m.*), "one [*m.*] in the Shabba"‡ = ? (*ἡμέρα*) *f.* *μία* (*f.*) *τῶν σαββατῶν*, ("day" *f.*) "one § [*f.*] of the——?"

Second day, תְּרֵי בַּשַּׁבָּא (יוֹם), ("day") "second in the Shabba = ?" (*ἡμέρα*) *δευτέρα σαββάτων*, ("day") "second of the——?" ‖

Third day, שְׁלִישֵׁי בַּשַּׁבְּתָא (יוֹם), ("day") "third in the Sabbath" = ? (*ἡμέρα*) *τρίτη σαββάτων*, ("day") "third of the——?"

Fourth day, רְבִיעֵי בַּשַּׁבְּתָא (יוֹם), ("day") "fourth in the Sabbath" = ? (*ἡμέρα*) *τέτρας σαββάτων*, ("day") fourth of the——?" ‖

Fifth day, (exactly the same formation). See *Teaching*, etc.

Sixth day, עֶרֶב הַשַּׁבָּת, "eve of the Sabbath." Mark xv, 42, "preparation" = *παρασκευή* = *προσάββατον* = the "fore-sabbath."

Seventh day, יוֹם הַשַּׁבָּת "the Sabbath." Josephus, *Ant.* 3. 6. 6; τὴν *ἑβδόμην σάββατα καλοῦμεν*, "the seventh [day] we call Sabbath."

After examining this table who is there with the temerity to deny that in the dialect of Jesus and his companions the

* See Lightfoot's *Horæ Hebraicæ*, 1686, vol. ii, p. 389. According to him, also, the Jews were wont to speak of the first day of the week as יום נוצרי, or the "day of the Nazarenes."

† See Nestle's *Syriac Grammar*, 1889, p. 132.

‡ At various times the Talmudists spelled the word שַׁבָּת as שַׁבָּא and כִּיבָּא. They also used the Aramaic form שַׁבְּתָא = Shabbetha, which the Greeks transliterated now as a singular neuter noun *σάββατον*, and now as a plural neuter noun *σάββατα*, with like singular significance. See Gesenius's *Handwörterbuch*, Elfte Aufl.

§ The philosophy of this cardinal number will be later set forth.

‖ See *The Teaching of the Twelve* for this form, which will be discussed hereafter.

word *σάββατον* or *σάββατα* meant not only a day, but also the period following that day until the next, which we call a week?

One of the writers demands a case in Greek literature outside the New Testament in which *σάββατον* is used for "week." It is close at hand, and occurs in connection with the Pharisaic fasting mentioned in Luke xviii, 12, which was later baptized into the Christian Church and morals. Abundantly established is it* that the Pharisees fasted twice a week,† namely, "on the fifth day of the week, on which Moses ascended to the top of Sinai [Thursday];" and "on the second day, on which he came down [Monday]. This biweekly [*sic*] fasting has also been adopted in the Christian Church; but Monday and Thursday were changed to Wednesday and Friday (*feria quarta et sexta*), as commemorative of the betrayal and crucifixion of Christ."‡ The process of weaning the early Christians from these Jewish twice-a-week fasts, and that by the ingenious substitution of two other days in the week, is laid bare in the lately found *Teaching of the Twelve*, which was published not much more then twenty years after the death of the apostle John and cites principles long settled at that time. In viii, 1, are found these words: *Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν · νηστεύουσιν γὰρ δευτέρᾳ σαββάτων, καὶ πέμπτῃ · ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν.* The writer dares render

* See Taanith 12a, and McClintock and Strong, vol. iii, p. 489, col. 1.

† Groundlessly does the article in this *Review* (November, 1897) deny this, alleging that "the Pharisees came into existence to revive the literal teachings of Moses. He never taught weekly fasts. There is no intimation of anything of the kind in the Old Testament or anywhere in the New, except by misrepresenting this passage of Scripture," that is, Luke xviii, 12. A tissue of misrepresentations is this entire passage. How strange that Jesus so sadly misjudged this animus of the Pharisees, but constantly cried against them, "Woe unto you, hypocrites! Why do ye make the word of God of none effect by your traditions?" Strange that the evangelists should so have misrepresented them as "fasting oft" and "washing their hands oft, holding the tradition of the elders," since Moses said as little about eating with "unwashed hands" as about "weekly fasts!" *Ergo*, they gave no heed, forsooth, to such things! In addition to a fuller and unbiased study of the Bible very informing would be a greater familiarity with such works as those of Schürer, Edersheim, Delitzsch, Weber, and Stapfer. Judith (viii. 6) religiously feasted (not fasted) all the Sabbaths.

‡ John Wesley's *Journal* shows how, in the days of his legal struggling, he adopted these two days of fasting as "kept by the ancient Church." It was done in the same spirit in which on March 28, 1738, just eight weeks and one day before his heart's strange warming at Aldersgate Street, he resolved "not willingly to indulge" himself "in laughter, no, not for a moment." The Friday fast he never outgrew, but sought to enforce it among "the people called Methodists." The history and fate of the attempt may be instructively studied in the various editions of the Discipline.

this exhortation only thus: "Let not your fasts be in conjunction with the hypocrites;* for they do fast on the second day of the week and the fifth; but do ye adopt fasting during the fourth and Preparation!" That last was the sixth day of the week. What were the others by number referred to in the passage?

But the most delicate point of all remains. It clearly reveals that we have here to deal with a Hebraism and Aramaism which has clothed itself in Greek words. The keen eye has noted that *μίαν* is a cardinal numeral, not an ordinal, as in the other cases. Elsewhere we have had "second," "third" (Luke xviii, 33), "fourth," etc. But in all these seven passages alone, which are rendered "the first day of the week," the numeral is really the cardinal "one." Thereby hangs a true tale, not a pious fiction. The fact is that the Hebrew, and after it the Aramaic, had no ordinal corresponding to "one."† It therefore used the cardinal, not only as a cardinal, but as an ordinal also. The Revised Version now shows this peculiarity at the end of the first creative day. We have in Genesis i, 8, "second day;" 13, "third day;" and so on to 31, "sixth day." In verse 5, however, it is "one day," or, following the exact Hebrew order, "day one."

With all the delicacy of the Bertillon system of identification this mysterious cardinal *μίαν*, "one," exceptionally used in just these seven cases of the day of the week‡ where Greeks, Latins, Germans, and English would use their ordinal, "first," reveals the fact that we have here nothing but the slavish Greek wording of the Hebrew Aramaic phrase יוֹם) אֶחָד בַּשַּׁבָּא), or, "(day) one in the week," which in Matt. xxviii, 1, and parallels is Grecized as *μίαν τῶν σαββάτων*. In

* Observe how this characterization of the Pharisees by Jesus appears as the standing term for them, even a hundred years later.

† The Hebrew word רֵאשׁוֹן meaning "head," "chief," not a numeral at all, is often used, and is usually rendered by the LXX by *πρῶτος* and by the A. V. as "first."

‡ Strangely corroboratory is the fact that in speaking of "the first day of" other periods than the week, as the "days of unleavened bread," Matt. xxvi, 17; Mark xiv, 12, the ordinal *πρώτη* is invariably used. The classical and anomalous use of *πρώτη* (followed too by the singular, *σαββάτου*) in Mark xvi, 9, astonishingly credits the statement lately discovered that, as long suspected, the last twelve verses of that book are not Mark's, but were written by the "Presbyter Ariston, a disciple of the Lord."

the light of its history and syntax it can be intelligently and honestly rendered other than "the first day of the week." *

As a vital or corroboratory part of any argument for the sanctifying of the Lord's Day this traversed exegesis, instead of being a monumental discovery, is but a monumental blunder. Thereby our foes will have us in derision.

> Tell it not in Gath,
> Publish it not in the streets of Battle Creek;
> Lest the daughters of the Sabbatarians rejoice,
> Lest the daughters of the Saturdarians triumph.

*Translating the New Testament into the most idiomatic Hebrew for the Jews, Delitzsch hesitates not to render Matt. xxviii, 1, as אֶחָד בְּשַׁבָּת, "One [*masc.*] in the Sabbath," after the Hebrew Aramaic usage. Born a Jew, and for the larger part of a century a devout and scholarly Christian, he may be trusted to have known something about the Holy Scriptures. In order to prevent a misunderstanding, however, he renders Luke xviii, 12, by שָׁבוּעַ, the word customary for "week," when the order of its days is not in mind.

Wilbur Fletcher Steele.

## ART. VII.—JOHN WESLEY'S SCHOOL AT KINGSWOOD.

METHODISM owes more than it knows to the fact that its founder was a gentleman and a scholar. The rector of Epworth gloried in the knowledge that he had given his three sons "the best education which England could afford," yet he little dreamed that the training received by John and Charles Wesley at Charterhouse and Westminster schools and at Christ Church and Lincoln colleges in Oxford would become a lever for raising the whole tone of education throughout the English-speaking world. Charles Wesley's poetry was itself an education for the early Methodists. All his classical learning, all his reading, all his studies of the English poets were brought to bear on his work as the hymn writer of the evangelical revival. Doors were thus opened into literature, and a tincture of scholarship given to the colliers, weavers, tinners, and common folk who sang the Methodist hymns at Moorfields, Gwennap, Kingswood, Bolton, and Newcastle. John Wesley's influence was not less decisive. He had to deal with common people and early mastered the art of simplicity, but never forgot the words of John Richard Green in his exquisite volume of *Stray Studies*, "I must confess that my own experience among the poor agrees pretty much with Edward Denison's, and that I believe 'high thinking' put into plain English to be more likely to tell on a dockyard laborer than all the 'simple Gospel sermons' in the world."

Wesley's zeal for education found notable expression in the founding of his famous school at Kingswood, which celebrated its third jubilee in June, 1898. It has long since left its first home in the colliers' village near Bristol for a splendid site near Bath, but the third jubilee carries us back to the homely beginning of a scheme which might not unaptly be described, with all due regard to his wife, as Wesley's "thorn in the flesh." None of his schemes tried his faith and patience more than this institution at Kingswood. In the spring of 1739 George Whitefield had laid the foundation of a school for the colliers' children there. Wesley had to take over this unfin-

ished work, and for months he begged subscriptions for it wherever he went. One of the first masters was John Cennick, author of the well-known hymn, "Thou dear Redeemer, dying Lamb." Afterward Cennick became a Calvinist.

The colliers' school was a happy success, and in 1746, when Wesley's plans for what would now be called secondary education had ripened, he selected a site in the same village for his new institution. It was a peaceful spot, remote from highroads and with abundant room for large gardens. In a conversation at the Conference of 1748 Wesley said, "We design to train up children there, if God permit, in every branch of useful learning, from the very alphabet till they are fit as to all acquired qualifications for the work of the ministry." The great evangelist sketched his scheme before his friends and helpers. The time-table was so full that a natural objection was made that it left no opportunity for the boys to play. "No," rejoined Wesley, "he that plays when he is a child will play when he is a man." The master of logic was betrayed into a gross fallacy here, and it vitiated much of his work at Kingswood. But his heart was in his task. He contributed largely to the funds from the proceeds of his fellowship, and found a noble benefactor who sympathized with his desire to establish a school worthy of the apostolic age, and gave him first £500 and then £300 for his building.

The school was opened on June 24, 1748, by the Wesleys. John preached from the text, "Train up a child in the way he should go: and when he is old, he will not depart from it." After the communion service the brothers retired to draw up the rules for their new institution. Provision was made for receiving fifty children, and on the front of the building was inscribed its famous motto, "*In Gloriam Dei Optimi Maximi, In Usum Ecclesiæ et Reipublicæ.*" Below was written, "Jehovah Jireh" in Hebrew characters. Wesley's rules for his model school were very strict. Parents handed over their boys to the entire control of the master with an agreement that they should observe all the rules of the house. No boy was to be taken "from school, no, not a day, till they take him for good and all." The children had to rise at four, both in winter and summer, and after an hour given to private reading

and prayer they met for public worship. "From six," say the rules, "they work till breakfast; for as we have no play-days (the school being taught every day in the year but Sunday), so neither do we allow any time for play on any day. He that plays when he is a child will play when he is a man." This was a German proverb which Wesley fondly calls "wise," and to which he adds the question, "If not, why should he learn now what he must unlearn by and by?" But, if the boys were not allowed to play, they were encouraged to work in the garden, to chop wood, to draw water, and to engage in other useful exercise. Despite its hard rules Kingswood was not unpopular. Within a few months after it was opened there were twenty-eight pupils, each of whom paid fourteen pounds for board, teaching, and books. Wesley set his heart on securing masters "who were truly devoted to God, who sought nothing on earth, neither pleasure, nor ease, nor profit, nor the praise of men." These were high qualifications, but some of the masters possessed them in no small degree. One of them was William Spencer, of whom John Cennick wrote to Wesley on August 16, 1740, as follows:

DR. BROTHER—I write now to ask your mind about letting Wm. Spencer be a sort of Usher to y^e^ school at Kingswood under me, so might fifteen or twenty Boys more be brought up, to y^e^ Good of them, and to y^e^ satisfying y^e^ inquisitive people, who are always asking for more Masters. You are perswaided I cannot alway be there. Yet so often as I cou'd an Hour or more of a day perhap's I might, and in that I might show him what to do. He can write and cast account well, and wou'd be content with Food & Rayment. This, I believe, we (that is, our Society) cou'd afford. Yet, dr Sir, if it be not according to your will, speak and I have done. He is teas'd at Home, and to get from them looks to Jamaica. I think 'tis better to abide here.

Mr. Spencer did good service in the colliers' school and was transferred to the boarding school. The whole household shared the same temper. Mary Davey, the housekeeper wrote to Wesley:

The spirit of this family is a resemblance of the household above. As far as I can discern they are given up to God, and pursue but the one great end. If any is afraid this school will eclipse and darken others, or that it will train up soldiers to proclaim open war against the god of this world, I believe it is not a groundless fear. For if God continue to

bless us, "one of these little ones shall chase a thousand." I doubt not but there will arise ambassadors for the King of kings from this obscure spot, that shall spread His glory all abroad, and bring many souls unto the knowledge of the truth.

At first things went well, but when Wesley visited Kingswood in July, 1749, he found that the rules had not been observed. The maids were divided into two parties, and the flames were studiously fanned by the constant whispering of a tale-bearing manservant. Mary Davey herself was found wanting. "The children were not properly attended, nor were things done with due care and exactness." All this might have been remedied, but the masters were not faithful. Richard Moss "was grave and weighty in his behavior, and did much good," Wesley says, until Walter Sellon "set the children against him, and, instead of restraining them from play, played with them himself." The following year Wesley was so troubled that he expressed surprise that he was withheld from dropping a design attended by such continual difficulty. Changes and expulsions cleared the atmosphere, and in June, 1751, Wesley writes of his diminished but purified establishment, "I believe all in the house are at length of one mind, and trust God will bless us in the latter end more than in the beginning." Two years later he has to speak again of his struggles. "Surely," he says, "the importance of this design is apparent, even from the difficulties that attend it. I have spent more money and time and care on this than almost any design I ever had, and still it exercises all the patience I have. But it is worth all the labor."

In 1756 the Conference in Bristol agreed that a short account of the design and present state of the school should be read in every society and annual subscriptions and collections made for its support. This raised it to the dignity of a connectional institution, though the financial results were modest. A few preachers' boys were admitted free, but Kingswood was still a boarding school for the sons of the laity. An old account book for 1764 to 1770, preserved at the school, shows that a "sute of cloathes" cost about £2. 6. 0. The long coat was of broadcloth; there was a vest and a pair of knee-breeches. Stockings were from eighteenpence to two shil-

lings and fourpence a pair. One boy indulges in a new wig at a cost of six shillings, a pair of gloves at tenpence. His great coat is turned into a straight one, with new trimmings, for three shillings and sixpence. This same boy figures again in the records: "To pocket money for a year and a Hatt and A Bottle for his head 3s. 3d., to ye Doctor for sore head 10s. 6d., to doctor's bill for sore breast 16s. 6d." Of Willie Darney, a preacher's lad, there is this brief but touching record, "Physic 2s., to doctor's bill £1. 3s. 9d., to coffin, shroud, etc., 19s."

In April, 1768, when Joseph Benson and James Hindmarsh were masters at Kingswood, a great revival broke out. Hindmarsh wrote to tell Wesley the good news. "We have no need to exhort them to pray," he said, "for that spirit runs through the whole school; so that this house may well be called 'a house of prayer.'" Eight boys found peace whilst he was writing, and he opened his letter to report that two more were rejoicing in God, their Saviour. "This," he adds, "is the day we have wished for so long; the day you have had in view, which has made you go through so much opposition for the good of these poor children." Wesley's heart was gladdened in September when he visited Kingswood. "All behave in such a manner," he wrote, "that I have seen no other schoolboys like them." The numbers rose till there were nearly fifty boarders. The masters were now overburdened, and the exact order possible in a smaller school could not be maintained. "However," says Wesley, "this still comes nearer a Christian school than any I know in the kingdom." In 1770 there were thirteen days of spiritual tension which could not fail to be injurious to excitable boys. Wesley found next year that the effects of this upheaval had disappeared. "I spent an hour," he says, "among our children at Kingswood. It is strange. How long shall we be constrained to weave Penelope's web? What is become of the wonderful work of grace which God wrought in them last September! It is gone! It is lost! It is vanished away! There is scarce any trace of it remaining! Then we must begin again; and in due time we shall reap, if we faint not."

Ten years later Wesley again complains of the state of

things: "I found some of the rules had not been observed at all, particularly that of rising in the morning. Surely Satan has a peculiar spite at this school! What trouble has it cost me for above these thirty years! I can plan; but who will execute? I know not; God help me!" Besides the boys Wesley made provision for the training of more advanced students. It was in this capacity that Adam Clarke made his unfortunate acquaintance with Kingswood in August, 1782. He was sent here by Wesley to prepare for the ministry, but Mr. Simpson, the head master, received him very coolly. He advised the Irish youth to go to Bristol and await Wesley's instructions. But this was idle talk for a man who had only three halfpence in his pocket. Clarke had to stay, but he was made as uncomfortable as possible. He was confined to his room, where the maid brought him his solitary meals. Mrs. Simpson, whom Clarke described as the "Bengal Tiger," suspected that he had the itch, and he was compelled to rub himself with Jackson's ointment, a ceremony which introduced him to the only fire he saw at Kingswood. A change of sheets was refused him, and for about ten days his box was left lying at the inn in Bristol, so that he had no change of clothes and was forced to bear about him by day and night the "infernal unguent." He had bread and milk for breakfast, for dinner, and for supper; he was left to make his own bed, sweep his own room, and perform all the other duties of a chambermaid. His durance lasted for three weeks. His fingers were benumbed with cold, but Mr. Simpson would not allow him to have a fire. He advised him to try some form of physical exertion from which, however, he was forced away by the redoubtable "Bengal Tiger," who never seemed happy unless she was driving everything before her. Working in the garden here Clarke found half a guinea. No owner could be discovered, and Mr. Simpson refused to accept it for the school. It thus remained in Adam's hands. It enabled him to subscribe for a Hebrew grammar published by the second master. The foundations of his scholarship were thus laid in the uncongenial atmosphere of Kingswood. Wesley's return brought sunshine for Clarke. He was differently treated when it was found that he enjoyed the favor of the founder.

He now discovered that Mrs. Simpson was the real head of the school. All stood in awe of this redoubtable woman, and Clarke says, "I feared her more than I feared Satan himself." The following indicates the disorganization of the school:

> In several respects each did what was right in his own eyes. There was no efficient plan pursued; they mocked at religion, and trampled under foot all the laws. The little children of the preachers suffered great indignities; and, it is to be feared, their treatment there gave many of them a rooted enmity against religion for life. The parlor boarders had every kind of respect paid to them, and the others were shamefully neglected. Scarcely any care was taken either of their bodies or souls.

Clarke's verdict probably influenced Wesley, who changed the masters and was able at last to rejoice that all the rules were observed and the children in good order. In 1786 he says: "I walked over to Kingswood school, now one of the pleasantest spots in England. I found all things just according to my desire, the rules being well observed, and the whole behavior of the children showing that they were now managed with the wisdom that cometh from above."

The preachers' sons were now beginning to push out the lay boarders. The Conference of 1788 resolved to raise the number of the first to forty and to reduce the boarders to ten. About six years later Kingswood became exclusively a school for preachers' sons. Joseph Bradford, Wesley's former traveling companion—who had nursed the old evangelist with filial tenderness, and repeated the words, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and this heir of glory shall come in," as the founder of Methodism escaped to the skies—was governor of Kingswood from 1795 to 1802. An "old boy" used to describe how the tall and gaunt governor stalked into the dormitory in the early mornings and with one stroke of his oaken staff on the floor roused the youthful sleepers. Then, watch in hand, he marked off three minutes, at the end of which all the boys were expected to be sufficiently dressed to kneel down for their devotions. They washed in a long, low gallery open to the raw air, so that the old prayer was not offered in vain,

> Train up thy hardy soldiers, Lord,
> In all their Captain's steps to tread!

Pocket money, one finds from the accounts, was given to the little fellows, and when he left the school each boy had six new shirts, six new pairs of stockings, two pairs of shoes, two hats, pocket-handkerchiefs, and other articles.

Kingswood sometimes furnished a welcome shelter for a broken-down preacher such as William Stevens, who was appointed writing and English master in 1802. A small dirty cottage was all that could be provided for him at short notice, and here he had to begin life again without a spoon or a single article of furniture. Besides his scholastic duties he opened a druggist and stationery shop and did duty as a medical practitioner in the district. He afterward started a boarding and day school in Kingswood, toward which the Conference gave him a grant from the Preachers' Merciful Fund.

The first prize list that has been preserved—that for January, 1819—contains the name of James Moulton, who received Homer's *Iliad* as his prize. His father was a Wesleyan minister, and he himself entered the ranks in 1828, and left four sons—William Fiddian, who became head master of the Leys; James Egan, President of New South Wales Conference in 1893; John Fletcher, the distinguished Q. C., who was senior wrangler in 1868; and Richard Green, professor at Chicago University. Another prize winner was William Maclardie Bunting, son of the famous Dr. Bunting, who became one of the most accomplished men in the Methodist ministry.

The Rev. John Lomas became a junior assistant at Kingswood in 1813, with a salary of sixteen guineas. Three years later it was resolved by the committee that he should be examined by Dr. Clarke, Joseph Benson, and McHorner, with a view to testing his fitness for the post of classical master. Another was preferred before him, but in 1819 he was appointed. He was a "universal favorite, an admirable scholar, and, if not a strict disciplinarian, one who allowed no liberties to be taken with his authority." When he left Kingswood the chapel choir sang an anthem in which the refrain, "Farewell, Lomas," occurred again and again. To stand in the pulpit facing the boys during this performance must have been one of the trying passages of John Lomas's life. Another worthy of a different stamp was the Rev. Robert Smith, governor from 1820

to 1843. Dame Smith was a wonderful housekeeper, of whom one old scholar wrote:

> Her horror at any misbehavior of the boys in regard to the property of the school was one of the features of the place. The lads often tried for fun, from the bedroom windows overlooking the garden, how far their nightcaps would be blown—everyone wore nightcaps in those days. When recovered from the trees and cabbages of the garden Dame's invariable exclamation came dolefully ringing out, "O, those wicked lads! they'll ruin the institution!"

With the Rev. Jonathan Crowther, appointed head master in 1823, "came the rod of iron, fear, indignation, and finally rebellion." He seems to have acted like a tyrant. One boy whose red and swollen face caused some merriment among his schoolfellows was flogged there and then for making a disturbance. He was found to be suffering from erysipelas, and "when the nurse and Mrs. Smith and her daughters heard" of the lad's punishment they all wept. On a later occasion the same boy stumbled in his Cæsar, and was goaded into rudeness by Mr. Crowther's taunts. He was put across a desk and beaten so severely that for several days he could hardly walk or sit. Some years later, when the boy became a minister, Mr. Crowther remarked, "Ah! I gave that young gentleman as fine a flogging as any boy at school ever received, and one that I have no doubt he will remember to the very end of his days." Yet even under this rule of terror the preachers' boys were not cowed. One merry lad was challenged to defy the head master. "Charlie, I'll give you a penny if you'll go up to his desk and offer to fight him." The offer was promptly accepted, and of course secured a sound thrashing.

There was a famine of love at Kingswood, and the small fellow who had left mother and sisters often felt himself utterly desolate. Says one of the former boys:

> True there was Dame Smith; but she seemed centuries off, and never spoke to us unless, in true shopkeeper fashion, she sold us sweets once a week. There was Miss Smith, too, but her duties did not lie our way. I remember how we little boys yearned for a look from her, and if she ever smiled on one of us the favored one ran off with raptures to boast of it to the rest.

The rule forbidding play had been rescinded after Wesley's death, but a strange incapacity for understanding a boy's na-

ture still lingered. One lad was publicly expelled because he had twice visited his widowed mother without leave. She lived close by in Bristol, so that the offense was not heinous, yet the chairman of the school committee in pronouncing sentence angrily addressed the culprit as "you dastardly coward."

Wesley's school had been enlarged in 1828, at a cost of £2,194, so as to take one hundred boys. But the laymen of Methodism felt that it was pitifully inadequate for a great connection, and in June, 1850, the foundation stone of New Kingswood was laid by Mr. James Heald, M. P., at Bath. It was hard to leave a spot that was laden with associations. It was found, however, that it would cost six or eight thousand pounds to patch up the old place, and even then the long-standing difficulty of the water supply would have to be faced. It was a wise decision to spend £16,000 on a new school, and Kingswood has enjoyed rare success in its present splendid position on Lansdown Hill. Generous benefactors, like John Cannington, of Liverpool, have added many a happy finishing touch. Mr. Cannington's right foot, hand, and eye had been touched by paralysis, and he was for forty years a crippled man, but he was never more at home than among the Kingswood boys, and became their most popular visitor. He always left a ten-pound note to provide them with bacon for breakfast; he gave £1,000 to provide a ten-acre playing field, and £420 to build another story over the kitchen for the better housing of the servants. "He liked no part of his visits better than the daily prayers in the hall; his favorite tunes were sung, and all sang their best. As the boys passed out their names were whispered to him. 'It is like reading the stations,' he would say," the preachers he had long known through the list of appointments being represented in their sons.

The Rev. Theophilus Woolmer, who became governor in 1857, is gratefully remembered for many gracious measures which tempered the old régime. He distributed apples from his own garden, and opened that enchanted realm on Sunday afternoons to the boys. He allowed unlimited supplies of bread, and substituted hash for the Saturday dinner of bread and cheese. To this last reform he devoted his entire salary of one hundred pounds a year, and it was found impossible to

revert to the bread and cheese after his departure. The fame of Mr. T. G. Osborn as head master has become part of the glories of Kingswood. He was tenth wrangler and a fellow of Trinity Hall. Mr. Fawcett, the postmaster general, once said of him to Sir Henry Fowler, "You Methodist people have an enormous advantage in having such a man to train your ministers' sons."

Dr. Jowett, the great master of Balliol, once expressed his pleasure at receiving Kingswood boys at his college in Oxford, because "they were not all cut to one pattern." Dr. Rigg was here as boy and master. Dr. Moulton was trained at Woodhouse Grove, as also was Sir Henry Fowler, but his three brothers, one of whom was a brilliant senior wrangler, were all Kingswood boys. The present head master, W. W. W. Workman, was second wrangler and Smith's prizeman; the three sons of the present governor, the Rev. Wesley Brunyale, were ornaments of Kingswood, and one of them was second wrangler in 1888. One of the most successful scholars ever turned out by Kingswood was Alfred Cardew Dixon, who in 1878, at the age of thirteen, took the first place in the first class at the Junior Oxford Local; next year he held the same position in the Senior Oxford, and the following year in the Senior Cambridge. In January, 1882, he headed the London matriculation list, securing in other examinations there the mathematical exhibition, the scholarship and the gold medal in the mathematical branch of the M. A. examination. In 1883 he won the first open scholarship at Trinity College, Cambridge, and in 1886 was senior wrangler. He is now professor of mathematics in Galway.

This brief survey will show that John Wesley's zeal for education has been nobly rewarded. Kingswood school had to face many a storm, but it has weathered them all, and was never more solidly prosperous or more full of promise than it is to-day, when it has just celebrated its third jubilee. "Three Old Boys" have just written the history of their school, and from it are drawn the facts here given.

John Telford

## ART. VIII.—MARTHA AND MARY—LOVE GREATER THAN ACHIEVEMENT—A CHARACTER STUDY.

IN all literature there is nowhere presented a character study more beautiful or more instructive than that given in the three pictures of the Bethany home by Matthew, Mark, Luke, and John. The first two pictures are given by Luke and John respectively, neither one being mentioned by any other writer. But the third and last scene—the supper—is the united work of these four old masters.

It should be noted at the beginning that our attention is directed and limited to the character of the two sisters. Their ages or states in life are not given. As to Lazarus, their brother, we shall find only his name and that Jesus loved him, that he was sick and died when the Lord was absent, and that he was raised from the dead by Jesus upon his return to Bethany. It is remarkable that about all which is current in literature concerning Martha and Mary has been drawn from Luke's brief account of a conversation in their home. Commentators and preachers, seemingly without due consideration of the fuller description of these sisters in the other three gospels, have commonly exhibited Martha as a type of those persons who bestow too much attention upon temporal affairs, permitting the cares of the world to choke the growth of the implanted word of God, so that their lives become unfruitful. This error seems to us to be unjust to Martha, whom Jesus loved, and unfortunate for those who embrace it; for it causes them to lose a very practical lesson taught in Luke's story. We see very clearly, from the study of the real Martha and Mary, that a very high attainment in grace may be acquired by eminently practical persons, of whom Martha was surely a type. But we see, also, that the highest state of grace may be reached by those persons also who, through some physical or mental infirmity, are so emotional as to be eminently unpractical. It is also made pretty clear that the Marthas and Marys who are to that "manner born" are not changed in their distinctive characteristics by conversion.

Take two instances of the common interpretation of the character of the two sisters. One comment says:

> Martha was doubtless a believer, but a worrying, restless believer, giving quite as much thought to the things she could not do as to those she could, and never limiting her thought or work for the time to one thing above all others. Mary, on the contrary, could center her whole being on one thing that for the time demanded her chief attention. Martha's method of work and her worrying spirit were such as our Lord could not approve. Mary's spirit and method were approved by him. . . . Martha could not be so good a housekeeper as Mary. Martha must be always worrying. Mary would never worry.*

The foregoing follows in the current drift of depreciation of Martha. Whedon also says, "We venture to believe that Mary, who limited one duty by another, and gave each its just proportion, could, in her calmness and clearness, accomplish more even of secular duty than her older sister with all her fluster." This appears to be a pretty large and free "venture," inasmuch as there is nothing related of Mary in the Scriptures to show that she had any ability whatever as a housekeeper, or that she ever did anything in "calmness and clearness." We see the very opposite of this in Mary's behavior wherever she is presented to us. Martha in every scene is shown to be the one capable and responsible housekeeper in that home, and not the foolish woman who "plucketh it [her house] down with her hands."

The picture is one of real life. It happens in many homes that one or more members of the family by reason of some physical or mental infirmity find themselves unable to do an equal share of labor. Such persons add somewhat to the ordinary burdens resting upon some other member of the family. Mary appears to have been one of this kind, and Lazarus may have been another. In such a home a woman of capacity for affairs finds that exercise which gives superb development to such abilities. In Proverbs, chapter xxxi, we have the description of a model woman at the head of a model home. She is a good buyer of real estate; "she perceiveth that her merchandise is good;" she has æsthetic taste, wears fine clothing, and has tapestries in her dwelling; she dispenses charity near and far; is an early riser and a

* *The Sunday School Times*, August 15, 1891.

pattern of industry. The last statement is a summary of all—"she looketh well to the ways of her household"—that is to say, she is "careful and troubled about many things." We prefer to believe that the last chapter of Proverbs comes much nearer a true description of Martha of Bethany than anything given us by those who hold the views before quoted. That there are many and perplexing details in housekeeping is recognized in the Lord's reply to Martha; but these are strikingly ignored by the interpreters who tell us she was "a worrying" and "restless" woman—as if, forsooth, such a woman could have rendered her house so attractive, "with all her fluster," that Jesus would make it his favorite resort for recuperation after his day's encounters with the multitude. When therefore we consider that Jesus made Martha's house his stopping place so often, and established such tender relations with its inmates, we see that our Lord paid the highest possible compliment to Martha's achievement as a housekeeper. It appears more reasonable to suppose her appreciative guest would put infinite tenderness, rather than what Whedon calls a "solemn reproof," in his words, "Martha, Martha, thou art careful and troubled about many things." Adam Clarke finds no reproof in those words. The text does not present any grounds for believing that Martha had no method, that she made confusion in performing a few necessary duties, and by attempting impossible things overloaded herself with needless burdens. There is no word in the Scripture that charges her, even by implication, with the habit of worrying. Do we not need a new interpretation to displace that which finds, as the chief lesson of the Bethany story, that Christ's rebuke to Martha is a warning to overcareful housekeepers? It is safe to say that the explanations of this Scripture, together with the conjectures made by different writers as to the character of the sisters, are more unsatisfactory, contradictory, and confusing than those which have been written on almost any other portion of Scripture. We prefer to believe that Jesus comforted his much-burdened hostess by his gentle words.

But, it may be asked, was not Mary justified in sitting at Jesus's feet and listening to his words, while her sister was

left to "serve alone?" We answer, yes. It is not however, necessary to condemn Martha, in order to justify Mary; for, whatever merit there is in exalted service, either in housekeeping or in statecraft, there is one thing still more exalted, namely, love to God. This is the "one thing . . . needful." Competent Marthas may exhibit their love by eminent works; emotional Marys may show their love without doing, or having ability to do, any works that the world appreciates or applauds. Great service is the privilege of the few; great love is the privilege of all men. Why has it not occurred to some one to suppose that Martha, in coming to the Master with her burden of service, was comforted by the Lord's announcement that her sister, who "also sat at Jesus's feet, and heard his word," had "chosen" Christ that very day and hour? It seems to us that such supposition is warranted by the words in Luke's gospel, and that it furnishes ample justification for Mary's leaving her sister to serve alone. It would also account for her appearance and actions after Lazarus died and when she afterward anointed the Saviour's feet at the supper. It would be a good lesson for some of the foremost doers in the Church to note how the Lord accepts those who appear to have little faculty for accomplishing practical things, but who, nevertheless, love the ordinances of God's house and delight in the songs of Zion, whose attitude is well expressed by the words "sitting" and "hearing."

From childhood we have doubtless been misled, here, as elsewhere, by pictures. Artists show Jesus only with Mary and Martha. By such pictures, and also by what expounders have written or have omitted to write, we have been led to think Jesus was the only guest in Martha's house. But it would seem, unless stated otherwise, that many, perhaps all, of his disciples were entertained in Martha's house, for it was their custom to question him at night about his addresses to the people during the day. In Matthew, chapter xxi, and in Mark xi we read of his going out of Jerusalem to Bethany in the evening, and of his return the following morning. This he did on three successive days during the week of the crucifixion, and in every instance it is stated that his disciples accompanied him. That some of them, or all of them, were entertained at

Martha's house with Jesus must be concluded in the absence of any statement of his being separated from them. The number of her guests, therefore, would be sufficient to account for Martha's care and trouble, without attributing them to restlessness, worry, or "fluster."

In the second picture, given by John in the eleventh chapter, the brother, Lazarus, is introduced, together with several circumstances that show the prominent social standing of the family. The raising of Lazarus is not given in any other gospel. But all the four writers show that a remarkable turning of the Jews to Jesus made a great excitement in Jerusalem about this time. When Lazarus was sick the language of the message sent from the Bethany home to Jesus in Bethabara discloses the intimate relations subsisting between Jesus and the members of Martha's home, "Lord, behold, he whom thou lovest is sick." Very tender are Christ's words to his disciples, two days after that message was received, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Correcting their misapprehension of his meaning by telling them plainly that Lazarus was dead, he also tells them the purpose of the miracle, "I am glad for your sakes that I was not there, to the intent ye may believe." While the Lord is journeying with his disciples toward Bethany John gives us a view of the house of mourning. Many Jews are there from Jerusalem, which proves the home of the sisters to have been of some distinction. Some messenger tells the sisters privately that Jesus is coming, and is not far away. We see no reason to believe that Mary did not get the word when Martha "heard," for the language clearly points out a contrast in the behavior of the sisters. As Mary sits "still in the house," Martha quietly withdraws from the company of guests, and goes to meet the Lord on his way to her home. Though her heart is broken by the greatest sorrow of her life, she is able to go about her accustomed duties with an exterior calmness, while her sister Mary, overwhelmed with sorrow, is in a state of physical collapse. The meeting with Jesus that day was a most trying ordeal for Martha. Feeling would be at flood tide when she looked into the eyes of him whose loving presence had so often blessed her home,

and whose recent absence had cost her so much. We can hardly come near enough to Martha in her sorrow to measure the power of the woman who—after her burdened soul is poured out in the cry, "Lord, if thou hadst been here, my brother had not died"—went right on, her utterance unchecked by sobs, and added, "I know, that even now, whatsoever thou wilt ask of God, God will give it thee." It was worth burden-bearing for many years to have acquired power to bear up like that in a tempest of the soul, for it brought the Lord's reply, "Thy brother shall live again." Whedon, with fine discrimination, remarks, upon Martha's rejoinder, "Martha puts this unhoping construction upon the Lord's words, as if to draw out a more explicit assurance of present aid. Little did she anticipate in what a burst of grandeur the assurance would come forth." The Lord's final challenge of her faith, "Believest thou this?" brings out Martha's clear and sublime confession, "Yea, Lord: I believe thou art the Christ, the Son of God, which should come into the world." Now Martha returns to her sister sitting in the house, and tells her, privately, "The Master is come, and calleth for thee." "As soon as she heard that, she arose quickly, and came unto him." That nervous haste is as like Mary's manner as it is unlike Martha's. The language, "She arose," would lead us to suppose she had remained sitting while her sister had been absent. The ready conclusion of the Jews, "She goeth unto the grave to weep there," would seem to show that she spent most of her time weeping. Her movement at this time was merely a change of place, not of occupation. When she met Jesus she uttered her cry of distress in the same words her sister had used. But, overcome by her emotion, she fell weeping at his feet, while speaking. John directs particular attention to her tears and the effect of her grief upon the bystanders. It does not appear that Mary had any hope her brother would be raised at this time, for Martha's faith alone is mentioned. After the account of the coming forth of Lazarus, John tells us of the effect of this miracle: "Then many of the Jews which came to Mary, and had seen . . . believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done."

We are told in verse nineteen that many of the friends who came to Bethany to comfort the sisters were Jews, and find in the following verses a very remarkable confirmation of the statement: Verse 31, the Jews were in the house; verse 33, Jesus saw many weeping, and the Jews also weeping; verse 36, the Jews said, "Behold how he loved him;" verse 45, Many of the Jews which had seen, believed; verses 37 and 46 mention the Jews by the pronoun. This repeated statement that many of the visitors were Jews seems superfluous on the supposition that Martha's house was Jewish, for the place was nigh to Jerusalem, and one would not think of the friends being Gentiles unless it were so mentioned. But it is not stated that the sisters were Jews. If we take the assumption that these Bethany sisters were Gentiles, we shall see reason for the repetition above noted, and in many passages find a profound significance not otherwise manifest. But is it a mere assumption? Luke tells us that the woman who anointed Jesus was a Gentile, for that is the meaning of the word "sinner" in Simon's thought. But this anointing has been held to have been at some other time and place, and by some other woman than Mary, notwithstanding the fact that Luke's description of the woman is more like John's Mary as seen at the feast and in time of mourning than that of Luke xi, 38, which many hold to be a scene in the Bethany home. It may be observed, also, that Martha's faith is very like that of the centurion of which Jesus said, "I have not found so great faith, no not in Israel." The words of the expounders concerning the woman whom Luke describes, their claim that she was not Mary of Bethany, and their attempt to explain how another anointing like that of Mary's should have occurred at some other place and time are very unsatisfactory to the reader, and are doubtless so to the writers also. The chief if not the only reason for ruling out the woman described by Luke is that Simon calls her a Gentile. But why not accept this statement as applicable to Mary, and admit Luke's account to be a part of that scene at the great supper? Making himself so intimate with a Gentile family would not be a strange thing for Jesus to do. It would, of course, attract the attention and stir up the wrath of the Jewish rulers, as some-

thing did affect them about this time. The Jews whom we see in Martha's house were not caviling, hostile Jews. Their presence at the home in Bethany and their remarks at the grave of Lazarus prove that they believed Jesus to be a prophet having miraculous power.

It is agreed that Simon had been healed of leprosy. In that case he would desire, naturally, to show his benefactor some token of gratitude. The people of the village having determined to give a great supper to the Lord and his disciples upon his next return to Bethany after the raising of Lazarus, this Pharisee could offer them his house, doubtless a large one; and in intrusting the feast to Martha as the most competent person in the village he would make sure that everything would move smoothly, while he himself by this arrangement would be somewhat relieved from the duties of host, so that he could show the scant courtesy to Jesus which Christ points out. Simon, if very rich, could venture so much and still retain his standing among his fellow-egotists, the Pharisees. If Luke's account of the anointing had not been ruled out as a part of the supper at Bethany, that ancient and groundless error which holds that the woman described by Luke was a "common woman of the town" would not have been started on its world-wide journey. But it has been sent out past recall. Misguided people will go on singing,

> To the hall of the feast came the sinful and fair;
> She heard in the city that Jesus was there:
> . . . . . .
> The frown and the murmur went round thro' them all,
> That one so unhallowed should tread in that hall.

Luke's account is needed to complete the picture of that supper at Simon's house in Bethany. It has no more omissions of important details than the others. Matthew and Mark mention neither the feast nor the place. They name only Simon the leper and "a woman." John says they made him a supper in Bethany six days before the passover, but states nothing about Simon or the house. He tells us why Martha was present, how Lazarus sat at the table, and how that fact drew many from Jerusalem to see him who had been raised from the dead. John's statement, "Then took Mary a pound of ointment of

spikenard, very costly, and anointed the feet of Jesus," harmonizes with the description of the manner of her coming unexpectedly as given by each of the other three writers. All four mention the costly ointment of spikenard. Only John omits the mention of the alabaster box. Luke only tells us of her continued weeping, which so exactly shows Mary's manner under strong emotion, as John shows it at the time her brother Lazarus died. Mark says she broke the alabaster box. This also shows Mary's nervous manner. It is by these touches that we see how her abrupt coming was so far an intrusion as to draw the attention of the whole company and to excite in them pique enough to make them hard critics of her act. "She hath wrought a good work," as given by Matthew, and "She hath done what she could," by Mark, do not declare any ability to do great things or small. The words by Mark would rather imply that she could not do practical things. She could passionately show her love for her Lord. The swift censure of the disturbed feasters who saw only the "waste" and condemned the act was hushed by the Lord when he said, "Why trouble ye the woman? . . . she did it for my burial." He lifted that act of Mary's to the dignity of prophecy, and made it a perpetual memorial of the woman. Adam Clarke says, "The act, though unconsciously to the actor, was prophetical." The feast was given in honor of Jesus. "They made him a supper." Mary, therefore, would give some expression of her adoration. In her natural abandon comes the intrusion, and the "waste," the broken vase, and the costly ointment. The objectors were inconsiderate, for the supper itself was a "waste;" the cost of it would have fed a hundred poor people who were hungry in Jerusalem that night. These feasters were in no need of that supper. The cost of the supper might "have been given to the poor." It was "waste" when the multitude stripped the branches from the trees the next day, threw them in the road, and cast their best mantles in the dust to be trampled by the feet of the beast that Jesus rode into Jerusalem while they hailed him king of the Jews. It was "waste" when Ahijah, the prophet, tore Jeroboam's new mantle into twelve pieces and gave ten of them to him as he prophesied about the rending of Solomon's kingdom. It was

"waste" when Sir Walter Raleigh threw his gorgeous robe into a mudhole that the hoof of the horse his king was riding might not be soiled before the face of a loyal subject. Such "waste" is more than justified, it is sacrifice—*sacer ficare.*

Mary showed her love and homage as best she could. The unspoken complaint of Simon, the Pharisee, which disparaged both the Lord and Mary, would naturally have been made after he had seen all Mary did, and had heard the complaint of the guests and the Lord's high commendation of her act. Replying to the unspoken criticism of his host, Jesus puts in sharp contrast the scant courtesy Simon had shown him as a guest in his house and the splendid exhibition of loving gratitude displayed in Mary's act. He proves to Simon that his small expression of regard for Jesus was a correct measure of the little he had received, as Mary's greater expression was of the greater blessing she had obtained by her greater faith. Here the Lord institutes the comparison between the Pharisee and the woman, as he did when the Samaritan leper was healed, and also in the case of the centurion, and pointed out the fact that the Jew was slower to believe than the Gentile. It is in Luke's account of the feast at Simon's house that we see the completion of the lesson of those Bethany sisters—Martha's works honored by Jesus tarrying often in her house, her faith rewarded when Lazarus was raised from the dead, and Mary's love, the "one thing . . . needful," crowned above all immortal.

J. D. Walsh

## ART IX.—METHODS OF APPROACH TO THE STUDY OF PHILOSOPHY.

THERE is an intensely dramatic aspect to the struggle of the human mind after a rational view of the world. The naïve solutions of the hylozoists seemed at first entirely satisfactory. But immediately a contradiction was noticed between the concepts of change and identity. One school demonstrated with apparent cogency that change was impossible and illusory, another that nothing was changeless except the law of change. Then followed the compromise measures of the atomists. But these in turn seemed to complicate rather than resolve, the puzzle. The skeptic had an easy time balancing one view against another, thus showing to his own satisfaction that knowledge is hopelessly involved in contradictions. The two great intellectual giants of the ancient world, Plato and Aristotle, undertook to harmonize conflicting views. They certainly made invaluable contributions to the solution of the general problem of knowledge, yet many fundamental difficulties remained, among them the one that had proved fatal to hylozoism. This one in fact has continued to the present time, while others innumerable have been added.

The old problems still call for solution. One philosophical system after another has been elaborated, each in turn seeming to be final. But in every case the hard-headed critic has found little difficulty in pointing to fatal shortcomings. These systems were each born of a crisis in which the human mind seemed driven back on itself in utter confusion. But new light or a new point of view would bring new courage and in time a new system. Never since the beginning has the skeptic been silent. With each succeeding failure he has become the more insistent. He can now apparently make out a strong case against the presumptuous speculator. All history seems to reinforce his position. The course of the centuries is marked by the débris of once ambitious world-systems. "Leave this barren theorizing," he cries, "and be content with the facts of nature just as they report themselves. We

can get a working knowledge of nature by means of observation and experiment, but the ultimate problems are quite beyond our powers." Yet, this excellent advice is entirely gratuitous, for as long as man is rational he must continue to probe and test and wrestle till reason has conquered the field. Moreover, it is not true that the old problems remain unchanged, nor that we are as far as ever from a satisfactory solution. There has been substantial progress. This is shown in many ways. Fundamental concepts have been clarified, the secret of many a failure has come to light, and the problems themselves have been carried immeasurably deeper. Some issues seem to be settled for all time. Popular speech is full of general concepts, each of which embodies the net result of some great intellectual struggle of the past. For instance, the philosophical labors of many generations were necessary to give us such common notions as substance, identity, subjectivity, objectivity, individuality, mechanism, personality, nature, freedom.

But, in spite of evident progress in this world-old struggle, the curious fact remains that nearly every great philosophical system of the past has survived till the present time. The most overwhelming refutation has not been sufficient to destroy them. Hence the bewildering variety of divergent, or even contradictory, theories of reality. We have atomistic and monistic materialists, pantheists of every shade of opinion, theists more or less thoroughgoing, and agnostics who, notwithstanding their confession of ignorance, hold comprehensive principles of explanation. The effort of science to-day is to rid itself of metaphysics, but in the nature of the case every scientist is more or less of a metaphysician; his fundamental concepts are all metaphysical. Even experimental psychology, that new and most vigorous science of the senses, escapes such a reference only by the use of figurative language. If, then, we are in a sense metaphysicians, whether we will or not, every consideration of intellectual thoroughness urges on to a ceaseless effort to make our metaphysical world-view consistent throughout.

But how shall we go about our task, in view of conflicting theories? Different methods are in actual use. One may be

termed the scientific, though not so much because of its cogency and freedom from prejudice as from the fact that it is the one naturally employed by those trained in scientific pursuits. It is the method of successive generalizations. Now that the inventory of nature is so extensive, and there are multitudinous hypotheses put forward to explain special classes of phenomena, the time has come for the synthetic work to begin. If this were done with critical care the largest possible generalization would give us ultimate truth. It would be ultimate because all-inclusive. A number of such generalizations have been attempted of recent years, resulting in various synthetic philosophies and scientific confessions of faith. In each case the special sciences form the point of departure. The laws of physics and chemistry are extended to the organic world; the more complex is explained by the simple, the higher by the lower; and mechanism, or dynamism, or more recently vitalism, becomes the deepest principle of explanation. Such a principle leads directly to some form of monism which is materialistic in fact, if not in name. The outcome, whatever it may be, claims the prestige of being scientific and the only admissible conclusion in view of the facts. This method has been a most fruitful one for science. By means of it we have already gained an extensive practical mastery of nature. We are able to trace, in outline at least, the slow-moving and infinitely varied development of present conditions out of the past, to connect natural events in the chain of cause and effect, and thus reach valuable insight. As we look into the future we see the prospect of indefinite progress along the same line. When so much has been accomplished by this method, as compared with the indecisive and often barren dialectic of pure philosophy, may we not expect it to lead us at last to the deepest possible explanation of nature? We should put our trust in the scientist. He alone can ever solve those great world problems with which the professional philosopher has so long struggled in vain.

Why should all such attempts in the realm of science, as distinguished from philosophy, be deemed unsatisfactory? Why do they inevitably fall short? The reason lies in the nature of the problems which the sciences undertake to solve. They

seek primarily the laws of coexistence and sequence among phenomena. Their task is finished when they have shown how each fact coming within their special fields can be referred to some general law. Hence they feel no need of such a thoroughgoing critical examination of their data as philosophy demands. Or rather, we should say, the examination is made from a different point of view and for a different purpose. Science asks, Have we the actual facts? Have the observations been made with every possible precaution against error? Philosophy, while interested in the accuracy of the observations, wants to know, first of all, How did we come by the facts? How must we think of them in the light of their double origin? What is the ultimate reality which explains them all? For instance, take that brilliant and immensely fruitful generalization of present-day science known as evolution. As a principle it was enunciated by the early Greeks and has since then often been revived, but only within the last half century has it received general recognition as a scientific explanation of nature. Science as such is content to trace the historical order of development. When each species of animal or plant life finds its appropriate place in the series, and the whole reveals an orderly progression toward the highest forms, the strictly scientific work is done. Nature is seen in the light of a single principle. Philosophy acknowledges the wonderful success already attained, but sees her own problems practically untouched. The same scruples, the same uncertainties and contradictions, the same old questions remain. Philosophy must insist on a reconciliation of the conflicting presuppositions of such a theory when employed as a final explanation of reality. The simplest fact recognized contains a nest of difficulties, and every advance but adds to the list. The theory of evolution as an ontological explanation of nature contradicts itself at every point. A striking illustration of this is found in Professor Haeckel's little pamphlet on *Monism, a Scientist's Confession of Faith.* He is not content with evolution as a scientific theory, but ventures on the warrant of its teachings interpreted as philosophy to formulate a theory of reality. He would trace all phenomena without exception back to the mechanics of atoms. In lieu of scientific evidence we are asked to believe

that the seventy or more elements recognized by chemistry are in reality but different arrangements of the "uratome." He suspects that perhaps these original atoms are only "points of condensation" in a fundamental substance which pervades all space and is known to science as the world-ether. This surmise must indeed be elevated to the rank of a cardinal doctrine if he is to make out a case for monism. Whatever this original substance might be, whether atomic or continuous, it contains the secret of all existences, organic and inorganic. Each atom is endowed with a soul, and when in combination with other atoms under certain conditions its activities are what we call self-consciousness and intelligence. Human life is animal life more highly organized, animal life is the developed stages of lower forms of life; these in turn are explained by the still lower, and so on. In this way he works back to the original substance whose nature is simple. To the world-ether then we must look as the source of all things, "*das walte Gott, der Geist des Guten, des Schönen, und der Wahrheit.*"

This outcome, is of course, philosophically grotesque. Haeckel seems to have donned the "seven-leagued boots of a colossal ignoring," and sinned with utter indifference against the fundamental laws of sound thinking. The simple is given to explain the complex, the lower to explain the higher, the less to explain the greater, and we have only darkness instead of light. His whole procedure is a succession of fallacies of abstraction. The simple explains the complex only when thought of as being equally complex. From the standpoint of philosophy, then, Haeckel's method is wrong. The difficulty seems to arise from the fact that he studied his *data* for scientific purposes and then made use of them without further criticism as a basis for ontological conclusions. His science was not primarily at fault. He had unconsciously but fundamentally shifted his point of view, turning the historical order of development into a dynamic order with the resulting fallacies. This same fallacy of abstraction also vitiates much of Herbert Spencer's reasoning. His formula of evolution and the various principles enunciated to support it, especially his persistence of force and the instability of the homogeneous, are examples in point. With him, too, scientific facts and hypotheses without readjustment

are made to do service in a field quite distinct from that of the sciences. Fortunately the thinking public are recognizing more and more the essential difference between science and philosophy, both as regards aim and method. The business of the one is to classify phenomena and discover the laws of their activities, while that of the other is to penetrate beneath the phenomenal order and reveal the essential nature of reality. Science therefore touches philosophy only so far as the latter may deal with methods of activity, that is, "efficient causes," while philosophy invades the special fields of science only to point out that scientific *data* pertain to the phenomenal, as distinguished from the real, order of causation. All theories concerning the nature of force are philosophical, as is also the fundamental assumption of a causal connection among things. All descriptions of the manner in which the forces of nature manifest themselves are scientific, if correct. Science is steadily becoming more philosophical in its conclusions. This is inevitable, for the final view of nature must be philosophically sound. But the scientist in passing over into the other field must either borrow largely from philosophy or do the philosophical work over again. He often adopts the latter alternative, but not always to his own advantage.

The scientific mind, though trained to exact observation and painstaking care in its investigations, labors under a peculiar difficulty when dealing with philosophical problems. The natural sciences treat entirely of space-filling objects; hence the prime importance to the student of a disciplined imagination. The plant or animal is studied first of all for the purpose of forming an accurate image of it in all its details of structure; then affinities between it and other plants or animals are noted. Science weighs and measures, observes and analyzes, material objects, and in this work the imagination is indispensable. The scientist so forms the habit of embodying the facts he has to consider that he will often attempt to do this with such things as he himself recognizes are not spatial. They seem to him somehow more intelligible when presented under a figure which can be grasped by the imagination. Nowhere is this more embarrassingly true than in the attempt to treat scientifically the unpicturable activities of the mental

life. The material figures used and the machinery invented to make these processes intelligible are a triumph of ingenuity. The mental life is represented as a double stream of faint and vivid manifestations with various lateral and longitudinal connections, or as an arena on which ideas jostle one another according to subtle affinities or oppositions—some being crowded below an imaginary line called the threshold and thus for the time passing out of consciousness, others succeeding by combinations in passing from below upward across this line into consciousness, all active, helping or inhibiting one another, none ever totally destroyed. We read of ideas whose relations are fringes; of one, two, and three dimensional sensations; of perception masses; of the storage of mental states in brain cells; of thoughts that are nerve discharges and emotions that are muscular. This is all figurative language, of course. It would seem that only the careless or untrained could be misled by it. Yet some of the most widely heralded scientific theories of the mental life are apparently based on the tacit assumption that these figures express the essential nature of thought. They are treated as literally true. Only bring the psychical activities under spatial conditions, and a mechanical explanation follows as a matter of course.

That all materialistic explanations of the universe claim to be distinctly scientific and to dispense with traditional metaphysics is another illustration of the same fact. Few scientists to-day are avowed materialists, yet the materialistic cast of current scientific monism and pantheism is scarcely disguised. They are generally attempts at compromise by yielding the cruder properties of matter and appealing to the unknown properties, in order to rescue a modicum to the imagination. To talk of the Inscrutable, the ultimate Substance which is neither mind nor matter, is to appeal to the imagination, for the reason will have nothing to do with such vagaries. Now, this extensive use of the imagination by science is far from being a fault; it is essential in the fields which science chooses to cultivate. The work of science can best be done by ignoring in large measure philosophical issues and dealing exclusively with observed phenomena. But when the scientist would turn philosopher a decided modification in his methods

of procedure is required. The one thing that a student of philosophy must learn is to think in concepts which in no way concern the imagination. He must be at home amid the activities of thought. His task is to detect inconsistencies, to trace out implications, to apply principles. He begins, to be sure, with facts of observation, but soon his quest carries him back of these to the dynamic realities of which they are the special manifestation.

How then shall we approach the problems of philosophy? Shall it be through the scientific study of nature? In view of the foregoing we must answer that science gives us the facts purged of inaccuracies of observation, that it alone tells us how we are to think of nature as phenomenal, and thus throws important light on the philosophical problems, but that the two fields are distinct and each must pursue its investigations in its own way. But, in recognizing this, two courses are open to us. We may begin with its history and defer the systematic study of its problems until the past is made to give up its philosophical treasures, till the great historic systems have been mastered, the truth in them assimilated, the unclear purged, the false eliminated. Or we may enter immediately upon the critical study of the facts of nature and only after the elaboration of a provisional world-view, or at least the working out of our fundamental concepts, turn to the history of philosophy for its lessons and enrichments. It is not a matter of indifference which of these courses we pursue. Those that would advocate the historical method contend rightly that a vast deal has already been done, that philosophy can be understood only in its history. There is no preparation, say they, for an independent study of these world-old problems like a study of the various attempts at a solution that have already been made. Thus the fundamental concepts can be traced in their history through the successive stages of their development, and the systems based upon them can be understood in their relation to this development. Each philosopher's point of view should be mastered and the secret of both his insight and his limitations discovered. Thus we would advance by the assimilation of the critically sifted results till, when our historical work was finished, we should have in hand abundant material for the con-

struction of our own philosophical world-view. This is certainly an excellent method when pursued with thoroughness and critical acumen. But the practical difficulties of carrying out such a stupendous undertaking make it of doubtful feasibility. The infinite manifoldness of detail, the ambiguities and endless shiftings, the wilderness of irrelevant discussions and misunderstood issues can only confuse and discourage the beginner. He is tossed about by every wind of doctrine, not only because his critical powers are as yet undeveloped, but more especially because he lacks the criteria for testing results. That mind is strong indeed which succeeds in finding its way through this infinite maze of conflicting opinion and gains in the process an insight commensurate with the outlay of effort. Hence a want of clearness and consistency is often remarked in those trained by the historical method. Their indecisiveness becomes chronic. Though versed in the particular views of many thinkers they yet fail to penetrate to the center and grasp the system in its principle. Hence a halting, hesitating, timid manner, seldom sure of anything, seldom getting beyond the conflicting authorities. This result is, of course, avoided to some extent by a teacher's expositions, which do for the student what he ought to do for himself. But, even then, unless he has already mastered the principles of criticism involved, he will be little benefited. It will still be a question of authority.

In the alternative method the student begins at once the systematic study of the subject under the guidance of a competent thinker, one who has himself canvassed the field and worked up to an independent grasp of philosophical issues. The student advances in his critical work by cogent reasoning, which commands his assent irrespective of authority, till a body of fundamental concepts is mastered, and then the constructive work begins. He thus can feel at every step the immense satisfaction of assured results. He accepts nothing on authority, is always critical and independent in spite of his being only a novitiate. The overconfidence born of a conviction that he has on some points at least touched bottom will not hurt him. It is an element of real strength. In a comparatively short while he has an outline world-view and can give

clear-cut reasons for his positions. If mistaken, as he more than likely will be on many points, his very definiteness of statement will furnish the readiest means of revealing the fact to him. He is now prepared to profit by the study of the history. His mind has received the indispensable discipline to wrestle with the incoherent material which the history presents, and he has likewise an easy command of the principles for testing the theories studied. He is able to assimilate new material, to read off the implications of principles, and tell where a theorizer must land, if consistent. From the start of his historical work he is master of the situation, and all that he does will be of abiding value. He will not lose his way nor scatter and waste his energies on false issues and unimportant details. Moreover, he will be saved from the pernicious superficial notion in the minds of so many that philosophy is merely a fashion of the intellectual world and has no firm ground on which to stand, that it leads to no real insight, but is simply a question of hitting upon something new in theory, or so ancient as to seem new. On the other hand, he will not become a victim of the self-satisfied and voluble speculator who lays hold of certain scientific hypotheses, valuable in their place, and tries to make them explain the deepest mysteries of the universe. He will be on his guard against the easy-going empirical methods of recent popular philosophy. The proper order then would seem to be first a critical and systematic study of philosophical problems as they now lie before the trained thinker, and then a critical study of the history of thought.

Herbart has given us the best statement of the general problem, and has indicated also the right method of procedure. Our first task is to ascertain just what the senses report concerning the objective world. This would be the whole of the problem but for the various contradictions that emerge. Philosophy deals with these contradictions and endeavors to adjust them. With a systematic statement of results its aim is realized. In view of the contradictions and the resultant doubt our only recourse is a thoroughgoing analysis of the process of cognition, in order to separate what the senses actually give from what is contributed by the thought activity. If knowledge is possible the senses themselves must be trusted and all

error must be laid at the door of our interpretation of the sense *data*. In the case of most of the great philosophical systems that the world has outgrown, the failure can be traced to an incomplete analysis of the act of cognition. That the importance of such an analysis should have beeen so long overlooked is explained by the fact that the cognitive process is spontaneous and subconscious; but that the analysis must be exhaustive and basal the fate of many an ambitious world-theory proves. Even some present-day theories are lamentably weak at this point. In particular is this true of current monisms of the materialistic variety. The sense product in its completed form of perception is treated as an ultimate *datum* in which the senses alone are active. This leads to a minimizing of the mental element till it seems almost a vanishing quantity. The mental life is reduced to a kind of mechanism, the distinction between physical and mental processes is blurred, and then it is easy to make out a case for that unthinkable somewhat neither mental nor material yet the source of both.

Such an analysis brings to light some interesting facts. In general it reveals the complexity of the process, even in the acquisition of the simplest knowledge of objective things. This process is the starting point for the two great branches of philosophy, a theory of reality or metaphysics, and a theory of knowledge or epistemology. Even more distinct and irreducible seem to the student the two elements of knowledge—the impressions from without and the strictly mental activity of fixing, relating, and objectifying these impressions. Immediately we see that, though thought in its conscious product is objective and seems merely to reflect the things perceived, it is as a process entirely mental. Whatever may be our theory to explain the fact we see that the world about us, apparently so independent of all thought, is strangely related to our own thinking, and that without such thought-activity on our part the world would not exist for us. The materialist, of course, is greatly disturbed by such an analysis, and hence is inclined to decry it as unnecessary or meaningless. He insists that we must take the world just as we find it, without speculative admixture. We should be empirical in our methods, hold fast to the facts as they report themselves, and not lose our way in

vain and confusing studies about what lies back of the observed *data*. This is good general advice, but when we become entangled in our effort to understand our *data* and insist on having all the facts, the necessity of the analysis becomes evident. Materialism seems forever doomed to oscillate between the horns of the fatal dilemma which its defective theory of cognition involves, or it must move in a vicious circle when trying to understand itself. This is true even of the refined materialism which has repudiated the name. But when the analysis is complete the work of philosophy has just begun. It has come into possession of its empirical *data;* all depends on the way it handles them. The questions immediately present themselves, How are we to understand those general concepts, such as substance, quality, relation, cause, identity, change, time, space, which make a knowledge of nature possible? What is the final test of knowledge? What of the fundamental power manifesting itself in nature? And thus one after another the distinctive problems of philosophy unfold themselves to the student.

In the prosecution of such a study a few suggestions are in place. We must be willing to trust reason, that is, must assume that nature is knowable. Infinite patience and a hard-headed insistence upon clearness of meaning are indispensable. We must have the courage to follow where reason leads, though it be "into the dark depths of a wild and tangled forest." Nor should we be content to remain in this hopeless confusion. There is "another side" to the forest which we may reach, if we persist. The contradictions must be overcome. Our failure at this point argues either that the preliminary work has not been thorough or that the principle of explanation which will resolve the puzzles has not yet been discovered. The first shortcoming is evident, for instance, in Professor Huxley's brilliant attempts at philosophizing which resulted in agnosticism. He had scarcely gotten beyond the Humian theory of perception. His was not an "*ignoramus*," but an "*ignorabimus*." The second difficulty is illustrated in that excellent work by Professor Bradley on *Appearance and Reality*. In this work the reader is presented with an array of contradictions that is quite overwhelming. All meaning drops out of our funda-

mental concepts, and one is almost ready to doubt if perhaps his own judgment be not also mere appearance. Nothing intelligible is left of the categories or of the still more fundamental distinction of the self and not-self. Everything resolves away under the touch of the skilled dialectician, "*und wir sehen dass wir nichts wissen können.*" In all this he has proved that the concepts when treated apart from intelligence and compared one with another cannot be understood. The first fact to be recognized in the study of these elements of knowledge is the mind which thinks them. For example, change and identity are in hopeless conflict, and we can make nothing of them while we treat them as objective and both having validity; but the difficulty vanishes when they are viewed as activities of an intelligence trying to understand reality. In the interest of knowledge the mind reads into its perceptions an abiding content; the identity of the object perceived is therefore mental or "logical." But the mind also must take account of change. We can discover no real identity anywhere except in intelligence.

In conclusion, then, we would say that science can never be a complete substitute for philosophy. Philosophical problems demand a special method of treatment. A study of the history of thought, although valuable and even necessary to a full and satisfactory grasp of world problems, should not be undertaken as introductory to a systematic treatment of the subject. The student should recognize as his special task such an adjustment of the spontaneous and uncritical views of nature as will eliminate contradictions and give a harmonious concept of the world as a whole. For this he needs a steadfast confidence in the power of thought to grasp reality. Let him do his critical work exhaustively, try all things, and hold fast to the truth when found. If persistent he will surely attain such a rational insight into nature as will be its own exceeding great reward.

Geo. A. Wilson.

# EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

THERE are two general classes of Biblical critics; one explains the Holy Scriptures and the other explains them away.

THE recent remarkable proclamation of Frank W. Rollins, Governor of New Hampshire, appointing April 13th as Fast Day, contains these wise words:

> No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity.

### THE INNER LIFE OF THE PREACHER.

IN very many respects the inner life of the preacher is exactly the same as that of other Christian men and women. In the main he has the same temptations to be resisted, the same virtues to be cultivated, the same helps to growth in grace. But in some particulars the preacher's inner life deserves a separate treatment, both on account of its special importance and on account of the peculiarities, favorable and unfavorable, pertaining to it. There are certain hindrances to the minister's spiritual progress which do not in the same way, or to the same degree, affect the spiritual growth of other people, and which call therefore for particular attention. Four of these hindrances may be specified:

1. *Officialism.* To have to do with sacred things is his business, that whereby he earns his bread and supports his family. Hence the temptation to look upon his work chiefly from a business point of view is by no means small. He is apt to read the Bible with his congregation in mind rather than the needs of his own soul, hunting for texts to preach from instead of truths to live by, or investigating the higher criticism instead of the higher ranges of Christian experience. He has so much pray-

ing to do in public that it is natural for him to think he may be excused from praying much in private. In personal work for the people around him professional motives are liable to intrude their ugly heads and stain the purity of his purpose. When he urges the careless or lukewarm to come to church he is well aware that an enlarged congregation is an important item in his success and has a pretty close connection with his salary. And even when he pleads with men to come to Christ and labors hard to promote a genuine revival of religion Satan whispers that if there are many converts under his ministry he will be sought for by larger churches. And so it is in every direction. His private religious life is so mixed up with his public work that a dangerous complication ensues. It is peculiarly easy for him to substitute multiplied ecclesiastical activities for vigorous wrestling with his individual infirmities and the insistence on a close personal walk with God. It is, of course, not necessary that he yield to this temptation, but it is there and makes itself felt every hour of the day.

2. *The Strain of Nonfraternal Competition.* The minister's intimate relation to his brother ministers brings him peculiar trials as well as peculiar joys. While he has in their society very much of comfort, of stimulation, and of help, there is no denying that he needs to watch closely against certain evil feelings which have a tendency to arise as he contemplates their superior prosperity, or what appears to him to be such. He sees those that he thinks are no better and no abler than himself preferred before him. He imagines—it is all imagination—that faithfulness has not so much to do with promotion as favoritism. He observes how readily the populace are imposed upon by a few shining and shallow traits and tricks, while more solid but less showy excellence that has not the knack to push itself into prominence is carelessly and continuously passed by. He is considerably stumbled by these things. It is hard for him to be reconciled to the injustice with which he thinks he has been treated, at the failure of the authorities to properly appreciate his worth. The schemes of those less scrupulous, or the qualities of those less conscientious but more brilliant, have prevailed over his more modest or less attractive gifts. It is difficult for him to be perfectly contented. Jealousy and envy lurk beside his door and endeavor to slip in as he opens it to look out upon the curious conglomeration that comes within his vision. If he

does not watch closely he will begin to grumble and complain, will indulge a spirit of acerbity and censoriousness, will become pessimistic, morose, and misanthropic. He will fall a sad-faced victim, not to "revelries," but to rivalries, and sink into a crabbed old age that sulks and glowers in sullen gloom.

3. *Love of Approbation.* Every preacher is strongly tempted to lower his standard for the sake of popularity. The praise of men is sweet to him. Like his Master he shrinks from the cross that inevitably awaits those who deal strenuously and unflinchingly with the sins of their age. But unlike his Master he does not always go forward unfalteringly in the pathway of duty. Smiles, he can hardly help feeling, are preferable to frowns, dollars to dimes, deference to denials and dismissals. If he caters to the worldliness of leading church members he is hailed as a royal good fellow, if he smites it with plain-spoken rebuke he is denounced as a meddlesome and impracticable fanatic. Shall he deliver his message and be true to his conscience, or shall he palter and falter that he may sit in the high places of the synagogue? It is a test that will search him through and through whether he be in a prominent pulpit or a less conspicuous one, for he will meet pretty much the same human nature everywhere, a human nature that likes to be patted on the back but resents much interference with its foibles and delinquencies. "Like people like priest," said the old Israelite prophet. And this is ever the danger that the people, by their very mass and multitude, holding, moreover, the mighty power of the purse, being well able, and often quite willing, to make it uncomfortble for him who annoys them by unpalatable truth-telling, will cause that truth-telling to be so difficult and unprofitable that the preacher will compromise and confine himself to speaking smooth things under the plea that he must preserve his influence and not drive folks away from him if he is to do them good. The evil one sought again and again, in this very way, to induce Jesus to depart in some little degree from the path of suffering and death. He failed there, but he has too often succeeded with Christ's representatives. It is probably their subtlest peril, the sort of attack before which more go down than before any other one thing.

4. *Adulation.* This is not so large or general a hindrance as the other three, and is, in most cases, pretty fully counteracted by the complaints and detractions that commonly go along with

it in the day's work. Nevertheless, it is a real danger which the average minister is pretty sure to meet. He will be flattered by certain people. He will associate a good deal of the time with those that look up to him with something of reverence and accept whatever he says as just about right. And the minister, if he be susceptible on that side, readily puffed up, gets to imagine that he is exempt from ordinary rules of conduct, and can follow a slightly different standard from that which is exacted of other people. Where very serious consequences do not follow from this thought—as is occasionally the case—it is apt to take the manliness out of him. He becomes impatient of resistance to his will, disposed to put down with a strong hand (or at least a rough one) all who venture to differ from him in opinion, accounting them enemies of righteousness because they are unwilling to accept him as the incarnation of right reason and sound wisdom. One old writer exhorts young ministers to pray that they may be delivered from "the bleating of the sheep." If they get their ears so filled with it that there is affinity for no other sounds they will be incapacitated for taking the place of men in the world and doing the best grade of work. The preacher needs to be praised occasionally lest he sink into discouragement through failure to see any results from his toil, but a continual diet of honeyed words is not wholesome for him ; if they do not make him sick they will be apt to produce that effect on all who are brought into contact with him.

It does not come within our purpose just now to set forth with any fullness the other side of this picture and to present the special advantages which the preacher enjoys for the cultivation of his inner life. Such help unquestionably he has. He associates with the very best people in the community. He is brought into contact with the best books, the noblest thoughts, the most inspiring themes. He is in constant attendance at all sorts of means of grace. He has more leisure for devotion than most other busy people. His very employment compels it, drawing him to his knees in sheer despair of accomplishing anything otherwise. The responsibilities of his position aid in steadying and solemnizing him. He has many prayers offered for him and much good counsel given him. He can backslide, as many painful illustrations prove, but it must be in the face of manifold incentives to a different course, and so must bring peculiarly heavy penalty. Passing all this by, however, we feel

moved to use a little space in the endeavor to state what, in our opinion, the preacher chiefly needs in order to make the most of himself for God in this extremely important department of his being. His hindrances being such as have been above described how can he best overcome them?

1. He needs, above all, to maintain *constant communion with God.* These words, perhaps, are often on his lips, but is their deep signification fully realized? The attainment they indicate is a very great thing, not to be lightly secured, and a very precious thing, well worth all it costs. What does it mean, this sacred fellowship divine? It means that the presence of Him who is at once our glorious Master and our bosom Friend has become so profound a reality that it is distinctly recognized each hour, almost each moment, of every day. It means that we take everything to him, do everything for him, enjoy everything with him, accomplish everything by him, receive everything from him, look ever toward him, lean at all times upon him, and, in short, live, move, and have our being in him. It means that he is the sum and substance, the center and circumference of our inmost existence, of our truest life, and that without him—apart from his realized help, his conscious approval, his imparted power—we will not even attempt to do aught; we should not dare to, we could not bear to. It points to so close and confidential an intercourse that we take hold of nothing, however small, on which we do not first ask his blessing, and that we feel perfectly free to consult him in regard to all the minute events of all the days. The association is so intimate that thoughts and feelings are communicated both ways, from him to us and from us to him, without restraint or hindrance. From long companionship we come to know by a sort of instinct what will please him, and we quickly shrink from anything that would obstruct the flow of mutual sympathy. The community of interest is complete. Prayer is turned into a sort of conversation, and the conversation often goes on without the passing of words. So immediate is the touch of spirits that silence conveys often more than language, that which no language can express.

The preacher who has gained a large degree of this oneness with his Lord will certainly be delivered from all undue susceptibility to the praise and flattery of his fellow-men. He will be very little tempted to substitute their standard of right for that

with which he is supplied by his divine companion. Their weak words will not weigh much with him while he listens so constantly to the mind of the great Leader by whose side he is permitted to walk. He will be careless concerning any so-called success which is on a lower plane than his Friend can fully sanction. How to attain this indispensable communion? It can be secured in no way that stops short of the utmost concentration of purpose, and the resolute thrusting away of whatever practices are inconsistent with its single-eyed pursuit. The spirit of frivolity that stores the mind with trashy trifles does not conduce to the most vivid realization of the presence of God. And those popular ministrations to the flesh which are so generally indulged in by worldly society certainly do not predispose to prayer or further the habit of mind which makes the things of the soul paramount. Only with a great sum can this citizenship be obtained. Half-hearted efforts will avail nothing. Deep desire and patient faith hold the keys of the situation.

2. The preacher also needs, to combat his special trials, a *cast-iron faith in divine providence.* That is, a faith inflexible and unwavering, on the truth that God does, or suffers to be done, all things that come to pass on the realm of external events. The preacher needs this to protect him from the inrush of uncomfortable thoughts and feelings in regard to his appointments, and his lot in life as compared with that of others whom he is tempted to envy. He needs it to keep him happy and peaceful when things do not go to his liking, when God appears to have forgotten him, and evil seems to have the upper hand. He must, when these perplexities and conflicts throng in upon him, say, God reigns, and therein will I rejoice. He must say, in every smallest thing as well as in the large, in the events that appear to come through the malice or mistakes of men, or even through his own foolish blunders, infirmities, and sins, the gracious hand of God is to be seen, the wise, loving, purpose of the Father is to be recognized, the helpful chastisement is to be welcomed, the blessing in disguise is to be gladly accepted. He must say this, and *believe* it. There is no other path to perfect peace. He may wonder and be amazed, may admit his ignorance and wait for future explanation, but if he gives way in the smallest degree to repining he does himself a harm, he displeases the Lord, he becomes an injury to

others. He cannot afford to take, even temporarily, this position. Serenity, tranquillity, contentment, victory over circumstances, are essential to the best doing of his work, and to his exemplification before the people of the principles of New Testament salvation. Let him cultivate, then, this faith, train himself into the habit of it, cause it to grow by constant exercise, this faith which receives all results as from God. Thus, having done in his own behalf or in behalf of those for whom he labors, whatever seems right, whatever he can without infringing upon true humility, genuine self-respect, and cordial love for others, having done all things which the occasion seems to call for and conscience to approve, he will heartily accept the outcome as that which is going to prove to be the very best for his highest good. He who can do this has discovered a secret better than that of perpetual youth or unlimited gold, and has solved the chief problem of life.

3. The preacher's special peril of officialism can be helpfully guarded against by participation, as frequent as possible, in gatherings where he will not be an official but a mere private member, where he will meet others who are his equals or superiors, without responsibility except for his own personal good. If he can join some little circle that meets weekly or monthly for spiritual research and religious stimulation he will be likely to receive aid in the sustenance of his inner life that ordinary meetings do not furnish. If two million souls are to be gained for the Methodist Episcopal Church during the next three years its ministers must walk very close with God, cherish an overcoming faith, and often get together to help one another to higher degrees of faith, consecration, and concentration.

---

## ROBERT BROWNING IN HIS WIFE'S LETTERS.*

On September 12, 1846, when Robert Browning was thirty-six and Elizabeth Barrett was forty, they were married in St. Marylebone Church, London. On June 29, 1861, in Casa Guidi, on the Via Maggio, Florence, Italy, she died, smiling, in his arms, her head resting on his cheek; and of the peacefulness of her departure the husband, whose strong arms held her fragile form against his heart, wrote to a friend: "God took

* The Letters of Elizabeth Barrett Browning. Two volumes. New York: The Macmillan Company. Price, cloth, $4.

her to himself as you would lift a sleeping child from a dark, uneasy bed into your arms and the light." "So ended on earth," says Frederick G. Kenyon, "the most perfect example of wedded happiness in the history of literature, perfect in the inner life and in poetical expression."

Our most intimate and complete knowledge of their life together is recently received from the publication of her letters written to various friends. One value of the volumes is that in them we have a new, we will not say a different, presentment of Robert Browning, who is silhouetted in many attitudes. In her unstudied references, as in a mirror, we see the reflection of him as he comes and goes in the privacy of home and in his intercourse with the outside world, at times when he had no thought of sitting for his picture and she no intention of sketching him for the public eye. To read these letters is almost like looking into her eyes and seeing that image of him which her retina carried. That Mrs. Browning's letters to her friends should ever disparage her husband would not be expected, and doubtless all her words about him are "truth told lovingly;" yet also probably they are the truth, though written by so fond a hand. That she saw deeper into him than anybody else did and knew him absolutely gives to her occasional and incidental testimonies an exceptional and final significance. Nowhere will these letters be more valued than in America, where both her genius and his first found appreciative recognition and received due appraisement long before England could perceive the greatness of her own children.

The attachment of these two poet souls had its beginning by telepathy. They contracted mutual admiration from one another's early published writings. Without knowledge to make intention possible they interchanged intellectual samples of themselves as one royal palm tree sends off its vital dust upon the wayward wind to find an unknown other of its kind. Meeting after a while, they discovered that they had been born intimate friends. It is interesting to note his first arrival within her mind's horizon. In 1842 she prints in the *Athenæum* a series of papers on the Greek Christian poets, and is told by somebody that they are read and approved by "Mr. Browning, the poet," who, she hears, "is learned in Greek, especially in the dramatists." In 1843 she is vexed and indignant at the harsh comments of literary critics on Browning's "Blot on the 'Scutcheon," the

*Athenæum* charging him with taking pleasure in being enigmatical, which it declared to be a sign of weakness; and she writes to a friend: "I do assure you I never saw him in my life—do not know him even by correspondence—and yet, whether through fellow-feeling for Eleusinian mysteries, or through appreciation of his powers, I am very sensitive to the thousand and one stripes with which the assembly of critics doth expound its vocation over him: the *Athenæum*, for instance, made me quite cross and misanthropical last week." And then follows a most discerning statement, as correct now as it was fifty years ago: "The truth is—and the world should know the truth—it is easier to find a more faultless writer than a poet of equal genius." In January, 1845, she closes a note to a friend with this important intelligence: "I had a letter from Browning, the poet, last night—Browning, the author of 'Paracelsus' and King of the Mystics;" and a few weeks later there is this: "I am getting deeper and deeper into correspondence with Robert Browning, and we are growing to be the truest of friends." In May of that year she writes Mr. Westwood: "Did you persevere with 'Sordello'? I hope so. We may all learn (as poets) much and deeply from it. When you have read it through, then read for relaxation and recompense 'Colombe's Birthday,' which is exquisite. Only 'Pippa Passes' I lean to, or kneel to, with deepest reverence."

In that same May Robert Browning and Elizabeth Barrett met for the first time, and before many months he offered himself and his life to an apparently hopeless invalid, and asked her to be his wife. Of the debate which ensued she herself writes: "I showed him how he was throwing into the ashes his best affections—how the common gifts of youth and cheerfulness were behind me—how I had not strength, even of *heart*, for the ordinary duties of life—everything I told him and showed him. 'Look at this—and this—and this,' throwing down all my disadvantages before him. To which he did not answer by a single compliment, but simply that he had not then to choose, and that I might be right or he might be right—he was not there to decide, but that he loved me and should to his last hour. He said that the freshness of youth had passed with him also, and that he had studied the world out of books and seen many women, yet had never loved one until he had seen me; that he knew himself and knew that, if ever so repulsed, he should love me to

his last hour—it should be first and last." No wonder she felt that of her own knowledge she could affirm the truth of Mr. Kenyon's words, "Robert Browning is great in everything." No wonder she wrote, after marriage, to a friend: "His genius and almost miraculous attainments are the least things in him, the moral nature being of the very noblest, as all who ever knew him admit. He has had that wide experience of men which ends by throwing the mind back on itself and God. There is nothing incomplete in him, except as all humanity is incomplete. . . . If it were not that I look up to him we should be too alike to be together, perhaps, but I know my place better than he does, who is too humble." In 1850, four years after marriage, she writes Miss Mitford: "Ah, you would soon love Robert. You couldn't help it, I'm sure. Do you remember once telling me that 'all men are tyrants?'—as sweeping an opinion as that 'all men are liars.' Well, if you knew Robert you would make an exception surely." Similarly, years later, to Miss Blagden: "I am glad Robert was good last night. He tells me he defended Swedenborg, which suggested to me some notion of superhuman virtue on his part. Yes, love him. He is my right 'glory,' and the 'lute and harp' would go for nothing beside him." Also, later, to Mrs. Jameson: "Ah, yes. You appreciate Robert; you know what is in his poetry. Certainly there is no pretension in *me* toward his profound suggestiveness, and I thank you for knowing and saying it."

Gifted as she was herself she yet knew that her poetry did not match his in originality, vitality, intensity, sublimity, profundity, or force; and her sense of justice as well as her affection caused her to rejoice with joy unspeakable at every valuable recognition of his extraordinary genius. Within a year after marriage she tells a friend: "I heard of Carlyle's saying the other day that he hoped more from Robert Browning for the people of England than from any other living writer. . . . He loves my husband, I am proud to say." In 1855, from Paris, she answers Mr. Ruskin: "You please me—O, so much—by the words about my husband. When you wrote to praise my poems of course I had to bear it. I couldn't turn round and say, 'Well, and why don't you praise him, who is worth twenty of me? Praise my second Me as well as my Me proper, if you please.' One's forced to be rather decent and modest for one's husband as well as for one's self, even if it's

harder. I couldn't pull at your coat to read 'Pippa Passes,' for instance. I can't now. But you have put him on your shelf, so we have taken courage to send you his new volume, 'Men and Women.' . . . I consider them on the whole an advance upon his former poems, and am ready to die at the stake for my faith in them." Commensurate with this proud faith was her indignation at every failure of the British press and public to do him justice. To her sister-in-law, Miss Browning, she writes from Rome as late as 1860, when Robert Browning had been nearly thirty years in print: "Dear Sarianna, I don't complain for myself of an unappreciative public—I have no reason. But, just for *that* cause, I complain more for Robert, only he does not hear me complain. The blindness, deafness, and stupidity of the English public to Robert are amazing. Of course Milsand had 'heard his name!' Well, the contrary would have been strange. Robert *is*. All England can't prevent his existence, I suppose. But nobody there, except a small knot of pre-Raffaelite men, pretends to do him justice; while in America he's a power, a writer, a poet—he is read—he lives in the hearts of the people." And again from Rome to the same relative: "His treatment in England I set down as an infamy—no other word. . . . An English lady of rank here, *an acquaintance of ours* (observe that!) asked the other day the American Minister to Italy whether Robert was not an American. The Minister answered, 'Is it possible that *you* ask me *this*? Why, there is not so poor a village in the United States where they would not tell you that Robert Browning is an Englishman, and that they are very sorry he is not an American.' Very pretty of the American Minister—was it not?—and literally true besides."

These letters show us some of the reasons why she honors and reveres him. In one of her letters to Miss Mitford we see that this happy wife, sheltering safe under the shadow of his strong fidelity, is proud of him because he "is faultless and pure in his life," "lives like a woman in abstemiousness," "never touches a cigar even." His uprightness stands tall and erect. His moral integrity is flawless. His honesty uses a microscope and deals scrupulously with life's least items and atoms. Though a poet of lofty level and sublime vision, he walked flat-footed on common, everyday ground, maintaining the alert business habits and careful economies which were nec-

essary to protect their slender means from waste and avoid debt. In the early years of their married life they had so little to live upon that debt would have been easy to fall into, and might, in the eyes of some, have been excusable in poets. But of debt he had an intense abhorrence. In various Florentine letters written by her to familiar friends we catch glimpses of his watchful honesty in practical operation. "We are still," she writes, "in the slow agonies of furnishing our apartment. You see, being the poorest and most prudent of possible poets, we had to solve the problem of taking our furniture out of our year's income (proceeds of poems and the like), and of not getting into debt. O, I take no credit to myself; I was always in debt in my little way ('small *im*morals', as Dr. Bowring might call it) before I married; but Robert, though a poet and dramatist by profession, being descended from the blood of all the Puritans, and educated by the strictest of dissenters, has a sort of horror about the dreadful fact of owing five shillings five days, which I call quite morbid in its degree and extent, and which is altogether unpoetical according to the traditions of the world. So we have been dragging in by inches our chairs and tables throughout the summer, and by no means look furnished at this late moment. . . . Robert wouldn't sleep, I think, if an unpaid bill dragged itself by any chance into another week. He says that when people get into 'pecuniary difficulties' his sympathies always go with the butchers and bakers who are waiting for their pay. So we keep out of scrapes, you see." It seems the Tuscan publishers of a paper called the *Monitore* sent Browning the second time a bill which he had promptly paid when they first rendered it. "Now join me," she breaks out, "in admiration of the husband Browning. Isn't he a miracle, whoever else may be? The wife Browning, not to name most other human beings, would certainly have put the *Monitore* receipt into the fire, or, at best, lost it. But up rises the husband Browning and with eyes all fire holds up the receipt like an heroic English rifleman looking ahead to a possible French invasion at the end of a hundred years. Blessed be they who keep receipts. It is a beatitude beyond my reach."

Simple and frugal as their Florentine life for the most part was, it was favorable to her health, had much pleasure and some fruitful work, and was measurably ideal. One of her

letters from the seclusion in which they lived has at its end a brief postscript appended by him: "We are as happy as two owls in a hole, two toads under a tree-stump, or any other queer two poking creatures that we let live." And she writes: "I am quite well and strong, and Robert and I go out after tea in a wandering walk to sit in the Loggia and look at the Perseus, or better still at the sunsets on the Arno, turning it to pure gold under the bridges. O, that Arno in the sunset, with the moon and evening star standing by. How divine it is!" In industrious periods they worked at poetry from breakfast until 4 P. M., not together but always apart, she in her private study upstairs, he in his below. Once she said in a letter, "Robert is working at a volume of lyrics. We neither of us show our work to each other until it is finished. An artist must, I fancy, either find or *make* a solitude to work in if it is to be good work at all." One of his recreations was drawing: "After thirteen days' application Robert has produced some quite startling copies of heads. He can't rest from serious work, as I can, in light literature; it wearies him, and there are hours which are on his hands, which is bad both for them and for him. The secret of life is in full occupation, isn't it? This world is not tenable on other terms. So while I rest by lying on the sofa and reading fiction he has a resource in his drawing." At Rome, in the last winter of her life, he takes to modeling in clay, to the temporary neglect of his own particular art. This she regrets but cannot oppose. She says, "Robert is peculiar in his ways of work as a poet. I have struggled a little with him on this point, for I don't think him right—that is to say, it wouldn't be right for me, and I heard the other day that it wouldn't be right for Tennyson. Tennyson is a regular worker, shuts himself up daily for so many hours. And we are generally so made that a regular hour is good, even for so uncertain an influence as mesmerism. But Robert waits for inclination—can't do otherwise, he says." (This, it is certain, was only a temporary phase in Browning's life.) "Then reading hurts him. As long as I have known him he has not been able to read long at a time. The consequence is that he wants occupation, and active occupation is salvation to him, saves him from ruminating bitter cud, and from the process which I call beating his dear head against the wall till it is bruised, simply because he sees a fly there, magnified by his own two

eyes almost indefinitely into some Saurian monster. He has an enormous superfluity of vital energy, and if it isn't employed it strikes its fangs into him. He gets out of spirits as he was at Havre. Nobody understands exactly why—except me who am inside of him and hear him breathe. For the peculiarity of our relation is that, even when he is displeased with me, he thinks aloud with me and can't stop himself. . . . The modeling combines body-work and soul-work, and the more tired he has been, the more his back ached, poor fellow, the more he has exulted and been happy:—says 'No, nothing ever made him so happy before,'—and also the stouter he has grown and the better he has looked."

Mrs. Browning looked up to her husband because she knew him to be her superior in strength, equipoise, and steadiness. She called herself "one of those weak women who reverence strong men," and seems fully aware that she had gained "something of force and freedom by living near the oak." His sound-mindedness, sturdy common sense, and robust earnestness continually appear in his dealing with persons, subjects, and affairs. Frequently his sagacity and healthy wisdom operate to correct the vagaries of her mysticism and morbidness, and to moderate, as far as possible, her excessive enthusiasms. In the home, as elsewhere, his good sense stood stoutly to its guns in every necessary contention for sanity of views and of morals. He supports his own opinion strongly. The second year after marriage she writes Miss Mitford about some French books which husband and wife have been reading together, and then says: "You ought to hear how we go to single combat, ever and anon, with shield and lance. The greatest quarrel we have had since our marriage, by the way (always excepting my crying conjugal wrong of not eating enough) was brought up by Masson's pamphlet on the Iron Mask and Fouquet. I wouldn't be persuaded that Fouquet was 'in it,' and so the 'anger of my lord waxed hot.' To this day he says sometimes, 'Don't be cross, Ba! *Fouquet wasn't the Iron Mask after all.*'" On two subjects, both of which fill much space in her letters, they strenuously and always disagreed. These were Louis Napoleon and spiritualism. He never shared her faith in and admiration for the president who destroyed the French republic and made himself emperor. A letter in 1851 from Paris, where they saw the *coup d'état*, says: "Robert and I have had some

domestic *émeutes,* because he hates some imperial names. . . . He will tell you that he hates all Buonapartes, past, present, or to come; but then he says that in his self-willed way as a manner of dismissing a subject he won't *think* about—and knowing very well that he doesn't think about, not mistaking a feeling for a reason, not for a moment. That's the difference between women and men." This difference she herself illustrated by sometimes mistaking her feelings for valid reasons, so falling into irrationality against which always his clear intelligence stood firmly remonstrant. "Prince Hohenstiel Schwangau, Savior of Society" written in Scotland in 1871, ten years after his wife's death, contains his retrospective analysis of Louis Napoleon when that audacious career had closed in overwhelming disaster and the empire with all its tarnished tinsel had "gone glimmering through the dream of things that were." But the one subject on which husband and wife differed most sharply was spiritualism, as to which he was a disgusted and vehement disbeliever. The wave of spiritualistic infatuation and experimentation which swept through Europe and America in the fifties affected Mrs. Browning, as well as Mrs. Stowe and others, so that for several years she was of those who, without feeling sure of the honesty and sanity of individual spiritualists, yet thought it possible that some alleged spirit communications might be genuine, and who therefore mingled curiously, hopefully, and more or less credulously with the circles where evidence of the reality of such communication was affirmed to be given. In a manner half explanatory and apologetic for herself Mrs. Browning wrote Miss Mitford: "You know I am rather a visionary, and inclined to knock round at all the doors of the present world to try to get out, so that I listen with interest to every goblin story of the kind; and, indeed, I hear enough of them just now." When a circle in Florence tried to make tables tip and spirits rap, but failed, Lytton said their failure was because Robert Browning was playing Mephistopheles and the spirits disdained to perform in the hostile presence of an arch-skeptic. In 1853 we have in one of her letters the following glimpse of how things were going then and there: "Mr. Lytton gave a reception on the terrace of his villa at Bellosguardo one evening, and we were all bachelors together there, and I made tea, and we ate strawberries and cream, and talked spiritualism. Frederick Tennyson was there, Hiram

Powers, and Mr. Villari, an accomplished Sicilian, besides our young host and ourselves. How we 'set down' Faraday for his 'arrogant and insolent letter' against spiritualism, and what miracles we swore to! O, we are believers here, except Robert, who persists in wearing a coat of respectable skepticism, though I think it is out at elbows and ragged about the skirts. If I am right, none of you will be able to disbelieve much longer. A new law, or a new development of the law, is making way everywhere." Spiritualists swarmed on every side, and Browning, pretty much alone in his circle, "had to hold them all at bay," which he did with his accustomed decision, energy, and directness. Now and then he exploded and stormed furiously up and down the house in wrath because of deceivers and deceived who were fooling his wife with lies and illusions. To this conflict we owe that rare piece of shrewd dissection and analysis, "Sludge the Medium," the real subject of which was D. D. Hume, the arch-impostor.

"Husband, lover, nurse, Robert has been to me," wrote this delicate woman after five years of married life, and with equal truth might have repeated the same words to the angels when at the end she passed from his arms to the heavens. Richly endowed with quick and generous sympathies this gentle, healthy man was the ever-ready natural nurse of weakness and suffering. Often in their fifteen years together he carried her, like a baby, in his arms in and out of the house, upstairs and down, from carriages to railway stations, and elsewhere. In her letters her physical weakness, often affecting her spirits, is a prominent feature of most of her years, as when she writes to Miss Haworth: "I know how foolish and morbid I must seem to you. So I am made, and I can't help my idiosyncrasies. . . . Forgive my poor brittle body which shakes and breaks." At the Baths of Lucca in 1857, in hot exhausting August weather, we see Robert Browning watching many days and sitting up eight nights to nurse young Robert Lytton, who is very ill with fever, and, expecting to die, is "inclined to talk of divine things, of the state of his soul and God's love, and to hold this life but slackly." For several years at Florence and Siena, Browning watches with patient affection over Walter Savage Landor, past eighty years of age, unreasonable, irritable, and difficult to manage. Mrs. Browning tells the story in various letters. "The poor old lion, Landor, appeared one day at our door of Casa Guidi to take refuge with us, being

sorely buffeted by his family at Fiesole, broken-hearted and in wrath, with an oath on his soul never to return to them." To this crotchety old man, who had "quarreled with nearly everybody in and out of England," Robert Browning became a sort of guardian, attending to all his wants and comforts. Landor "has excellent, generous, affectionate impulses, but the impulses of a tiger now and then." At times he throws a dinner that doesn't suit him out of the window, or dashes a plate on the floor when he dislikes what is on it. He "has the most beautiful sea-foam of a beard, all in a curl and white bubblement of beauty." "Robert amuses me by talking of Landor's 'gentleness and sweetness.' A most courteous and refined gentleman he is, of course, and very affectionate to Robert (as he surely ought to be), but of self-restraint he has not a grain, and of suspiciousness many grains. The contadini at whose house he is now lodging have been already accused of opening his desk. Still, on that occasion, as on others, Robert succeeded in soothing him, and the poor old lion is quiet, on the whole, roaring softly to beguile the time, in Latin alcaics against his wife and Louis Napoleon. He laughs carnivorously when I tell him that one of these days he will have to write an ode in honor of the emperor, to please me." "I call him our adopted son. You didn't know I had a son eighty-six and more." "His genius gives him a claim to gratitude from all artists at least, and I must say my Robert, who says he owes more to Landor as a writer than to any other contemporary, has generously paid the debt. Robert's goodness to him has been quite apostolical. And think of the effect of a goodness which can quote at every turn to an author something from that author's own book! Isn't that more bewitching than other goodnesses? At present Landor is very fond of him, but I am quite prepared to have the old lion turn against us as he has turned against Forster, who has been so devoted for years and years. . . . Robert's office is difficult, and I tell him he must be prepared for an outbreak and a printed statement that he (Robert), instigated by his wicked wife, has attempted to poison him (Landor) slowly. Such an extraordinary union of great literary gifts and incapacity of will has seldom surprised the world."

Twenty years of his wife's letters show Robert Browning to have been, as Anne Thackeray Ritchie writes with almost worshipful affection, "above all a poet, a good man, a great genius."

## THE ARENA.

### THE SIGNIFICANCE OF CURRENT RELIGIOUS UNREST.

In his suggestive article in the *Review*, for July, 1898, Dr. Chaffee says, "The unrest and discussion must go on until there be, in respect to nonessentials, liberty, and in respect to essentials, charity." This is certainly in harmony with the spirit of the Gospel, if we do not carry our crude and improved theories into the Christian pulpit. And there is doubtless some need of the writer's caution, for too many people have perhaps been unduly alarmed over recent developments in theology. Yet the most serious assault upon the long received forms of theology are not the direct assault upon their truthfulness, but an indirect attack, taking issue with the commonly received exegesis of isolated portions of Scripture, the logical outcome of which criticism is not stated; and, the premises appearing very plausible, many are led to accept them, which they could not be persuaded to do, if the outcome of the criticism were plainly stated. Dr. Stuart in the same number of the *Review* puts the matter very strongly, possibly a little too strongly, when he says of the higher criticism, "It is a scheme that makes a fraud of the whole history as it appears in the Bible." So that it becomes a very practical and a very important question, as to the logical attitude we would occupy toward some of the fundamental questions of theology, if we were forced to accept the views of some of the so-called conservative higher critics?

1. It would seem that we would be forced to reject much of the so-called supernaturalism of the Bible. Dr. Chaffee says, "For out-worn theologies which have made it [the Christian religion] artificial and mechanical, and especially for the excessive supernaturalism which has been made both its foundation and its defense, they [unconverted men] have little respect, and, if possible, less use." "Supernaturalism is separable," he affirms, "from religion;" and he must include in that term true religion, for he goes on to say that "supernaturalism has been so mixed up with religion, has been so much exploited by the theologies in its behalf, that we have come too much to feel that it is the basis of religion and that if supernatural suffer religion also must suffer with it." This is a sweeping but a very indefinite charge, plainly implying that true religion will survive, yea flourish all the better, if we eliminate some of the so-called miracles from Bible history. But why should not some of these scholars relieve our suspense by telling us what particular miracles of the Old and New Testament we must reject as spurious, lest we of the common people may be tempted, in our uncertainty, to throw overboard all so-called miracles? Why does Dr. Chaffee say, "It is in vain for us to attempt to laugh out of court the

myths and miracles of all other nations and religions, and then hope to escape the scorn of intelligence while we indulge in the feat of verifying all the myths and miracles of the Jewish Church and people," unless he means to include in that statement some of the miracles of the Old Testament at least? For it is well known that Protestant Christianity indignantly rejects the fables of the Talmud as unsupported fancies. And if he does include in his statement some of the so-called Old Testament miracles, why should not he or some one relieve our ignorance, so that our faith may be well founded?

2. We would have to enlarge the ordinary conception of inspiration so as to put the great thinkers of the past and the present into the same general category with the teachers and prophets of the Bible, though like them, doubtless, with varying degrees of inspiration. Dr. Chaffee affirms: "The necessity is upon us either to broaden our doctrine of inspiration or to abandon it; for with such conceptions of God as we now have we cannot have in him a respecter of persons or of nations, . . . nor limited inspirations and revelations, either as to peoples or as to times, but we must have an administration of the All-Father which, while it gives the divine Jesus of Nazareth to be the 'light of the world,' also gave Gautama, the gentle 'ascetic of Kapilavastu' to be for a time the 'light of Asia.'" And if Gautama, why not Plato, Socrates, Cicero, Mohammed, and an unlimited number of lesser lights? So it seems that we have already an unlimited number of God-inspired Bibles, all inspired in the same sense, if not to the same degree, as our old-fashioned Bible. Are we also to understand that some future council of the Church, or of scholars possibly, may decide to add to the present canon of Scripture as they are now calling for a subtraction from the contents of the present Bible? It would seem so, for our writer makes haste to say that the men who closed the present canon of Holy Scripture "had no more right to close it than we have to open it. For one thing, chiefly: they were not so well qualified to judge as we are." It is true that our fears of a new brand of Scripture are a little relieved by the added remark, "What might be lawful for us might not be expedient, and especially since the Bible as we now have it, contains 'all things necessary for salvation.'" But suppose the successors of the present race of scholars should conclude that some new, latter-day revelation must go into our old family Bibles!

3. On the other hand we would have to narrow the limits of inspiration so as to reject from the Bible all that which does not seem to appeal to reason. Accordingly we must hold that God never directed the unknown (?) editor who put into its present form the history of Israel and wrote down the direction of Moses to slay all but the virgin Midianites; nor did he approve of Moses's command to utterly destroy the Canaanites and other tribes (Deut. xx, 16–18), because it is so much worse, you know, for God to command men to kill anybody, as for instance, to hang a man for murder, than it is to slay wicked men by earth-

quake as he did Korah and his band, or by lightning, as he often does to-day! Of course Psa. cix and many other portions of the imprecatory psalms could never have been inspired by Jehovah; they must have been the work of bigoted, wicked men, and we ought to expunge them from the Bible as positively immoral!

Referring for a moment to Professor Mitchell's effort in the same *Review* to explain what he regards as two quite different versions of the flood, given in Genesis, as taken from different histories or traditions, we read as his words, "In the [proposed] process of reconstruction, the difficulties which previously confronted the reader have entirely disappeared." It would seem that a worse result, or at least an entirely different one, would follow. The two supposed accounts are, on his theory, irreconcilable, and therefore one must be false. Moreover, we have no means of knowing which one is true; and the Holy Ghost could not by any possibility have directed the writer to put in both accounts, one of them being false and no intimation being given as to which was false and which was true. By parity of reasoning we must look upon quite a portion of the Pentateuch as being destitute of any divine supervision or inspiration.

Dr. Chaffee also assures us that Christ never spoke the words found in Mark xvi, 9–20. Though it were so—although the authors of the Revised Version, after intimating their doubts, do nevertheless print the section—notice the doctor's reason. He says, "It was never true that good men and women could drink any deadly thing and be in no wise hurt thereby." And so, perforce, we must also reject Luke's account of Paul's escape from death, when the viper fastened upon him, as the vaporings of a disordered and falsifying imagination.

4. We would also be compelled to reject the doctrine of "original sin," and remand the Scripture account of man's original innocence and purity and his fall therefrom through Satan's influence to the realm of fable. Dr. Chaffee evidently leans to the doctrine of evolution (to account) for man's spiritual nature, as well as for his body. For he says, in speaking of the origin of man's soul: "There remains, therefore, only that unknown middle, the genesis of life, about which, perhaps, we can know nothing; but it will be scientific to assume that God has had but one method, and that is the method of evolution, about which we do know something." And he evidently foresees no special embarrassment, "should we feel obliged to substitute for the doctrine of original sin the great law of heredity."

Well, if the body and soul of the race are in each case the outcome of evolution, then there never was a sinless and perfect progenitor of the race, there never was an Adam, and there never was an Eve. They were simply the creations of some man's wild and disordered fancy, and the race has been slowly climbing up through countless ages from the unconscious life of the primordial cell. And Paul evidently quoted an untrue old legend, supposing it to be veritable history, when

he said, referring to the fall, "Adam was not deceived, but the woman being deceived was in the transgression;" and also when he wrote to the Corinthians, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." It seems that Paul was born eighteen hundred years too early! But let us not be too eager to pull up our anchor and launch out upon this shoreless sea of speculation. Whatever is truth must prevail; but error will soon go the way of past exploded theories.

*Watertown, N. Y.* S. O. BARNES.

## "NESCIENCE OF GOD."

IN discussing Dr. Adam Clarke's theory of "God's omniscience" in the January *Review* Dr. Milton S. Terry says: "It involves the acquisition of knowledge through the course of the ages on the part of God. For he cannot but know events as they come to pass, and, if he had no perfect foresight of them beforehand, how his knowledge must increase with time!" That is, "If God is thus acquiring knowledge through the ages, he cannot be omniscient." Dr. Terry seems to imply that God cannot acquire knowledge. Cannot God think a new thought? If he cannot now, it is logical to say he never could. A house that has always stood has never been built. Knowledge that has from all eternity been in the divine mind was never formed in concept. So of intuitions. If God does not now and never did think new thoughts, he is not a thinker. If not a thinker, how can he be intelligent? If God cannot increase his own knowledge, is he omnipotent? Such limitations border very closely on the verge of pantheism.

Our writer also holds that Dr. McCabe's statement, "Divine nescience of future contingencies is a necessity in the necessities of things," is "not a self-evident proposition;" that it "lacks the nature and force of an axiomatic truth, such as that two and two equal four." But is not this self-evident in the nature of God and things? (1) Whatever is contingent is not a fixed fact. (2) If not a fixed fact, God cannot know it or foreknow it as such. (3) If God has foreknown all things that come to pass as fixed facts from everlasting, then most assuredly they have been fixed facts. (4) If they have been fixed facts from all eternity, who fixed them? It could not have been man. It must have been God himself. (5) If all things have been eternally so fixed in fact and knowledge, there is no place for contingency, human freedom, or even divine freedom. The appearance of it as such is only an illusion or a delusion. Evidently God does not foreknow nonentities as certainties. Then they are uncertain, and the fact of their uncertainty he knows as a fact. He foreknows all the possibilities and possible contingencies. This is all he can foreknow, for it is all that is true. The unreal cannot be true. When facts change God's knowledge of them must also change. To say his knowledge of a thing glides right over the line between uncertainty and fixedness and is just the same on both

sides is unwarrantable. In Dr. Terry's own language, "We may well question the competency of any finite mind to affirm so much about the possibilities or impossibilities of God's omniscience." God is omniscient —because he knows all things. But to know a thing as a thing which is not a thing is a first-class absurdity. As soon as a contingency becomes an actuality God knows it as such, and not before. Then it is reduced to this that the "nescience of God" simply means that he does not know things out of their realities, as if they were really something else. God cannot know a thing to be in existence which is not, never has been, and perhaps never will be. This is no impeachment of his omniscence. To affirm that the divine mind plays such tricks as Dr. Terry's theory of foreknowledge implies is to impeach God's sanity. This psychology of the Infinite builds a nest for fatalism, from which a most pestilent and destructive brood swarms forth.

Dr. Terry says also, "The proposition must needs apply to all God's future free volitions, as well as those of man." But cannot God put forth new volitions? If they have all existed from "all eternity," then he never willed at all. More, he cannot will; hence he does not possess free will in any sense whatever. Then he has no personality, which includes self-consciousness and self-direction. But there was a time when God had not given his only Son to die for man, and then there was a period in his own experience when he had willed and actually done that thing. If God ever willed or thought, there must have been succession in his own consciousness, and this partakes of the nature of our time. To say that all is "one eternal now" with him, and that he never had succession of volition or cognition, is beyond "the competency of any finite mind to affirm." The great truth after which the human mind reaches in such a statement is not an "eternal now," but doubtless the fact of an infinite power or state of mind by which God holds all knowledge in his consciousness at one and the same time, and that continuously, without the possibility of forgetting as we do.

"The real difficulty" is not "to conceive how God came by his foreknowledge," but how he can foreknow things as such which are not things. What he predetermines for himself he is fully able out of his resources to accomplish. He does not need to foreknow from everlasting whatever will come to pass, in order to govern the universe, much less to know conditions as actual which are not. Evidently there are other constellations of truth in this direction which Dr. Terry's telescope has not found.

J. WALLACE WEBB.

*Canandaigua, N. Y.*

---

## "FOR CHRIST'S SAKE," OR "GOD IN CHRIST."

In the *Review* for November–December, 1898, appeared a paper from the pen of Dr. Fiske entitled, "The Atonement." He takes the correct and truly biblical position when he says, in substance, that our blessed Lord did not suffer and die in our stead, to vindicate and satisfy the

broken law, but that he did do all this for us. The idea that "Jesus paid it all," and "in our stead," would be the very opposite from mending or satisfying a broken law; it would be equal to saving us in our sins, instead of saving us "from" our sins; it would go far beyond the teaching of Universalism. The correction of this kind of tradition, by Dr. Fiske and others, will necessarily be followed by other corrections of unbiblical traditions and phrases, because a truth will in course of development refute all ideas that do not agree with it.

The traditional phrase, "for Christ's sake," so often appended to prayers, is not biblical, and is also contradictory to the article on the atonement above referred to. In the last verse of Ephesians iv, we read the following in the King James translation, "Forgiving one another, even as God for Christ's sake hath forgiven you." But this is mistranslation. The revised translation reads correctly, "As God also in Christ forgave you." The original text is very plain, Θεὸς ἐν Χριστῷ.

The phrase, "for Christ's sake," is the only one of this kind in the whole Bible; and the fact that it destroys the sense of the original proves it to be a human invention. Moreover, this traditional phrase rests on the glaring error that the Lord Jesus Christ by his suffering and death did reconcile God, the Father. The Father never needed reconciliation: "For God so loved the world, that he gave his only begotten Son;" "God was in Christ, reconciling the world unto himself." Here it is plainly shown that God does not require to be reconciled to sinning men, but that the unreconciled world which was and is in enmity God did and does need reconciliation. God in Christ was and is the reconciling party.

To pray to God to hear us, for Christ's sake, implies the erroneous idea that Christ is used as a shield to receive upon himself the Almighty's displeasure, instead of its striking us. Can we not see that in using the Lord thus as a mere shield, he is not at all made an object of prayer? Is the one "who is over all God blessed forever" not worthy to be approached directly in prayer?

What then does it mean, to pray in the "name of the Lord?" By the "name of the Lord Jesus Christ" we must not understand an empty title, but by that "name" we are to understand the character and being of our glorified Lord, because he is the "Alpha and Omega, the beginning and the ending, . . . which was and which is to come, the Almighty." Therefore, to pray in the name of Christ is, to approach God in Christ; because we do not know anything of the eternal Father, as he is in himself, since the finite cannot comprehend the Infinite. What we know of the Infinite is through Jesus Christ the Lord. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [ἐξηγήσατο] him." Therefore to pray in the name of the Lord Jesus Christ, or to God in Christ, is correct and biblical, but "for Christ's sake" is not.

*Longmont, Col.* GUSTAVE REICKE.

## THE ITINERANTS' CLUB.

### RITUALISTIC TENDENCIES OF OUR TIME.

EVERYTHING that affects the advance of the Gospel is a matter of interest to the Christian ministry. In the New York *Observer*, some little time since, it was stated that the Rev. Abraham Kuyper, D.D., member of the States General of the Netherlands, and professor in the Free University of Amsterdam, had delivered a lecture upon "A New Development of Calvinism Needed," in the lecture room of the Collegiate Church, Fifth Avenue and Forty-eighth Street. The paper states that Dr. Kuyper has been lecturing at Princeton and elsewhere, and comes to us as a representative of the scholarship and piety of a great branch of the Church of Christ.

The point of his address to which we call attention is this: "The symbolical tide of our day is dangerously undermining the foundations of our Calvinistic Churches. True, neither ritualism nor symbolism has noticeably intruded into our Calvinistic services. But is not confessional indifference slipping in? Symbolism begins by instilling aversion for dogma, and so digs the bed for the flow of its glittering ritualistic stream. . . . Ritschel's antidogmatical school, the new school of Sabbatier in Paris, Rome's withholding the Bible, as well as its dethronement by the higher criticism, and so also the confessional indifference, are all moving on the same line, and the terminus of that line is no other than sensual worship and dim symbolical adoration."

It is not our purpose either to affirm or to deny the statements of Dr. Kuyper. He is evidently an authority of the branch of the Church for which he speaks. One cannot be blind, however, to the ritualistic development going on at the present time in the nonepiscopal Churches. The time was when the sermon was the chief feature of Protestantism. It may well be questioned whether it is such in many of the leading Churches at the present time. Years ago the services of all Protestant Churches were so simple that one had no difficulty in adjusting himself to the situation when exchanging pulpits. But it is now quite important for a minister who undertakes to conduct the service of any of our Churches to study beforehand the forms observed in that particular Church. Sometimes they are exceedingly complex. Not only is it necessary to understand the arrangement, but there is also an evident tendency to conformity to the Episcopal ritual. The language of the Prayer Book has become more or less incorporated in the language of Protestant Christendom. This is not a matter for complaint, for the Prayer Book and liturgy are the growth of ages of pious devotion, and are a fitting expression of the spiritual life of God's people. The fact, however, serves to emphasize a growing tendency toward formalism

and ritualism. One cannot fail to observe, also, that the tones of voice and modes of utterance adopted by some ministers is quite similar to that found in the Protestant Episcopal Church, where there is great uniformity in this particular. The writer was in a prominent church quite recently, and in the reading of the Psalter, if his eyes had been closed, he would have believed that the minister conducting the service was an Episcopal clergyman.

The Methodist Episcopal Church has adopted through its General Conference a form of service which is quite simple and certainly unexceptional, but it is a tendency in the same direction. Certainly the repetition of the Apostles' Creed by the congregation and the alternate reading of the Psalter by the pastor and people are a fitting part of Christian service, but they are another indication of tendency. Twenty years ago the minister who had done this would have greatly surprised his congregation. Now it has the authority of the Church. It may be that the usages which grew up at an early period of the Church, combining with the preaching an extended form of devotion, is in harmony with the instincts of our religious nature and therefore should be adopted. It is a sign, however, of a tendency which the writer of this thinks is growing, and which should receive thoughtful attention on the part of the Church. The Prayer Book as revised by John Wesley and published by our Book Concern is not employed very largely, but its use in our churches would be in harmony with the present tendencies of most of the churches. One who has visited England and attended the Wesleyan services there has found at Old City Road Chapel and Great Queen Street the preaching preceded by a liturgical service closely resembling that which he finds in the Church of England. Indeed, the writer recalls a visit to City Road Chapel when the late Dr. Pope, author of the well-known *Systematic Theology*, preached, and he could observe no difference between that service and the one in Westminster Abbey other than the fact that in the Abbey the preacher prayed for "bishops, priests, and deacons," whereas in City Road Chapel he prayed for "all Christian ministers." The writer also had the privilege at one time of preaching at City Road Chapel, and was permitted to remain in a room adjoining while the preliminary services were conducted, going to the pulpit only when it became his duty to preach. The statement with which this article begins is important to us simply because it seems to be a part of a universal tendency in Protestant Christendom.

---

## DIVERSITY IN SCRIPTURE TRANSLATION—ITS NECESSITY AND VALUE.

ANYONE who will compare the successive translations of the Scriptures, especially of the New Testament, will be led to inquire as to the necessity and utility of the varied and sometimes diverse rendering of

the same passage. An illustration of this statement will be found in an examination of the Revised Version. There were two companies, the British and the American, at work upon the English translation. This group of scholars, representing the foremost men in this work, were unable to agree in the rendering of many passages after the most careful scholastic discussion, and so it came to pass that the translation which the majority favored is in the text, while the expression of the minority is in the margin. Then, too, there were a number of places in which the American revisers differed from the conclusions of the English company. In the case of individual translators this is apparent also. A comparison of Wyclif with Tyndale and others will show marked differences.

There are various methods of accounting for this fact. The nature of language makes great demands on the skill and patience of a translator. Words in the original have diverse significations, growing out of the constant development of language. The same diversity in the meaning of words appears in the language into which the translation takes place. Our English version shows many instances in which words have a different meaning now from that which they had when they were first employed. Such changes belong to the very nature of language. There is no possible way to avoid the modifications growing out of them. Differences of rendering growing out of diverse conceptions of the meaning of the words are therefore necessary. Further, these variants sometimes are due to ignorance of the precise conditions of the times with which the passage under consideration has to do. Language expresses itself with perfect accuracy to the interpreter only as he appreciates the circumstances that called it forth. To catch the precise meaning of the old prophets is exceedingly difficult for the modern reader, because he is unacquainted with the exact conditions of the writer. The accuracy of the rendering will depend upon the measure with which the scholar grasps the environments in their entirety. If the words are viewed in relation to modern ideas they often seem infelicitous. Here is the field in which modern criticism finds such abundant scope, and we see at once the uncertainty which attends criticism based on so many subjective considerations. Of course it is the business of scholarship to ascertain from the writings themselves and from contemporaneous literature what the conditions of the times were, but at best the conclusions are exceedingly precarious and give room for large diversities of opinion. The point which we are now considering, however, is to show that this difference in the conception of the environments of a passage will necessarily constitute variations in translation. There is a further reason for the matter we are considering, namely, the difficulty of grasping the train of thought. This is akin to the former consideration. One may know the circumstances, but not be able to detect those delicate shades of thought which were in the author's mind, and hence the language is not perfectly transparent. A true translator must have a capacity for

apprehending the modes of thinking of individual writers. One scholar may be amply fitted to translate historical books who would be unable to render accurately the more philosophical portions. We may notice, further, that there are differences growing out of the complexities, and even the uncertainties, of grammatical laws. There are principles of syntax which are still matters of discussion among scholars, and they cannot fail to exert their influence. Men will be swayed by their accepted conclusions, and it is not possible to secure absolute uniformity since there is yet incertitude in regard to the laws of language.

While these various differences may at first sight seem to be evils, on the whole they serve very useful purposes. They are not of a character to disturb our confidence in the word of God. They are all on the human side, and are the result of conditions which are inherent in our nature and environments. God's word stands firm, and the sacred oracles give no uncertain sound. Those parts whose rendering admits of no doubtful sense so far outnumber the kind we have been considering that the latter serve as exceptions only, and not as constant factors in the unfolding of the sacred oracles. No doctrinal differences need result, because all the fundamental doctrines of our holy religion are clearly established by passages concerning whose meaning there is almost entire unanimity. These variances also broaden our vision of the wonders of sacred truth. We see so many passages of Scripture which, whatever rendering may be given, furnish rich meanings to the careful inquirer. Hence it occurs that one may take each statement as an expression of another side of sacred truth. Each form of translation may constitute a fitting division of a sermon. It is not affirmed that each is equally correct, but that each may carry for the reader a great moral or spiritual truth.

Further, these changes afford scope for profound mental application, and thus deepen the intellectual life of God's people. The quickening of the intellect is greatly promoted by the discussions which arise in the world of scholars and also in the Sunday school and by the fireside. The mental life of the Church is chiefly due to the great teachings of the Scripture, is stimulated by the efforts to reach the fine gold which often lies hidden beneath the surface, and the finder often rejoices in his prize in proportion to the labor required in securing it.

We have thus attempted to remove some of the difficulties in the way of those who cannot understand why all passages should not be put in precisely the same form when rendered in a different language. The very nature of the human mind and of human conditions makes it impossible. The harmonies, however, are so marvelous that we cannot escape the conviction that a watchful providence has been over those noble scholars who have done so much to make the sacred word clear to the minds of men. In the "Itinerants' Club" we have urged upon the ministers the importance of studying the versions of the Scriptures in the various languages as a means of understanding them. We may add

to that the importance of close attention to the various translations in the same language as one of the best methods of securing a knowledge effective for private study and for pulpit ministrations.

---

## PAUL'S VISION OF CHRIST, 1 COR. XV, 8.

THIS passage of Scripture has been usually supposed to refer to our Lord's appearance to Saul when he was on the way to Damascus. This view has been controverted by some who question any objective appearance of our Lord to Paul, and who maintain that the whole movement involved in the conversion of Paul was subjective and internal, and that the appearance here set forth was a manifestation to his spirit only. A recent work on Paul (Cone, p. 59), says: "The probability that he refers here to the same experience mentioned in Gal. i, 16, as God's revelation of his Son in him is so great that it is not worth while to argue the case. Yet no one would assume on the ground of this latter passage that he had in mind anything but an inward manifestation, a conviction which left the matter beyond all question that Jesus was the Son of God and the Saviour, in the sense peculiar to his Gospel, the Gospel of the cross and of the uncircumcision. For it was on this revelation that he grounded his apostleship to the Gentiles."

The writer then proceeds to interpret the passage now under consideration (1 Cor. xv, 8) by a reference to 1 Cor. xv, 40, 44, where Paul distinguishes between the natural and the spiritual body, and concludes that Paul "did not think of the resurrected Jesus as possessing a body of corruptible flesh which 'cannot inherit the kingdom of God,' but as clothed with a spiritual corporeity." It is difficult to see any definite relation between the latter passage and the former one by which the author reaches the conclusion that the vision of Christ on his way to Damascus was not an objective view of his personality, for there is no statement of the form under which he saw him; but it is clearly indicated that he saw his Lord so as to know him, and that he heard his words. In answer to Paul's question, "Who art thou, Lord?" the answer was returned, "I am Jesus whom thou persecutest."

The proper view of our passage is clearly shown by its immediate context, "He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles." Paul then adds, "And last of all he was seen of me also." This is a part of a continuous narrative of historical proofs of a single fact, namely, that Jesus Christ who had been crucified, had been raised from the dead "the third day according to the Scriptures." In each case the appearance to these witnesses is described by the word ὤφθη. What then was the character of the appearance to Cephas, to James, to the five hundred? Was it the spiritual apprehension of Jesus as the Saviour of men? What could it have been,

judging from the apostle's language, but that he who had been crucified had risen from the dead, and that they had seen him "alive after his passion?" The same personality that had been put to death had risen from the dead; and this fact was verified by credible witnesses, among whom were Peter and James. The precise nature of the resurrection body was not involved in this part of the apostle's argument. He discusses that subject in general terms in answer to objections in the latter part of the chapter.

Another passage in Paul's writings advanced to show that the appearance of Jesus to Paul in 1 Cor. xv, 8, was merely a manifestation to his spirit is Gal. i, 15, 16, "But when it pleased God . . . to reveal his Son in me." It is clear that there is no exact indication in this passage as to the precise point in Paul's life when this revelation took place. The natural reference is to the call which took place at the time of his conversion on the way to Damascus. This passage has been regarded as decisive against the accepted doctrine of the visible appearance of our Lord to Paul. If it were granted that this revelation was an inward manifestation only, there is no necessary contradiction. An external appearance and an internal spiritual influence to the soul at the same time are perfectly consistent with each other. Similar instances of double manifestation are not wanting in the New Testament. Assuming the spiritual character of this revelation exclusively does not overthrow the general reference of our passage.

A more exact examination of the clause, "reveal his Son in me" (ἐν ἐμοί), shows that it need not be confined to an internal manifestation to Paul. The language is not "to me," but "in me." It is not strictly rendered "within me." The "in" marks the sphere within which the revelation took place. It indicates that it was a personal revelation in his own case, one of which he was perfectly assured because it was personal to himself. Lightfoot's comment is worthy of citation here: "It does not speak of a revelation *made inwardly to himself*, but of a revelation made *through him to others*. The preposition ἐν is used in preference to διά, because St. Paul was not only the instrument in preaching the Gospel, but also in his own person bore the strongest testimony to its power." The declaration of Paul that he received his apostleship "not of man, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead" (Gal. i, 1), indicates that the revelation was made to Paul after Christ's resurrection, and thus incidentally proves that the reference is to an objective appearance of Christ to Paul.

That Paul had passed through a series of experiences which prepared the way in part for the influence of this supernatural manifestation of his risen Lord may well be conceded as in harmony with the expressions of Paul in his letters; but to set aside his visible appearance to Paul on the way to Damascus, as recorded in the Acts of the Apostles and as referred to in the passage now before us, cannot be safely accepted as in harmony with a sound exegesis.

## ARCHÆOLOGY AND BIBLICAL RESEARCH.

### SOUTH ARABIAN INSCRIPTIONS.

THERE is a growing belief among scholars—and this is made so much the more probable by recent discoveries in the Hadramant and Katabân—that the original home of the Semitic people must be sought in Arabia, and that the mother tongue of the several Semitic nations was Arabic. This is the theory of Professor Fritz Hommel, of the University of Munich, who with much erudition argues that when Abraham (in Arabic *Abi-ramu*) left his native land he spoke pure Arabic, as did his numerous descendants down to the conquest of Canaan under Joshua. The Israelites did not speak Hebrew till the various tribes had settled in the promised land. We have instances, though not common, of a victorious people adopting the language of the country conquered by them. The Northmen who invaded that part of France called Normandy must have done something of that kind. It is not maintained, however, that Abraham emigrated from Arabia to Canaan, but rather from Ur of the Chaldees, and that his ancestors had left southern Arabia and settled in Babylonia. Hommel further maintains that the Khammurabi dynasty was of Arabian origin. This supposition has much in its favor. No one can study the names of the kings descending from Khammurabi without at once noticing their Arabic coloring. This is equally true of common names, or those of private individuals as found in the contract tablets of the same period. Such names, as "Ya'zar-ilu," "Samasriyâmî," "Jakhzim," and many others are, as Hommel has pointed out, of pure Arabic origin. If, as it seems very probable, the Arabic origin of Khammurabi and Abraham can also be fully established, much additional light will be thrown upon some questions of importance to the student of early Hebrew history.

Both Pliny and Ptolemy, in speaking of the most important Arabian States and peoples, mention regions inhabited by the Mineans and Sabeans. The term "Mineans" will be comparatively new to most of our readers; not so, however, the word "Sabeans." "Saba" or "Sheba," as written in our English versions, is a name quite familiar to all biblical students. This land was made famous by the visit of the Sabean queen to the court of Solomon at Jerusalem. There are also various references to Sheba as a country of some importance, both in the poetical and prophetical books of the Old Testament. Some scholars believe that the Mineans are mentioned in three or four passages in the Hebrew Scriptures, as in Judg. x, 12, where the Maonites (that is, Mineans) are said to have oppressed the Israelites during the unsettled times of the Judges. The monuments of Arabia favor such a deduction, for it is clear from south Arabian inscriptions that the Minean empire was one of great extent, "stretching

northward to the peninsula of Sinai, even Gaza in Palestine for a time having been its tributary." The term "Meunim" in Neh. vii, 52, is also believed by some to be the same as Mineans. It must also be observed that the Septuagint version in rendering Job ii, 11, makes Zophar the King of the Mineans (Σωφὰρ Μιναίων βασιλεύς). Yet it is far from clear that the Hebrew writers of any of these passages had the Mineans in mind. These incidental references to the South Arabian empires in the Bible and in the Greek and Latin geographers are provokingly meager, and yet they are all the ancient testimony bearing upon the subject.

It was left for modern times to discover additional *data*, which completely established the greatness of one or two more buried and all but forgotten empires. It was in 1837 that two officers of the British navy, who happened to be stationed near Aden, called the attention of the learned world to extensive ruins and a number of strange inscriptions in characters unknown to them at San'a, the capital of Yemen. Their discoveries were published in the *Journal of the Royal Geographical Society*, in 1838. We next find a learned article in the *Journal Asiatique*, from the pen of Fulgence Fresnel, who wrote a history of the Arabs in pre-Islamitic times. These letters of Fresnel called the attention of the learned philologists of Europe to what they styled Himyaritic inscriptions, and it was not long till Gesenius, Ewald, and Rödiger had deciphered several of them. A few years later (1843–45) Arnaud, a French scholar, succeeded in finding fifty-six more inscriptions. These were again discussed and deciphered, but without important results, so that the matter was allowed to drop and the interest in south Arabian monuments was all but dead. And it was not till 1869 that Halévy of Paris was sent by the French Academy of Inscriptions and Belles-lettres to Yemen, where after untold toil, great suffering, and danger from hostile Arabs he succeeded in copying or obtaining squeezes of some six hundred and eighty-six inscriptions which for the most part were new. More than a decade after, that veteran Austrian explorer, Dr. Glaser, visited southern Arabia on a mission of discovery. He and Dr. Langer went over much the same ground as Halévy, some dozen years earlier. Nevertheless, many new facts were gathered, and Dr. Glaser was so encouraged that he made three more visits between 1882–94, all in the interest of archæology. He traveled over a large part of the Hadramant and Nabatân, and brought back no less than two thousand and five hundred inscriptions of all kinds and ages, on which he is still working.

But, although Arabia has long been a promising field for archæologists, yet most of the efforts so far have lacked organization and thorough equipment. Many of the inscriptions already discovered are in the possession of Dr. Glaser, who seems in no haste to give them to the public. It is, therefore, a matter of great interest to know that a thoroughly organized expedition is now being sent out under the patronage of the Emperor of Austria. But, though his majesty has furnished the bulk of the money to carry on a systematic exploration in the Arabian

Peninsula, yet it is gratifying to know that the work partakes of an international character and that both the English and Swedish governments have promised a helping hand. From a note of Professor Hilprecht in the *Sunday School Times* we learn that Count Landberg, the great Swedish Arabic scholar, who has spent much of his life in the regions to be explored, will have charge of the party. This is fortunate, for a man possessing not only such eminent scholarly qualities for the prosecution of the work, but also having such influence with those high in authority as well as with the petty governors of the warlike people within whose territory inscriptions are found, will have unexcelled opportunities for thorough investigation. One of his chief assistants is Professor D. H. Mueller, of Vienna, well known as one of the best Semitic scholars of Europe, and one well versed in Semitic epigraphy. These two men are accompanied by several distinguished scientists and a large body of intelligent servants. The first work of the expedition will be "the exploration of the ruins of Shabwa (Sabota), the ancient capital of Hadramaut, which, according to communications from a shaykh of that region, abound in temples, palaces, sculptures, and inscribed marble slabs." We shall eagerly wait for reports from the party, for we have every right to expect new light, not only upon the Sabeans, but also regarding the more obscure Mineans.

As already stated, south Arabian monuments or inscriptions were grouped together as Himyaritic. This is too vague, for the monuments discovered and studied by Dr. Glaser and others during the past few years clearly show that there are at least two kinds of inscriptions containing two well-defined dialects, the one, according to Dr. Glaser, belonging to the Mineans and the other to the Sabeans. Let us then keep in mind that "Ma'an" and "Seba" are not convertible terms. The two peoples did not speak the same dialect, nor indeed is it at all probable that both empires flourished during the same period. This may account for the paucity of reference to the Mineans in the Old Testament and other sources. The Sabeans, on the other hand, are known to the Assyrian cuneiform inscriptions as early at least as 733 B. C., for we read that they were tributary to both Sargon and Tiglath-pileser III.

But now a word as to the Sabean inscriptions. These, according to Glaser and Hommel, may be divided into three groups, (1) Those in which the rulers of Seba are called "Mukarrib" or "Makrub," that is, priest-kings, 1000–800 B. C.; (2) Those in which the rulers are styled "kings of Seba," 700–200 B. C.; (3) The Neo-Sabean inscriptions which come down to about 600 A. D. In the earlier of this third group the ruler is called "King of Saba and Dhu-Rardân," while in those after 300 A. D. he is styled "King of Saba, Dhu-Rardân, Hadramant, and Yemnat." The longest of the Sabean monuments is what is known as the Sirwâh inscription, written about 700 B. C. This long document, containing no less than one thousand words, was copied by Dr. Glaser in 1888. He also took an excellent squeeze of the same, so that it can be

studied with greatest accuracy. It was probably composed by or for one of the priest-kings to celebrate his victory over several allied enemies. The regions invaded, the towns destroyed, and the number of those captured or killed in the battle are all given in detail.

Now the question may be asked, How does the Old Testament know so much of Seba and have so little or nothing to say of Ma'an or the Minean kingdom? If the answer proposed by Glaser and Hommel be correct another important argument is adduced in favor of the great antiquity of Hebrew literature and the early date of some of the Old Testament writings. Glaser argues that the Sabean line of kings were preceded by a Minean dynasty which was overthrown by the Sabeans. He contends, and so does Hommel, that the empire of the Mineans was completely swallowed up by the Sabeans. Dr. Margoliouth in commenting upon the arguments of Glaser says: "Besides the greater antiquity of the Minean character and dialect may be noticed the fact that most of the names occurring in the Minean inscriptions are prehistorical, while those in the Sabean inscriptions can frequently be identified; that the Mineans are not mentioned in the Assyrian inscriptions, and must therefore have been powerful before the intervention of the Assyrians in the affairs of Arabia; that, whereas Saba is mentioned in some Minean inscriptions, the Mineans are never mentioned in those of Saba." There are many reasons for believing that the Minean empire was as old as the Exodus, or, as Sayce puts it, that "Ma'an was a prosperous and cultured realm" while Moses was leading the Hebrews from Egypt to Canaan. Indeed, Glaser believes that the oldest Minean inscriptions belong to the close of the Hyksos dynasty. It is evident that the Mineans ruled for a long period, and that their empire was extensive.

What bearing has all this upon Old Testament criticism? Much in every way. The modern destructive critic seems to believe that the Hebrews were at the time of the Exodus and for centuries later semi-barbarous nomads, without culture and thoroughly incapable of the religious thought presented in the Pentateuch. The Tel-el-Amarna letters have already clearly established the extent of Babylonian and Egyptian civilizations, which reached from the Euphrates through Syria along the Mediterranean coast, into the interior of Palestine, down into Egypt, and even several hundred miles up the Nile. If, now, it can be shown that there was an empire of power and intelligence in the Arabian Peninsula, extending from the Gulf of Aden beyond the wilderness through which the Israelites passed, it will indeed be difficult to think that the seed of Abraham was less civilized than the neighboring nations. The Hebrews, account for it as we may, have left us purer literature, loftier thoughts, sublimer poetry, and more equitable laws than any other people of antiquity. This is true, even if we admit—which we do not—that not a syllable of the Old Testament was written before the Babylonian captivity. What people possessed anything comparable to the Old Testament, even as early as the time of Alexander the Great?

## MISSIONARY REVIEW.

### COOPERATION IN MISSION FIELDS.

A GREAT deal is being said and written in these days about the economic necessity of cooperation by missionary organizations in the same or adjoining fields of occupancy. It is an old subject, and there has not been much progress in its discussion for many years. The spirit of fraternity has strengthened, and there has been some practical advance in consequence of that and of the common sense of Anglo-Saxons who occupy the Protestant mission fields of non-Christian lands. While there is little disposition on the part of the home Churches to give up what might be termed even nonessentials in doctrine, yet, during recent years, the feeling of charity toward those of differing conviction has been growing among the denominations.

There are at present some difficulties which seem insuperable for combined action in lines where its benefits are conceded. Among these is that of separate treasuries. Whenever a denomination is asked to join others in the support of educational institutions which they might sustain in common there arises at once the question of proportion in the contributions which they should make. Their treasuries are of unequal strength and the benefits which will accrue to them are quite as varied. If Presbyterian or Methodist societies desire to unite in sustaining a theological seminary these same questions arise. They may not be insuperable, but they require thought and nice adjustment if they continue to be harmoniously administered. Then, where there is joint responsibility, the special interest is liable to be weaker than in those features of missionary work for which the several societies are separately responsible. If the issue arise as to whether moneys shall be appropriated to a union educational institution or to some essential work of the individual society, the latter claim will naturally be given the preference.

The Rev. Dr. A. Sutherland's paper before the missionary officers' meeting in January, 1899, was as strong a plea for comity and cooperation as could well be compacted. He thought the aim of the societies should be the establishment of a Christian Church, not the reproduction of denominational churches. He quoted a missionary of Amoy to the effect that the hindrance to this policy did not come from the mission fields, but from the home Churches. "It is you foreigners that keep us apart," was the formula put in the mouth of Chinese Christians by another missionary. This is in a sense true, but the home organizations are conducted on separate financial bases, and these control the practical operation of union missions in foreign fields. Besides, the experience of the denominations at home with union missions and union churches has not been satisfactory.

Dr. Sutherland's proposition to observe strict geographical boundaries in missions has been as a rule observed wherever established, but experience is forcing to the front the question whether territorial lines are always the best boundaries. In our India work it has proven far more effective to follow the lines of race and tribe. We secured access to certain castes, and the work followed these lines, through missions with established geographical boundaries—a course which made it possible for us to reach the people when the mission to which was allotted that territory could not. Nor has there been serious objection to our penetrating the territory of a sister mission for this particular work. The question of boundaries is, in fact, not yet determined on practical bases, and Christian brotherliness can alone ultimately decide what modifications of territorial boundaries will accomplish the largest results. But missions as a rule have come "to a friendly understanding with each other with regard to their respective spheres of influence."

Cooperation in respect to acts of administration and discipline is largely possible, more so than the practice of some missionaries would indicate. It is a shame for one mission to take the members which another has ejected on moral grounds, unless in very unusual circumstances. Missions, too, might at least try to adopt some nearly uniform scale of payment to native agents, though after full debate upon the subject there are instances where the missions have thought this course to be impracticable. In the matter of publishing houses and hospitals, also, to which Dr. Sutherland alludes in his paper, it seems far more practicable to secure common action among the missions than in the case of educational institutions, the financial difficulty in the way of whose joint management has been already noticed.

The societies of North America are seeking to exemplify this spirit of comity in regard to the new territory presumably opened to Protestant missionary work in the islands lost to Spain. Committees have been appointed to consider the fraternal distribution of territory, and delegations have been appointed to visit Porto Rico, Cuba, and the Philippines, to report to their respective boards. This is a hopeful indication of increasing economy in missionary matters. No less than eight boards are contemplating work in Cuba, or have actually begun it—the Home Mission Board of the Southern Baptist Convention, the Methodist Episcopal Missionary Society, the Methodist Episcopal Church, South, the General Conference of Free Baptists, the United Brethren in Christ, the American Church Missionary Society, the Protestant Episcopal Church, and the New York and Indiana Yearly Meetings of the Friends. The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Southern Baptists propose work in Porto Rico. The Presbyterian Missionary Society and the American Baptist Missionary Union contemplate operations in the Philippines. The Protestant Episcopalians have been conducting work in Cuba for twenty-five years past. The Methodist Episcopal Church has a successful mission in Malaysia, and the proximity

of their work at Singapore and other portions of the Archipelago has seemed to make it incumbent on them to take up work in the Philippine Islands. It is delightful, at least, to note the spirit of fraternity which obtains at this juncture among the various missionary societies of the general Church in the United States and their determination to avoid mischievous rivalry and to study the broadest economics of energy, as well as of finance.

---

## IN PALESTINE AND SYRIA.

Of the great numbers of travelers who are visiting Palestine in these times one wonders that so few show any interest in the existing religious forces of the country. The large proportion of tourists go, of course, to transport themselves, as much as possible, by the study of topography, geography, and archæology, into Bible times, and to rehabilitate the scenes which gave birth to the sacred text that is the ground of their hopes and the guide of their conduct. But a small proportion of these casual visitors learn anything of the present religious conditions of the population or of the enterprises which make for their advancement or retrogression. Yet there is scarcely a spot of similar size in the world where so many contending forces meet as in this small tract of country. It has ever been thus through all the history of Palestine. It is the smallest country in the world, and yet every foot of it has been fought over and every foot of it is subject to strife to-day. The political interests of the land are involved in the religious. There are five forces in fierce contest for the supremacy of Syria and Palestine, and these antagonistic powers are watching each other's direct and indirect movements in hottest jealousy—the Jews of several sects, the Moslem, the orthodox Greek, the Roman Catholic, or papal, Church, and the several sects of Protestants.

The Zionist movement, which looks to the gathering and settlement of Jews in Palestine, has resulted in the establishment of several agricultural Hebrew colonies. Singularly enough this has become a source of disturbance among Jews themselves, the fellahin stoutly opposing these immigrations, even to violence, driving them in some instances from their settlements. The sultan himself has antagonized this movement by prohibiting outside Jews entering the land except on a permit extending over thirty days. As the oppression of the Jews in Russia has been a large factor in this movement toward Palestine, and as the czar does not wish them to emigrate, it is not improbable that the sultan has made these restrictions at the czar's suggestion or dictation. The recently arrived Jews from Europe are under the protection of the consuls of the countries from which they came, but there is no centralized protection for them as a whole. Meanwhile the Jews, themselves inhabitants of Palestine, are intensely bitter toward Christians of every name, and even fulminate their anathemas against Christian schools, hospitals, and every other form of Christian benevolence. Their animosity is so

silly or insane and suicidal that they have actually forbidden their kinsmen to accept treatment at the new hospital of the London Jews' Society in Jerusalem or to receive charitable aid from any Christian source whatsoever.

The Mohammedans thrive under the patronage of the sultan. According to the statement of Dr. Henry H. Jessup, in *The Mission World*, not less than eleven emirs in Mount Lebanon, whose families have been Maronites and Greek Catholics for a hundred years, have recently become Moslems and have been appointed to lucrative and responsible posts in the Turkish civil service.

Dr. Jessup says the Roman Catholics, under the patronage of France, are everywhere aggressive, and are buying land and erecting buildings in towns and small villages, and, furthermore that, while France expels the Jesuits from France, that country expends millions of francs annually in supporting them as political agents, educators, and intriguers in Turkey. He declares that they have orders to open schools, under the direction of Catholic teachers, on land adjoining Protestant and Greek schools, when it is possible.

The Russians have shown latterly the intensest interest in the work of saving the Greek Church in Palestine and Syria. Within a few years they have opened one hundred and thirty schools. They are aiming at securing Syrian bishops and patriarchs, in opposition to the Brotherhood of the Holy Sepulcher, a section of the Church which has great wealth. In Syria this conflict as carried on by the Greek Church has been specially fierce during recent years. In Palestine the Greek Russians are active in political intrigue, and are erecting buildings wherever it is possible so to do. This, too, we learn from Dr. Jessup's article, to which allusion has been made.

The Protestants, of which there are five nationalities, have some ten thousand adherents. Of course the recent German demonstration, under the patronage of the sultan, over the emperor's visit, and the concessions obtained on that occasion, have placed the German emperor on the highest Protestant pedestal. But it has, according to Dr. Jessup, given dignity to Protestantism in the eyes of the Moslems and has seriously damaged the Roman Catholic or French prestige. He thinks it has given the German emperor the chance to exercise an influence throughout the entire Turkish empire in favor of liberty of conscience for all the people, whether he will so exercise it or not.

This is a brief notice of the contending forces in that "land, the smallest of all lands." It may serve the purpose of an outline if persons interested in the Holy Land will note facts as they learn them, and classify them according to this bold scheme. The poor land deserves better things of Christendom than to be the center of the jealousies of a half dozen Christian powers and as many sections of nominal Christians. "I came not to send peace, but a sword," seems to find a strange fulfillment in Palestine and Syria.

## FOREIGN OUTLOOK.

### SOME LEADERS OF THOUGHT.

**A. Berthoud.** Among French-speaking Protestants this author is one of the foremost Christian apologists, having written no less than five apologetic works since 1886. His latest work on this subject is his greatest, and is entitled *Apologie du christianisme* (Christian Apology), Lausanne, Bridel, and Paris, Fischbacher, 1898. The work is devoted to what Berthoud calls the "Christian fact," that is, the Gospel or the intervention of God through Christ for the redemption of man. In the first part he shows the demand of the human soul for this Christian fact; in the second part, under "Christianity and Science," the possibility of the Christian fact; and in the third part, under "Christianity and History," the reality of the fact. There is nothing particularly new in his development of the subject in hand, although it is well done. He is interesting, however, as marking a stage of change in theological thought. No man can wisely write apology to-day as it could have been and was written even twenty-five years ago. Works on apology must vary with the needs of the age for which they are written. But, in addition to this, there are few who would venture to defend positions which twenty-five years ago were almost universally held by evangelical Christians. Berthoud is professor in the Ecole de théologie de l'Oratoire, in Geneva. Among his predecessors were d'Aubigné and Gaussen, the latter of whom defended the verbal inspiration of the Bible. From this position Berthoud has receded. He makes a clear distinction between revelation and Scripture, which he holds to be a record of revelation. He recognizes the right of historical criticism in the investigation of these records, and admits that the Bible lays no claims to authority outside the realm of religion. He does not hesitate to acknowledge errors and irreconcilable divergencies in the biblical traditions. His conception of the miraculous is also quite modern, since he characterizes that conception of miracle which makes it a violation of the laws of nature as senseless and godless. When it is remembered that this school in which Berthoud is professor was founded as a result of a religious revival, and that it stands for the most strenuous conservatism of our time, the concessions which he makes to modern thought are the more remarkable. It may almost be said that they are to-day theological commonplaces.

---

**Christian Rogge.** It is one of the striking features of German theology that so much of the most scholarly and valuable of it emanates from pastors. The fact is a splendid commentary on the excellence of the course of preparation required for the ministry in Germany and also on

the possibility of uniting accurate and comprehensive learning with the details which devolve upon the pastor. Rogge has recently illustrated afresh these facts. In a work entitled *Der irdische Besitz im Neuen Testament: Seine Beurtheilung und Werthschätzung durch Christus und der Apostel* (Worldly Possessions in the New Testament: Their estimate by Christ and the Apostles) Göttingen, Vanderhoeck und Ruprecht, 1897, he has given to the student world a monograph of much value on the subject of Christian sociology. Rogge holds with many others that the Gospel of Luke is distinctly opposed to riches and favorable to poverty. But this he regards as in part due to its failure to reproduce the exact spirit of the teachings of Jesus relative to worldly possessions. He thinks the gospels, properly understood, show that Jesus lived as much with the rich as with the poor. Although Jesus demanded that his apostles should leave all to follow him, he did not make this forsaking of wealth a universal condition of discipleship. He thinks that while the later Jews vigorously opposed the powerful and the rich, Jesus took a different course, confining himself strictly to the domain of religion and making no difference between the rich and the poor, but holding such distinctions as having no relation whatever to the kingdom of God. The attitude of Jesus toward wealth was settled by his law of love, and when the rich showed no compassion for their poorer neighbors he was driven by his love to denounce them. At most riches are a hindrance to genuine participation in the labors and blessings of the kingdom. Jesus warned against wealth, not out of considerations connected with the salvation of its possessor, but on account of its uncertainty and its tendency to choke out the good that is in the heart. He was not opposed to wealth, but to covetousness. Rogge even goes as far as to say that Jesus taught a beneficent use of money, which was well pleasing in God's sight. Many of these positions are not new. Yet they are well argued and drawn from the text itself. The principal difficulty with Rogge's views is founded on their separation from the more general consideration of the ethical teachings of Jesus.

## RECENT THEOLOGICAL LITERATURE.

**Erläuterungen und Ergänzungen zu Janssen's Geschichte des deutschen Volkes. Luther's Lebensende. Eine kritische Untersuchung** (Elucidations and Supplements to Janssen's History of the German People, Luther's Last Days, A Critical Investigation). By Dr. Nikolaus Paulus. Freiburg i. B., Herder, 1898. The excitement caused in Germany by the original publication of Janssen's volume dealing with the effect of the Reformation under Luther upon the German people has even now scarcely died away. Janssen took the position that the Reformation brought to an end the golden period of the Middle Ages in Germany. He spared no pains to misrepresent everything and everybody connected with the Reformation, if thereby he could glorify the Roman Catholic

Middle Ages and show the alleged evils of Protestantism. Already Romanists themselves are beginning to retract some of the slanders published by Janssen. In Paulus's book we have an instance of how Roman Catholics first slander the dead, and are thereafter compelled by the most unequivocal testimony to confess their wrong. So with reference to the manner in which Luther came to his death. He did not die by his own hand. He did not die cursing God and man. He did not die in a drunken revel. All these things are now demonstrated by this work of a Roman Catholic and by others equally unassailable. Still, whether intentionally or not, Paulus has not escaped the Romanist prejudice in dealing with Luther. He calls attention to the custom of the later Middle Ages, according to which all manner of evil was spoken of the dying hours of theological opponents. There can be no doubt that such was the case, and Protestants were by no means guiltless. They told the most fearful tales of the death-bed scenes of Jesuits and other champions of Romanism, and attempted to show that the judgment of God was upon Roman dignitaries, clergy, princes, and statesmen. The Lutherans told such stories of the Zwinglians and the Calvinists of the Lutherans. Forty pages of the book are given up to the illustration of the sins of Protestants in this direction, and but eleven to that of Romanists. This is a wholly perverted proportion. But the worst feature of Paulus's book in this direction is that he appears to make Lutherans responsible for this execrable custom. A careful examination of Luther's works shows that he was, considering his times, almost a model in this direction, though censurably violent in the use of denunciatory language regarding the living. The time will come when this slander of Paulus also against Luther will be taken back.

---

**Martin Luther in kulturgeschichtlicher Darstellung.** 2. Teil 1. Hälfte, 1525–1532. (Martin Luther Portrayed in Relation to his Times, Second Part, First Half, 1525–1532.) By Arnold E. Berger. Berlin, E. Hoffmann & Co., 1898. The greatness of Luther is apparent from the fact that the literature relating to him continues to grow. Three monumental biographies of Luther have been undertaken in very recent years—those of Köstlin, Kolde, and Berger—to say nothing of the works on his personal opinions, his relations to various interests and the like. The world never forgets those who have done it a real service. The portion of the Berger biography of Luther here noticed has some virtues which distinguish it from all others. True to the general title of the work the author omits nothing which seems to him necessary to shed light on the events and spirit of Luther's times. For example, we have eighteen pages devoted to an account of the beginning and progress of the Reformation under Zwingli. He gives us twenty-seven pages on the differences between the emperor (Charles V) and the pope on the tendencies of the Reformation in Spain, and on the policy of the

emperor with reference to the world at large. These are specimens of the fullness of the material afforded the reader for the estimate of the times in which Luther lived and of Luther's relation to them. Berger has been criticised for the introduction of so much matter apparently aside from the purposes of a biography. It has been claimed that one forgets he is reading a life of Luther, in the midst of so much which has no direct bearing on the subject. The justice of such a criticism must be judged differently, according as the standpoints of readers differ. If one wishes pleasant reading, the sense of a continuous story of thrilling interest, this book will hardly answer. If one wishes to study the life of Luther in its conditions, its manifestations, and its wide-reaching effects, the work is unsurpassed. Judged also by the intention of the author, this peculiarity of his work must be commended, since it is exactly what he proposed. Nor can he be justly criticised for not always consciously and clearly pointing out the connection of the material he supplies with the purpose he has in view. Something may safely be trusted to the intelligence of the reader. It must be reckoned a decided advantage from the standpoint of the study of Luther in connection with his times that abundant material for the illustration of his times is furnished. The only criticism of moment that we offer is that Berger makes Luther too much a representative, an offspring, and not sufficiently a molder of, his times, as he preeminently was.

---

**Einleitung in das Neune Testament** (Introduction to the New Testament. Two volumes). By Theodor Zahn. Leipzig, A. Deichert, Nachf., 1897–1899. Zahn's vast learning in the field of history of the canon of the New Testament, and his decidedly conservative attitude on all questions of biblical criticism, lend to this work a singular importance. It is doubtful whether it would be too much to say that it is the greatest work on the conservative side yet produced. Zahn defends the genuineness of all the New Testament writings. In this, indeed, he does not differ so greatly from Harnack, his great rival, who says that there is probably in all the New Testament but one truly pseudonymous document, namely, 2 Peter. According to Zahn all the gospels were written after 60 A. D., and in the order in which they stand in our New Testament. He thinks that Matthew was written originally in Aramaic, before the year 63, and Mark in Greek about 64, while the Greek Matthew originated about 85. Concerning the relation of Mark to Matthew he says: "Since we know nothing of the date of Matthew's gospel, except that it was written before Mark, and that Mark began his gospel at the earliest in 64, and since there is nothing in the two gospels to show that the gospel of Matthew was written before or after 61–63 and that of Mark before or after 64–70, it is not improbable that Mark during his journey in Palestine in 62, 63, became acquainted with the newly-written gospel of Matthew, took a copy of it with him to Rome,

and soon thereafter employed it in the writing of his own gospel." He thinks it also probable that the Greek translator of Matthew's Aramaic gospel employed the gospel of Mark to aid him in his difficult task. These suppositions Zahn proceeds to substantiate by a comparison of the text of Matthew and Mark. As to the third gospel, Zahn thinks it probable that in its composition Luke employed Mark but not Matthew. This also he confirms by a comparison of the text. Zahn is very strong, as far as his use of tradition is concerned, but his treatment of the synoptic problem is, nevertheless, somewhat unsatisfactory. For example, he dismisses the relationship of Matthew and Luke with two pages, though the many points of difference, on the one side, and of similarity on the other, make the problem one of the most difficult known to biblical criticism. The source of this weakness is, undoubtedly, due to Zahn's dependence upon early tradition. This dependence, unfortunately, is dangerous. For most of the early writers who speak unquestionably on this subject lived a hundred years or more after the gospels are supposed to have been written. More attention should, therefore, have been given to the critical method.

## RELIGIOUS AND EDUCATIONAL.

**Cremation and the Church in Würtemberg.** In 1894 the Consistory issued a decree permitting the clergy to conduct certain exercises in the home of the deceased, but forbade any participation by them at the time when the ashes of a cremated person are deposited in their final resting place. This many of the clergy feel to be a hardship, since they are thus deprived of their accustomed privilege even in the case of honored and beloved members both of the Church and community, while the exercises at the grave have to be turned over to unconsecrated persons. Recently, however, it has been decreed that, if the friends of a person about to be cremated request the privilege, the church bell may be sounded during the exercises in the home. It is believed by many acquainted with the circumstances that this must lead at length to the recognition of cremation as a legitimate Christian method of disposing of the bodies of the dead. The friends of this new practice claim that the clergy are not now permitted to show as much respect to the memory of the most honorable person who is cremated as to the most depraved whose body is regularly buried.

**A New Departure in Genevan Church Life.** The churches of Geneva are composed of two principal parties, distinguished by their adherence or opposition to the newer theories relative to the Bible and theology in general. For a long time this condition of affairs has led to what all recognize as unseemly results. In the choice of new pastors one party or the other is defeated, or else the election is a compromise which suits

neither party. As there are two or more pastors in each church who alternate in the preaching, the congregation is liable to be treated to divergent, if not contradictory, teaching at successive services. This is not only confusing to the mind but distracting to the spiritual life. To remedy some or all of these defects the conservative party propose to erect a building centrally located where only that kind of preachers and preaching shall be afforded which they can approve. Here all the conservatives will gather from all the churches in Geneva. The peculiarity of the plan consists in the fact that these conservatives do not propose to sever their connection with the churches to which they belong. Hence the organization is not to be called a "church," but an "association," and it does not contemplate the administration of the sacraments, for which the members of the association are still to be dependent upon their regular pastors. The association purposes to carry on the work of evangelization in fitting places, and to employ to this end as many laymen as are adapted and disposed to enter upon that important work. At this distance from the city of Geneva it looks as though the plan could not be carried out without such modification as to result in a strictly separatist movement.

---

**The Effect of Confirmation in the German Church.** Perhaps it would be more correct to speak of the ineffectiveness of confirmation. For it is acknowledged that, while all favor confirmation as a solemn and beautiful custom, few of those confirmed ever enter the Church afterward, except on very especial occasions. It is claimed that confirmation, for the vast majority, marks the period when neglect of the Church begins. The causes of this state of things are numerous. The character of the instruction previously given is in part to blame. It consists too much in a mere memorizing and repetition of the catechism. The classes are too large, and too little effort is made to interest the catechumens in the Church and in a life of devotion to God. Then, it is felt that the parents do not fully appreciate the nature of confirmation. Often they make confirmation day the occasion for gifts which minister, not to religious thoughtfulness, but to personal vanity. It is made a gala day, and is closed with festivities at night which serve to obliterate completely any serious thoughts confirmation might have aroused. As a result it is looked forward to as a day of worldly pleasure, rather than as the beginning of a religious life. How little religious impression is often made by catechization and confirmation the writer infers from the knowledge he has of a boy who, after his first communion immediately following confirmation, left the church, saying, "That is one good job off my hands." Methodists give too little attention to religious instruction. But any who feel that instruction can take the place of a divine work in the heart should consider what the effect of such instruction is whenever it is relied upon.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

THE brazen defiance of public opinion now shown by Mormonism is a feature of present national life to which many witnesses bear testimony. One of these confirmatory proofs is found in the words of Eugene Young, who writes in the *North American* for April upon the "Revival of the Mormon Problem." He finds "a subtle connection" between our national disturbances and the growth of Mormonism. "The war with Mexico," he writes, "found the so-called Latter Day Saints leaving our Republic, embittered against all things American, and determined to find in the unexplored West a haven where they could be free from interference. . . . The beginning of the Civil War found this same people restrained from open sedition only by the presence among them of a strong military force that was woefully needed for stamping out the first flames of rebellion in the South. . . . Such, indeed, was their disloyalty to their country in its time of peril that the troops, when called away for service against the forces of secession, destroyed cannon and ammunition rather than leave these stores where they might fall into Mormon hands. . . . The contest, begun with the Civil War, lasted for thirty years; and, after they had exhausted every resource in their efforts to defend themselves, the Mormons declared they had surrendered to overwhelming power." This surrender, however, meant only a suspension of the practice of polygamy; and, by the showing of Mr. Young, a return to their former practices, renounced for the privilege of admission to the Union, has now been made. "It is not strange," he continues, "that, at a time when the nation is preoccupied with great world problems, this people, whose one idea is that they are to overturn all worldly government, should have found their opportunity of presenting again to Congress those principles for which they had sacrificed so much. That they have never really abandoned the idea of one day making these principles triumphant, and that their pretended surrender was only a ruse to gain the protection of statehood, are thoughts that are now impressing the minds of those who have followed the course of Mormonism since the supposed revolution in their faith." The manifesto of Wilford Woodruff, late Mormon "prophet," in 1890, was, in fact, not "a formal abandonment" of polygamy. "There is not one syllable in authoritative Mormon utterances to show that the obligation to 'do the works of Abraham' has been lessened in the theology of the Church. There is nothing to show for what time the doctrine is suspended, and the inference is obvious that, whenever the Mormon priesthood shall decide to end the period of suspension, the revelation of Joseph Smith—still threatening damnation to those who refuse obedience—will have all its old force in Mormon theology." As to the "other objectionable phase of Mormonism"—the fact of churchly interference

in political matters—Mr. Young holds that the doctrine "has not been modified, but at best merely altered in its application." The "revelations of secret manipulations made within the last three years demonstrate that at no time have the Church leaders lost their control of politics. . . . At present the control of affairs in Utah lies wholly with the priesthood. It has spread its influence from Lethbridge, in Canada, to the center of Chihuahua, in Mexico. Mormons have eleven members of the legislature in Idaho; their settlements are spreading through Colorado, Wyoming, Montana, Washington, and Nevada. Their ambition is to control the nations of the world. . . . They gained 63,000 in membership last year, exceeding all other Churches in their success in missionary work. Aggressive, devoted, determined, they present again a problem that well merits the attention of our wisest statesmen." The article, as a whole, is a strenuous appeal to American patriotism and Christian principle. A foe to republican institutions is in our own household. Mr. Roberts, the polygamist, should not retain his seat in Congress, and his expulsion should be but the first of a series of drastic measures looking to the suppression of Mormonism in the interest of the body politic.

---

The opening article in the *Bibliotheca Sacra* for April, by Professor W. J. Beecher, D.D., is entitled "The Books of the Old Testament *versus* Their Sources." The author's "main contention" is that "the study of the books themselves" is more important than that of their origin. "We ought to note," he concludes, "that many of our recent works on Old Testament introduction, the history of Israel, the history of religions, apologetics, Old Testament criticism, are mainly not proper treatments of these subjects, but discussions as to the readjustments required in them in view of the opinions that have become current concerning the sources of the Old Testament. . . . We ought to be aware that these are large and fertile fields of Old Testament study which have for some decades mainly lain fallow. And some of us ought to try to raise crops from some of these fields." The second paper, by the Honorable F. J. Lamb, treats of "The Trial of Jesus: Its Value in the Foundation of Faith." The position taken is, in a word, as follows: "The result of the evidence of the trial of Jesus . . . is as glorious and perfect a triumph over the logical and legal presumption of guilt . . . as his resurrection was over death and the grave. But that evidence and the record of it was, and must ever be, indispensable to justify that result; nothing else to rational minds could or can take its place or produce that result." The Rev. C. C. Merrill, continuing his discussion of "The Christian Conception of Wealth," concludes that a man is to handle his possessions on "the principle of stewardship, as a trustee," and that he is to expend his wealth "for the welfare of other men, either as individuals or in society." In the fourth article the Rev. Noah Lathrop writes vigorously of "The Holy Scriptures and Divorce." One of his conclusions is·

"The subject of divorce is not exhaustively treated by any teacher or writer of Holy Scripture; but two specific sins are mentioned which vitiate and dissolve the marriage bond—one by Jesus, showing the scope of the statute of Moses, another by Paul, indicating Christian liberty in cases of desertion—and these evidently are examples which show the application of a great general truth, that he who presumptuously despises, tramples on law, forfeits the benefits and protection of law. The principle is indicated in many places in Scripture." Professor E. I. Bosworth in the fifth article considers "The Influence of the Damascus Vision upon Paul's Theology," and shows that the apostle, after his conversion, "gained his idea of the purpose of the law," reached "the conclusion that faith constitutes a man righteous," realized that "the death of the Messiah was a colossal sacrifice offered for the whole world," and came to see that there was "absolutely no distinction to be made between Jew and Gentile in the presentation of the Gospel." Article six, entitled "Professor Park's Ninetieth Anniversary, with Letters from Pupils and Friends," contains expressions of esteem for the aged theologian from many of the most conspicuous Christian leaders throughout the land. In the seventh article Dr. N. D. Hillis discusses "The Influence of Jesus Christ in Civilization," and shows that "the waxing fame of Christ is the most striking fact of our era." Article eight, by D. S. Gregory, D.D., notices "Cædmon, the First Great English Poet," and calls the subject of its sketch "the chief representative of the earliest English attempts at literary expression." In the next article Z. Swift Holbrook writes of "The Future of Trusts." Some indication of their "phenomenal growth" is found in the fact that "thirty-two trusts, incorporated in New Jersey alone, represent an aggregate capital stock of $1,208,866,300." After showing that the alternative of trusts cannot be State or municipal socialism the writer concludes that their future "must be along the same line of evolution that gave them birth," but that "they may pass out of the hands of the few into the control of the many, from under the dominion of selfish men into the power of men with consciences." The final article, by G. F. Wright, shows the errors of "'Christian Scientists,'" and makes the Church responsible for a right presentation of truth to unsatisfied men.

---

At no time in the history of the modern pulpit have the literary demands upon the preacher been greater than now. This is conclusively shown by G. K. Berry in his article on "The Minister as a Student," which appears in the *Christian Quarterly* for April. "The time has largely passed in enlightened America," he writes," when a physician can buy his diploma, begin the practice of medicine, and depend upon the graveyard to hide his ignorance. A higher standard is required of lawyers and druggists than in former years. Missionaries must take a special course of two years before going to the foreign field. Why should our home ministers, who have in charge the training of immortal

souls and are to lead the religious thought in the most enlightened communities, not be expected to be well equipped for their work? . . . It was said a few years since of one of our great preachers that he could present the old truths with a freshness scarcely ever seen in the sermons of others. The reason he was able to thus present the old themes was that he studied continually, and the older he grew the more he studied." The lines of investigation, as shown by the writer, are to be the Scripture, logic, elocution, science, history, Hebrew and Greek, English literature, the tendency of religious thought, illustrations, and the people themselves. Of the right use of history he says: "A superintendent of the public schools in an Illinois town was lamenting the fact that his pastor was not a student, and said, among other things, 'I never knew him to allude to any historical statement except once, and that time he misquoted the history.' . . . Much of the Bible cannot be understood without some knowledge of history." And of the preacher's study of men Mr. Berry says: "Last, but not least, he should study the people. He can never successfully preach for a church any length of time without knowing the peculiarities of those to whom he is to preach. A good sermon may be shorn of all its power by being preached at the wrong time, or in the wrong way." Altogether, the paper is a wholesome discussion of important truths bearing upon ministerial success. Other articles in the same issue are: "The Three Churches," by Dean W. T. Moore; "God," by Dean H. W. Everest; "Christian Endeavor from a Scriptural View," by J. J. Morgan; "Comparative Value of Long and Short Pastorates, and Why So Many Changes?" by Levi Marshall; and "The Meaning of Heresy in Theological Development," by Mrs. Albertina A. Forrest.

---

In the *New World* for March, Professor A. C. McGiffert, of Union Theological Seminary, writes the opening article, his subject being "The Study of Early Church History." Among his deductions is: "Into the life of modern Christendom are woven the now inextricable and almost indistinguishable threads of the life of ancient Syria and Egypt and Palestine and Greece and Rome, and the study of Christianity is the study, not of a simple and isolated faith, which has interest only to its adherents, but of the most complex institution the world has seen, a product of the rich and varied civilization of antiquity and the medium through which that civilization has entered into and dominated the life of the modern world." Other articles are, "Archæology and the Higher Criticism," by J. P. Peters; "The Reorganization of the Faith," by President W. De W. Hyde; "The Reconstituted Church," by C. F. Dole; "Prometheus," by Henrietta M. Selby; "How Gods are Made in India," by E. W. Hopkins, of Yale University; "Religion and Modern Culture," by Auguste Sabatier, of the University of Paris; "The Spiritual Development of Paul," by G. A. Barton; and "The Growth of the Prophetic Literature," by G. Buchanan Gray, of Oxford.

## BOOK NOTICES.

### RELIGIOUS AND EDUCATIONAL.

*History of Dogma.* By Dr. ADOLPH HARNACK, Ordinary Professor of Church History in the University, and Fellow of the Royal Academy of Science, Berlin. Translated from the Third German Edition by NEIL BUCHANAN, vol. v, pp. xx, 331. Boston: Little, Brown & Co. 1899. Price, cloth, $2.50.

An eminent Congregational historical scholar in Massachusetts used to tell his classes that the three greatest theological works of this century were Rothe's *Theologische Ethik*, Müller's *Christian Doctrine of Sin*, and Dorner's *System of Christian Doctrine*. It is singular that no important work of Rothe, one of the most vital and fertilizing thinkers of this age, has ever been translated into English. As the century is closing the judgment of the professor hardly needs revision. Many great and able books have seen the light within the last twenty years, but perhaps none more important than the above three. (For a list of the best recent books in systematic theology, with penetrating comments, see Professor Curtis, of Drew Theological Seminary, in *The Christian Advocate*, March 16, 1899.) But in historical theology Harnack's *Dogmengeschichte*, the first volume of which appeared in 1886, is a work of immense interest and importance. It attempted to revolutionize the conception of the theological development in the ancient Church which had hitherto prevailed by showing the working of extraneous influences, and by a bold but reverent criticism to show wherein that development was faulty. Harnack is a moderate Ritschlian, as are so many of the men who hold the field in Germany, and in history that means that the inquiry must be, What do the original sources show were the actual facts in the case? as over against the Hegelian method, What do our philosophical principles and presuppositions require us to believe to have been the historical development? As a believer in this sound method, a method which has created the modern school of history, it is interesting to know that Harnack holds that the result reached at Nicæa was in the main sound and true. He tells his pupils that the Nicene Christology is the only hope of the Church, and in his *History of Dogma* in various places he says or implies the same thing. The essence of Christianity he sums up in this proposition (iii, 164): "The salvation presented in Christianity consists in the redemption of the human race from the state of mortality and the sin involved in it, that men might attain divine life, that is, have the everlasting contemplation of God, this redemption having been already consummated in the incarnation of the Son of God, and being conferred on men by their close union with him." The fifth volume, however, is largely out of the region of controversy. It deals almost entirely with Augustine, his system, his influ-

ence, and his various conflicts with heretics and others. Harnack does right in recognizing him as, after St. Paul, the creator of Christendom, and his tribute to his piety and Christian earnestness, while it is most enthusiastic, can hardly be truthfully said to be essentially exaggerated, but rather is an appreciation which does credit to his own heart. He sums up his profound and world-wide influence in a notable passage which we cannot forbear to quote (p. 103): "Augustine would not have been the teacher of the future if he had not stood before it as a Christian personality who lent force and weight to every word, no matter in what direction it led. As a preacher of faith, love, and the dispensation of grace he has dominated Catholic piety up to the present day. By his fundamental sentiment, 'Mihi adhærere deo bonum est,' as also by his distinction between law and gospel, letter and spirit; and his preaching that God creates faith and a good will in us, he called forth the evangelical Reformation. By his doctrine of the authority and means of grace of the Church he carried forward the construction of Roman Catholicism; nay, we may say that he first created the hierarchal and sacramental institution. By his biblicism he prepared the way for the so-called pre-reformation movements and the criticism of all extra-biblical ecclesiastical traditions. By the force of his speculation, the acuteness of his intellect, the subtlety of his observation and experience, he incited, indeed, we might not improperly say that he partly created, scholasticism in all its branches, including the nominalistic, and, therefore, also the modern theory of knowledge and psychology. By his neoplatonism and enthusiasm for predestination he evoked the mysticism as well as the anticlerical opposition of the Middle Ages. By the form of his ideal of the Church and of felicity he strengthened the popular Catholic, the monarchist, state of feeling, domesticating it, moreover, in the Church, and thereby rousing and capacitating it to overcome and dominate the world as contrasted with the Church. Finally, by his unique power of portraying himself, of expressing the wealth of his genius, and giving every word an individual impress, by his gift of individualizing and self-observation, he contributed to the rise of the Renaissance and the modern spirit." The whole volume is luminous and most interesting. Harnack has not the dry, dead, involved, metaphysical style of so many German writers, but his work is instinct with life, and to an earnest student of history cannot but be fascinating. Of course it need not be taken up as recreation after a hearty dinner. Is there any reason why the graduates of our theological seminaries and other studious men should not brace themselves with strength and feed their blood with iron by mastering great books like this? On the contrary there is much reason why they should. No man, perhaps, should read Harnack's *History of Dogma* until he has gone through the first volume at least of Professor Sheldon's admirable *History of Christian Doctrine* and the ancient and medieval sections of Professor Fisher's. But when he is ready Harnack will give him a delectable feast.

*The Divine Drama.* The Manifestation of God in the Universe. By GRANVILLE ROSS PIKE. 12mo, pp. 378. New York: The Macmillan Company. Price, cloth, $1.50.

"To the Glory of God" the author dedicates his book, which is an effort to set forth "the method of the Immanent God's gradual unfolding in the Drama of Life." The preface says: "The worst infidelity is to be afraid for the truth. When the reconstruction now going on is completed it will be found that in the change of view-point nothing has been lost to religious faith, but that all the great spiritual verities that are so dear to the devout heart have been enlarged and enriched correspondingly with the grander conceptions upon which they rest. A system of thought, based upon the Divine Immanency, and finding in God's progressive manifestation of himself the method by which the *world and all that in it is* has come to be, interprets God's relations to man and the relations of men to each other in the light of these truths. The entire sweep of life is brought under its sway, and theology becomes social and universal instead of individual only—a doctrine of society no less than a doctrine of God." It is truly said that all knowledge of the objective world and all activities of the human mind are organized by and included in the idea of God. "All metaphysics returns at last to him who is conceived as absolute being; all physical science grounds itself ultimately in him who is conceived as absolute force; all moral science derives its authority from him who is conceived as absolute good." True monotheism contemplates God as neither absorbed in the universe nor excluded from it, but consciously comprehending the whole within himself as the unfolding of his own thoughts and energies. This is the new doctrine of the Divine Immanence. With it, in the new system of thought, goes a changed view of the process by which all things are produced, this being a process of development and of growth rather than a sudden and complete creation by divine fiat. With it also goes a different understanding of the way in which God may be known, that way being indicated as follows: "In the beginning the apprehension of God is subjective. The human mind can know nothing in immediate consciousness beyond its own being and states. But God, as the ground of our being and the eternal consciousness whose reality is continuously individualizing itself in our minds, is in truth the very 'light of all our seeing,' and in our consciousness of ourselves we are also conscious of God. Hence, while in the physical realm in history we only know God's manifestations, in knowing him as manifested in ourselves we know his essence also, and we interpret him by our highest category of thought, and are persuaded that while he may be more, he certainly is not less, personal and spiritual than ourselves." The author thinks the new conception of God disposes of that "baleful illusion" called the Devil, certifying, as it does, that God is always man's friend, and that for his own wickedness man himself is alone responsible. The new interpretation also dismisses the old idea of one historic "Fall" which modified the relations of God and

man to the end of time, and regards that experience as continuous and personal, enacted or enactable in every man. The "Fall" of man is taken out of the category of historical events, and transferred into the realms of the spiritual life, and "original sin" becomes more than a figment of the theological consciousness. Not only did our ancestors sin, but we also sin. Our common tendency is to follow our own inclinations, to gratify our passions and natural impulses in the easiest way, unmindful of the greater good that waits upon a subordination of these to the higher faculties of our being. Another item of this system of thought is its view of the Bible, which is regarded not as an external dogmatic revelation, but, as a reflection of God's communion with men, as a record of the gradual revelation of God in man and the progressive unfolding of man's knowledge of God and apprehension of spiritual things; a record of a subjective experience in which God and man are inextricably mingled—sacred to man because it embodies man's truest communings with God. The Scriptures being, in this view, not so much an objective revelation in themselves as the subjective response of man's spirit to inward divine revelations, is yet held to be unmistakably the word of God to man, God having spoken directly, clearly, and authoritatively to man in the experiences of faith, and hope, and patience, and purity, and love, and joy, therein recorded. It is contended that removing the seat of authority from the Bible, conceived of as an objective divine revelation, and conferring it upon the moral consciousness of humanity at its highest, implies nothing more than has all along been involved in the asserted right of private interpretation of the universal rule. The words of F. D. Maurice to Charles Kingsley are quoted: "The Bible as a means of attaining to the knowledge of the living God is precious beyond all expression or conception; but when made a substitute for that knowledge it may become a greater deadener to the human spirit than all other books." The Scriptures infallibly bring the honest seeker after truth into the presence and power of the Most High, and so their infallibility is demonstrated. They are the only rule, because they are the highest rule, of faith and practice, and exercise the right of the highest known moral standard to convince the reason and bind the conscience. The author regards any and every creed as a report of progress, and not a finality. This book will be regarded by some as an exceptionally successful attempt, in which no man has completely succeeded, to show that the new views and the reconstructions they necessitate make religion more reasonable, the Bible more intelligible and authoritative, the universe more explicable, and God more near and glorious. By others it will be held up as an illustration of the difficulty, or a demonstration of the impossibility, of adjusting the new ideas with the fundamentals and essentials of Christianity. But both of these classes may find an equal, though differing, interest in a studious reading of the volume; and both will find it provocative of deep and earnest thought. Certainly many passages of Scrip-

ture quoted in its pages are set by it in a fresh and suggestive light. A characteristic saying is this: "The teaching of history is that not until men are able to despise the comforts of a material prosperity are they worthy to be intrusted with it. The welfare of mankind consists not in the growth of happiness, but in an approximation to moral perfection." Another is: "Religion is not an extraneous revelation, unnatural and hostile to reason; religion is the outcropping of the Immanent God in man. So far from antagonizing reason, *religion is reason itself conscious of the source of its own light.*" Another is this: "The constitutional impulse to worship is the *scala sancta* by which men have gone up to speak with God face to face." And another this: "After nineteen centuries Christ remains the one prophet of the Moral Order whose declaration of its principles and applications is unchallenged and authoritative. It is as impossible to explain the true ethical system of the modern world, without taking into account the new light which Christ has brought to bear upon all questions pertaining to rights and duties, as to describe the motions of the planets without reference to the sun." The book falls into four divisions—God, The Sons of God, The Family of God, and God All in All. Social ideals and problems, as well as strictly theological matters, are discussed.

***Sin and Holiness.*** By D. W. C. HUNTINGTON, D.D. 12mo, pp. 288. Cincinnati: Curts & Jennings. New York: Eaton & Mains. Price, cloth, $1.20.

In this most recent of many Methodist books on this subject Dr. Huntington discusses with much thoroughness and with profound earnestness the question, What it is to be holy; and presents his mature conclusions resulting from many years of prayerful, anxious, and intense study and experimental testing. He is moved to publish these conclusions by a strong conviction that the Church greatly needs them at the present time. The ability, usefulness, and established character of the author give dignity and weight to his book. Much of it has the force which belongs to intelligent personal testimony concerning personal experience. A sample of such testimony is as follows: "At the time of my conversion and connection with the Church I assumed the correctness of the teachings upon the subject of entire sanctification which I then received. I was taught that they were scriptural and according to the standards of Methodism. Guided by those who received them in a similar way I was led at two different periods of my Christian life to believe that I had 'experienced the blessing of sanctification,' understanding by that term, as I did, the removal or destruction of what I was instructed to regard as 'inbred sin.' That I did realize at each of these seasons a gracious uplift in spiritual life I shall never doubt. Christ was revealed *to* me and *in* me as he had not been revealed before. For weeks following not a movement in my nature disturbed the deep calm of my spirit. I could say with another, 'I sought God in everything, and found him everywhere.' That I experienced *just what I thought I did* I do

not now believe." "In the work of a pastor since that time I have found many whose experiences in connection with this subject have been similar to my own, and I have evidence that the views presented in the following pages have, in the hand of God, been helpful to a considerable number of sincere but distressed children of God." Dr. Huntington says modestly that "no literary merit has been sought in this production, and none is claimed." Nevertheless, it deserves to be said that the qualities of simplicity, lucidity, orderliness, directness, and vigor give to his book a strong and effective style. The views therein presented, expounded, and defended, include the following particulars enumerated in the author's concluding chapter: 1. Sin is voluntary transgression of known law. 2. In order to the beginning of an experience of salvation there must be a renunciation and purposed abandonment of all which is known to be sin, and, by all to whom He is made known, Christ must be accepted as a sin-atoning Saviour. 3. These conditions met, the repentant sinner receives forgiveness of all his sin, and the Holy Spirit takes possession of his being, from which he had been excluded by sin. The saved soul is pardoned and regenerated. 4. Regeneration is sanctification begun—installed. So long as consecration on the part of the new believer continues entire—that is, up to the measure of appreheuded obligation—and his faith remains unwavering, he is saved, he is holy. During any period, long or short, through which his consecration and faith waver, intermit, fluctuate, he is not wholly, continuously, confirmedly sanctified. 5. Entire, permanent sanctification is an attainment which, with few if any exceptions, is subsequent to the first moment of regeneration in time, but in nature one and the same. 6. It does not consist in the destruction or annihilation of anything in the soul. 7. Nor does it consist in the removal or extermination of the effects of ancestral sin. These effects being in no proper sense sin, neither their removal nor their destruction is necessarily included in salvation from sin. 8. Entire sanctification does consist in unreserved, uninterrupted consecration of the being to God; a state in which the believer, through the abiding presence of the Holy Spirit, revealing Christ to him as an all-sufficient Saviour, lives triumphant over temptation, constantly saved from committing sin. 9. The attainment of this state is, as a matter of fact, generally through successive reaches of faith, in which the soul is lifted nearer and nearer the point of permanent consecration, until it casts itself, without a fear, wholly upon Christ as a present and all-adequate Saviour from sinning. 10. Though this point of experience, compared with the hour of forgiveness, may stand in the thought as a second spiritual epoch, it is much less likely to consist in any one "blessing" than it is to be the culminating result of many seasons of spiritual illumination, heart-searching, self-abasement, and humble boldness in believing. Hence it is treated in the Scriptures as a point of mature Christian experience—a perfecting of the Christian graces. Dr. Huntington presents the true test of Christian experience as follows: "It is *not* how we

feel; it is *not* peace or rapture; it is *not* what was done in us or for us at any one given moment; but it *is* to what extent we are continuously saved from committing sin. The question is *not* whether what we inherited from Adam has been destroyed in us or removed from us. It *is* how permanent is our consecration; how steady our hold on Christ as a Saviour from all sin. We gave all to Christ in sacred purpose of heart when we sought pardon of sin. 'Do we stand to the gift?' (Wesley's Works, vi, p. 728). How uniformly do we choose the will of God instead of our own? We yielded wholly to this will at the first, as we *then* understood it. Do we yield wholly to his will as we *now* understand it? Have we turned back from new duties which have come into view with increasing light? Are we giving place to what we regard as little sins, as though anything can be little which is sin? Are our hearts fully set upon pleasing God in all things? Have we increasing power over temptation? Do we stand where we formerly fell?" Dr. D. D. Whedon is quoted: "The permanent continuity of absolute justification would be the highest sanctification." Watchful observers of tendencies say that Dr. Huntington's book is in the direction of the general present drift of thought in our Church.

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Music and Poetry.* By SIDNEY LANIER. 12mo, pp. 248. New York: Charles Scribner's Sons. Price, cloth, $1.50.

These thirteen essays, which discuss various aspects and inter-relations of the two arts, were written twenty or thirty years ago; printed then, most of them, in the magazines, and are now collected into a volume. They are new to most readers, and of far more interest now than when they were written, because the fame of Lanier has grown much since his death. Many will be grateful for this, another and possibly the final installment of the lush output, exfoliation and efflorescence, of the bloomy mind of Sidney Lanier, the pride and pet of the intellectual Southland. The opening essay, "From Bacon to Beethoven," gives the keynote of this volume. What we moderns call music was born, it seems, in Francis Bacon's time, and its advent has wrought prodigious changes in some of our largest conceptions. We are taught that a time approaches when the musician will be as substantial a figure in everyday life as the politician; that music is the characteristic art-form of our modern time, as sculpture was of the antique, and as painting was of the mediæval; that hereafter the control of masses of men will be more and more relegated to each unit thereof, and the law will be given from within the bosom of each individual, not from without, and will rely for its sanctions upon desire instead of repugnance; that man's relation to the Unknown will change to be one of love rather than of terror; and that music will have a large share in promoting that change. "The universe consists of man, and of what is not man. These two being coex-

istent, it is in the nature of things that certain relations straightway spring up between them. Of such relations there are three possible kinds, regarding them from the standpoint of man, namely, the intellectual, the emotional, the physical. Whenever a man knows a thing, the intellectual relation is set up; when he loves or desires a thing, the emotional relation; when he sees or touches a thing, the physical relation. Music does not deal with intellectual relations; musical tones have no meaning appreciable by the human intellect." In the age of physical science when the intellect of man imperiously demands the exact truth of all actual things and is possessed by a holy mania for reality, music is the art which affords the largest outlet from the rigorous fixedness of the actual and of the known into the freer regions of the possible and of the unknown. The spirit of the modern man calls to music for relief from the pressure and grind of Fact—cries to it earnestly, "Come, lead me away out of this labyrinth of the real, the definite, the known, toward the region of the ideal, the infinite, the unknown; knowledge is good, I will continue to thirst and toil for it, but, alas! I am blind even with the blaze of the sun; take me where is starlight and darkness, where my eyes shall rest from the duties of verification and my soul repose from the labor of knowing." "Man strives to place himself in relation, not only with those definite forms which go to make up the finite world about him, but also with that indefinite Something up to which every process of reasoning, every outgo of emotion, every physical activity, inevitably leads him—God, the Infinite, the Unknown. The desire of man is that he may relate himself to the Infinite both in the cognitive and in the emotional way. Sir William Hamilton showed how impossible is any full relation of the former sort, by showing that cognition itself is a conditioning (that is, a defining, a placing of boundaries appreciable by the intellect), and that therefore the knowing of the Infinite is the conditioning of the Unconditioned—in short, impossible. This seemed to preclude any relation from man to God of the cognitive sort; but Herbert Spencer has relieved the blankness of this situation by asserting the possibility of a partial relation still. We cannot think God, it is true; but we can think *toward* him. This, in point of fact, is what men continually do. The definition in the Catechism, 'God is a spirit, infinite, eternal, and unchangeable in his being, wisdom,' etc., is an effort of man to relate himself to God in the cognitive or intellectual way; it is a thinking toward God. Now, there is also a constant endeavor of man to relate himself to the Infinite in an emotional way, as well. As persistently as thought seeks the Infinite does emotion do the same. We not only wish to think the Infinite, we wish to love it; and as our love is not subject to the disabilities of our thought, the latter of these two wishes would seem to be capable of a more complete realization than the former. We can only think *toward* the Infinite, but it may be that our love can reach nearer its Object. As a philosophic truth music does carry our emotion toward the Infinite. No man will doubt

this who reflects for a moment on the rise and progress of music in the church. Music, the organ, the song are in all the churches, and grow in importance in the service of worship. Multitudes declare that no sermons, no words, no forms of any sort, avail to carry them on the way toward the desired goal as do the tones of Palestrina, of Bach, of Beethoven, when these are given forth by any organist of even moderate accomplishment. The number of fervent souls who fare easily by this road to the Lord, increases daily. From the negro swaying to and fro with the weird rhythms of 'Swing Low, Sweet Chariot' and the Georgia Cracker, yelling out 'The Old Ship of Zion' in the piney-woods log-church, to the intense devotee rapt away into the Infinite upon a Mass of Palestrina, there is but one testimony as to the substantial power of music in this matter of helping the emotion of man across the boundaries of the known into the immensity of the Unknown. Now, it cannot be that music has taken this place in the deepest and holiest matters of man's life through mere fortuitous arrangement. It must be that there exists some sort of relation between pure tones and the spirit of man, by virtue of which the latter is stimulated and forced onward toward the great End of all love and aspiration. What may be the nature of this relation—why it is that certain vibrations sent forward by the tympanum along the bones and fluids of the inner ear should at length arrive at the spirit of man endowed with such a prodigious and heavenly energy—at what point of the course these vibrations and tones acquire this capacity of angels, being, up to that point, mere particles trembling hither and thither—these are mysteries which no man can unravel." Music is therefore a moral agency, and just in proportion as it is heartily accepted among men, so will a sense of the loveliness of morality spread, so will all that is pure grow in attractiveness, and so will the race progress toward the time predicted when law will cease to rely upon terror for its sanction, but will depend wholly upon love and desire. Lanier says that more "talent for music" is found among Americans, especially among our women, than among any other people. This, however, we incline to doubt. What a poet thinks of the place of poetry is indicated in words like these: "The scientific man is merely the minister of poetry. He is cutting down the Western Woods of Time; presently poetry will come there and make a city and gardens. This is always so. The man of affairs works for the behoof and use of poetry. Scientific facts have never reached their proper function until they merge into new poetic relations established between man and man, between man and God, or between man and Nature." The chapter on Nature-Metaphors begins: "Metaphors come of love rather than of thought. They arise in the heart as vapors; they gather themselves together in the brain as shapes; they then emerge from lip, from pen, from brush, from chisel, from violin, as full works, as creations, as Art." Most characteristic of Lanier is the close of the same chapter: "Spirit needs form and finds it in nature, which is formal; nature needs life and finds

it in spirit, which is life-giving. Never be these two sundered! Forever may the nature-metaphor stand as a mild priest and marry them, and marry them, and marry them again, and loose them to the free air as mated doves that nestle and build and bring forth mildnesses and meeknesses and Christ-loves in men's hearts." While exalting music and poetry our author recognizes fully the value of painting and declares that the rise of landscape painting seems surely one of the most notable events in the history of art; that the Americans are, or are to be, the greatest in this branch; that some of them are now among the sweetest preachers of beauty in all time; that, although the Frenchmen excel in technic thus far, they show no such seizure of Nature, no such grasp of her unspeakable loveliness and nearness to man. To illustrate the power of metaphor Lanier says that the most meager description of Napoleon and Washington instantly acquires a force and beauty unattainable by any amount of detail, when the writer finishes it with: "Napoleon was lightning, Washington was sunlight."

*John Wesley as a Social Reformer.* By D. D. THOMPSON. 12mo, pp. 111. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, 50 cents.

Methodism can afford to refrain from self-praise. Out of the mouth of many impartial witnesses the nature, value, and extent of its services have been declared and established. Mr. Thompson's claim that John Wesley became the greatest social reformer of his day rests, not upon his own opinion merely, but upon the testimony of competent and disinterested students of history. In the Hulsean Lectures for 1895 Rev. W. M. Ede, M.A., rector of Gateshead, says, "The man who did most to reform the social life of England in the last century was John Wesley;" and J. R. Green, the historian, says, "The noblest result of the Methodist revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor." To us the most interesting chapter of this book is the closing one on "Influence Upon the Labor Movement;" in it we glance along the progress of a great and blessed history of amelioration, which had one of its sources in the Methodist revival, and which still pours onward its beneficent stream through broadening channels in the United Kingdom and in America. Wesley found the lot of the agricultural laborers, miners, and factory workers of England to be deplorable in the extreme, full of cruel hardships, brutish ignorance, and all manner of vice. Thousands of children not over five years old worked down in the damp dark mines all day long, and never saw sunshine except on Sunday. Women were harnessed as beasts of burden by chains around their waists, hitched to heavy coal carriages which they drew through underground passages on their hands and knees. Girls and boys not yet eight years old carried huge back-loads of coal up steep ladders all day long. Other children were kept pumping thirteen and fourteen hours a day, and often had to

stand ankle-deep in water for thirty-six hours at a time. From the time when Wesley preached to the pitmen of Northumberland and Durham a reform began. He sowed the seed of better things, and Methodism has had a constant and conspicuous share ever since in the elevation of the miners and of industrial conditions generally throughout Great Britain. Not long ago, in the *North American Review*, Goldwin Smith wrote, "Christianity has had little influence on industrial life." There are in England miners, like Thomas Burt, Member of Parliament for Morpeth, and stone masons, like Henry Broadhurst, the first workingman to hold a cabinet position in the English government, and coal heavers, like Charles Fenwick, Member of Parliament, and local preacher labor leaders, like Joseph Arch, who are competent to instruct Goldwin Smith about the influence of Christianity on industrial life. As is shown in the book before us, if the whole of that influence were comprised in what Methodism alone has done for the industrial world, Goldwin Smith would not be justified in calling it little or its results insignificant. In the same *Review* article Professor Smith further shows that his misunderstanding of the nature of Christianity is as great as his ignorance of its effects by saying, "The Christian ideal involves an impracticable secession from the world and disregard of all worldly interests." For refutation of that statement one need only point to the figure of John Wesley, that wise statesman and powerful reformer, whose religion was not impracticable, who did not secede from the world, and who disregarded no real interest of human life; who took the Christian ideal and put it in such close and electric touch with everyday conduct and practical affairs that the effect is well described as "a movement." Human life—individual, social, commercial, and industrial—advanced and ascended by reason of an impulse originated by the presentation of "the Christian ideal," which Professor Smith thinks is in its nature so remote and in its influence so ineffectual. To what profit has a man studied history if he does not mark the manifold progress of mankind and the general betterment of human condition, or fails to perceive that the yeast which lifts the lump of human life is the leaven deposited therein by the Founder of Christianity, the Author and Finisher of our faith? We suppose it probable that the professor above referred to and quoted regards himself as a scholar of "advanced views," but his utter failure to comprehend Christianity, his unenlightened condition as to its results, his spacious ignorance of its nature, its history, its present state, and its prospects, compel us to regard him as one of the most belated and antiquated thinkers known to us in educated circles. In some of his misconceptions he is almost if not quite mediæval. Take for example his persistently, one might almost say perversely, reiterated idea that Christianity assumes and is dependent for its credibility on a Ptolemaic interpretation of the solar system, that the Gospel is made preposterous by the discoveries and teachings of modern astronomy. Professor John Fiske says that this idea which is insisted on by Pro-

fessor Goldwin Smith is "a primitive and childish notion." The notion at least so nearly primitive as to be three hundred years out of date, and is so far childish as to be held to-day only by intellectual infants in either first or second childhood.

*Poems.* By WILLIAM ERNEST HENLEY. 12mo, pp. 256. New York: Charles Scribner's Sons. Price, cloth, $1.50.

A photograph of a fine bust of the author—a keen, sensitive, earnest, face—fronts these poems, which are worthy of a second edition and more. A true poet and a sincere, fearless, and manly soul speaks in them. Although he has Ecclesiastes moods, which have for their refrain "Vanity of Vanities!" he yet believes in God, albeit, as is the way of poets mostly, with an unpropositioned faith. No soul of man can possibly be as genuinely blithe, buoyant, and sweet as Henley's is except it feels divine foundations under its feet which give it confidence and courage. He faces the mysteries and menaces of life with a brave spirit, glorying in the power and dignity of his own nature as if conscious of being only a little lower than God, with a firm will and a solemn joy in being the captain of his own soul and master of his fate. This poet evidently does not think unfaith a sign of intellect or spirit. Thus he writes:

> The world, a world of prose,
> Full-crammed with facts, in science swathed and sheeted,
> Nods in a stertorous after-dinner doze!
> Plangent and sad, in every wind that blows,
> Who will may hear the sorry words repeated:—
> "The Gods are dead!"

The sadness of life has its pathetic note in his verse, but gladness exults and sings on many a page, with gratitude intermingled. He gives praise for all the joy of life; from whatever source we drink it, in whatever terms we think it, it is common and divine; and in giving it the Deity has made man's chance of living shine the equal of his own. In the jocund springtime our poet calls his comrade in fifty lines, which end with:

> Come, let us go a-maying,
> And bless the God of all!

Faith and love are mates, and a greatly loving heart like Henley's instinctively trusts. His tender lines about the death of his six-year-old child, Margaret Emma, are a sort of sermon from the text, "As one whom his mother comforteth, so will I comfort you." There is a similar serene trust in his memorial verses to his old friend, Robert Louis Stevenson:

> O, Death and Time, they chime and chime
> Like bells at sunset falling!—
> They end the song, they right the wrong,
> They set the old echoes calling:
>
> For Death and Time bring on the prime
> Of God's own chosen weather,
> And we lie in the peace of the Great Release,
> As once in the grass together.

In "Matri Dilectissimæ" five sons watch their mother die; and when the dear face turns dead, and, amid sounds of lamentation, the good, heroic soul with all its wealth—its sixty years of love and sacrifice, suffering, and passionate faith—passes away in peace, they say:

> There were we,
> Her five strong sons!
> To her Death came—the great Deliverer came!—
> As equal comes to equal, throne to throne.
> She was a mother of men.
> . . . . . .
> And the brave truth comes overwhelmingly home:—
> That she in us yet works and shines,
> Lives and fulfills herself,
> Unending as the river and the stars.

Patriotism, too, has proud and splendid speech in Henley's poetry, as in the lines beginning:

> What have I done for you,
> England, my England?
> What is there I would not do,
> England, my own?
> With your glorious eyes austere,
> As the Lord were walking near,
> Whispering terrible things and dear.
> As the Song on your bugles blown,
> England—
> Round the world on your bugles blown!

Fit to go with Kipling's "Song of the English," which opens *The Seven Seas*, are the words of England's sons, loyal to love and quick to obey the call of the Mighty Mother who goes forth around the world sounding the trumpet of order and law, "bent upon vast beginnings, bidding anarchy cease." Thus sing the men of her armies and navies:

> We tracked the winds of the world to the steps of their very thrones;
> The secret parts of the world were salted with our bones;
> Till now the name of names, England, the name of might,
> Flames from the austral fires to the rims of the boreal night;
> And the call of her morning drum goes in a girdle of sound,
> Like the voice of the sun in song, the great globe round and round;
> And the shadow of her flag, when it shouts to the mother-breeze,
> Floats from shore to shore of the universal seas!
> Who says that we shall pass, or the fame of us fade and die,
> While the living stars fulfill their round in the living sky?
> For the sire lives in his sons, and they pay their father's debt,
> And the Lion has left a whelp, wherever his claw was set;
> And the Lion in his whelps, his whelps that none shall brave,
> Is but less strong than Time and the great all-whelming Grave.

This volume with its twenty-eight poems "In Hospital," its twenty-three bits of "Bric-a-Brac," its forty-seven "Echoes," its five "London Voluntaries," and its twenty-five "Rhymes and Rhythms," is the product and the proof of the rich range and rare quality of Henley's poetic genius.

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Neglected Factors in the Study of the Early Progress of Christianity.* By Rev. JAMES ORR, D.D., Professor of Church History in the United Presbyterian Theological College, Edinburgh. 12mo, pp. 235. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

These are the Morgan Lectures delivered in the Theological Seminary of Auburn, New York, in 1897. Dr. Orr is one of the strong and ready men of Scottish scholarship, known to us by his volume, *The Ritschlian Theology and the Evangelical Faith*, by his able participation in the quick reply and refutation printed in Scotland against Pfleiderer's Gifford Lectures at Edinburgh, and by various minor critical and expository writings. Church history is not a dead but a progressive science, and, within fifty years, has achieved much by philosophical, historical, and critical methods, especially in its study of the earliest age of Christianity. The new investigation dates from Baur's day, in opposition to whom Ritschl made his independent investigation into the origin of the Old Catholic Church. Then Lightfoot rediscussed the question of the ministry and cognate problems of the apostolic age; Hatch tried to show how Church ideas and usages took shape under the action of forces in the Gentile world; Harnack and others traced more systematically the rise of ecclesiastical dogma through importation of the ideas and methods of Greek philosophy; and Ramsay discussed the relations of the Christians to the Roman State and made researches which open a new era in the progress of apostolic and subapostolic history. The soil of the Christian origins is being dug up everywhere and examined with a microscope. The interest in the early years of Christianity deepens, and the search thereby prompted must result in great and manifold good. Nor is this interest confined, or its beneficial effects limited, to the Christian Church. In a certain American college for women, last year, the most absorbed, searching, and satisfactory student in a class of forty studying the first three centuries of the history of the Christian Church was a Jewess. Dr. Orr thinks that this modern effort to comprehend better the early development of the Church has occupied itself disproportionately in tracing and setting forth the influence of the pagan world on the infant Christian Church, the way and the degree in which the new faith was affected by the intellectual, moral, political, and religious environment which surrounded it. He therefore draws attention to the opposite side of the history, namely, the powerful action outward of Christianity on its environment, its transforming influence on the ideas, laws, institutions, morals of pagan society. These three lectures are devoted to showing that Christianity had a larger extension *laterally* and in point of numbers in the Roman empire than is usually represented; that it had a much larger extension *vertically*, as respects the different strata of society, than is commonly believed; and that it had a much greater influence, *intensively* or *penetratively*, in its effects on the thought and life of the age than is gen-

erally acknowledged. With careful scholarship, and in a thoroughly critical manner, Dr. Orr sets the early Christian centuries in a new glory of spiritual power and victory. Altogether it is about the most exhilarating and inspiring picture of those times; not a work of the imagination but of cool and measuring historical scholarship, as exact in its drawing and as colorless as a steel engraving; most convincing in its verisimilitude. We believe most students will feel that Dr. Orr's thesis is correct, and that he successfully supports it. The numerical progress of Christianity was unequal in different parts of the Roman empire, more rapid in the East than in the West, in Italy and North Africa than in Gaul. One peculiarity of its advance was "that it struck at the great centers and followed the great lines of intercommunication in the Roman world; that its chief victories were won where Greek and Roman culture had prepared the way for it, and that its posts of strength and influence were chiefly in the wealthy and populous cities—Rome, Corinth, Antioch, Alexandria, Carthage, Lyons, and the like—from which it could spread into, and best dominate, the surrounding districts. Its method—the same followed by Paul in his missionary work—was to seize and occupy the leading vantage points, with a view to ultimate wider diffusion." The inherent spiritual energy, the ever-strengthening organization, the immense moral force which in three centuries raised the Church to undisputed supremacy in the empire, and which make Merivale write concerning the early Christians, "The active and growing strength of the Roman world was truly theirs —theirs was the future of all civilized society"—all these were probably attended and made influential by the power of great numbers. One source of evidence is found in the Roman catacombs, which are purely Christian cemeteries, the number buried in them amounting to millions, all interred within two centuries and a half. Estimates of the number vary from about two millions up to seven millions. Calculating the number of living Christians from the number of the dead in this period it is reckoned that, in one generation thereof, there were in and about Rome from two hundred thousand to four hundred thousand Christians, or from one third to one half of the entire population. Thus recent computations wholly discredit Gibbon's estimate, which allowed only one twentieth. The newly recovered *Apology of Aristides* tells how, after the Lord's ascension, his twelve disciples "went forth into the known provinces of the world, and taught concerning his greatness;" and, as Dr. Orr says, "through the dim mists of tradition we can descry the figures of these apostles spread over the various countries of the world—in Parthia and Scythia, on the bleak shores of the Euxine, in Mesopotamia, in Arabia, perhaps as far even as India—and can catch glimpses which show that the work of evangelization was actively going on" during the first century. In the second century are many signs that immense advances had been made. Justin Martyr declares, in what Gibbon calls a "splendid exaggeration;" "There is not one single race of men, whether barbarians,

or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus." The readers of Dr. Orr's first lecture, which we have barely touched here, are likely at the end to agree "in recognizing the powerful hold which Christianity had taken, numerically, on society by the end of the third century." The second lecture shows that the influence of early Christianity on the higher ranks of society has be enunderestimated. This is shown from the New Testament, from the witness of the catacombs, from notices in the second century, from the known wealth of the Church of Rome, from the witness of the persecutions and the persons of rank and influence suffering therein, from the writings of Tertullian and Clement on the luxury of Christians, from the relations of Christianity with the imperial court in the third century, from the social status of Church teachers, and from other facts, all indicating that the membership of the early Church was not drawn mainly from the lowest, the base and the servile, but from the intermediate classes, and embraced many of the wealthier and higher orders. Among the martyrs are masters as well as slaves; if we have Blandina, the slave girl among them, we have also her mistress; and generally the martyrs seem to have come from the middle and better classes. This is a highly interesting, corrective, and effective chapter. Its conclusions offer new and needed light to whole sections of modern Christendom. The closing lecture shows the immense *penetrative and pervasive* influence of Christianity on the thought and life of the Roman empire, the outstreaming of Christian influences into pagan society, with indications of "the subtle and energetic manner in which early Christianity engaged the interest and penetrated the thought of intelligent circles in the greater heathen communities," as well as its effects on morals and legislation. Professor Orr has certainly "done something to intensify our sense of the mighty power which, as the divine leaven introduced into humanity, Christianity from its first entrance into the world exercised on everything it touched;" and in so doing he has rendered a valuable service to all who care to know the real splendor and vigor of early Christianity. The preacher who studies and absorbs this book may find himself loaded to the muzzle with solid matter for one or more powerful sermons on the glory of the early Church, with the possibility of impressive applications and moving appeals to the Church of to-day.

*In the Forbidden Land.* An Account of a Journey into Tibet, Capture by the Tibetan Lamas and Soldiers, Imprisonment, Torture, and Ultimate Release brought about by Dr. Wilson and the Political Peshkar Karak Sing-Pal. By A. HENRY SAVAGE LANDOR. 2 vols., 8vo, pp. 307, 250. New York: Harper & Brothers. Price, cloth, ornamental, $9.

This is a story of almost unparalleled daring, incredible endurance, and indomitable persistence. It is published in superb form, with eight colored plates, fifty full-page pictures, a hundred and fifty text

illustrations, and a map of the region traversed from surveys made by the author. Mr. Landor's journey across the Himalayas into Tibet was made during the spring, summer, and autumn of 1897, sailing for India March 19, and reaching Bombay three weeks later. He claims to have solved in Tibet the uncertainty regarding the division of the Mansarowar and Rakastal Lakes, to have ascended the Himalayas to the altitude of twenty-two thousand feet, and made pictures of some of the greatest glaciers of the region, and to have visited and fixed the position of the two principal sources of the Brahmaputra River, never before reached by a European. The *London Times* says, "He tells a plain and manly tale without affectation or bravado;" and the *London Spectator*, "The narrative conveys the temper of an Epictetus combined with the fortitude of a Spartan." The photographs of himself, showing him as he was before entering Tibet and as he was when he came out, indicate convincingly that within "the space of a very few weeks he must have endured a lifetime of concentrated misery. Other travelers have gone farther, but none who have escaped with their lives have fared worse." The extreme and prolonged tortures which nearly destroyed him were inflicted, not by lawless robbers or irresponsible savages, but by the officials of the region, who afterward coolly acknowledged all that they had done, but made no apology for their fiendish cruelties. The indifference of the government of India and the incompetence of its officials in the region bordering on Tibet are responsible for the fact that the Tibetans have little fear or respect for British authority. The Tibetans continually come over the border to rob and torture and kill British subjects on British soil. These revolting atrocities inflicted by the Lamas and other Tibetan officials have been reported again and again to the government of India, but the mountain villages are left unprotected from incessant outrage, and Englishmen who visit those regions are indignant that the weakness of British officials in Kumaon and of the government of the province allows the iniquity and suffering to continue. Mr. Landor says that on the slightest pretext, or none, the Tibetans arrest, torture, fine, and confiscate property of British subjects on British territory; that he saw in Garbyang and other villages British subjects who had been mutilated by Tibetan authorities and who had no redress. In 1896 Lieutenant Gaussen, a British officer, was seized by Tibetan soldiers on the Lippu Pass who gave him a nasty wound in the forehead, and so badly treated his servant that two years after he was still an invalid. The same year the Tibetan authorities arrested a rich Shoka trader, undeniably a British subject, gave him two hundred lashes, smashed his kneepan, crushed all his fingers into pulp between heavy stones, then dragged him before the Lamas (priests) who had him beheaded, appropriating to themselves all his money, merchandise, and animals. To our amazement such things continue to be done to British subjects with impunity, and in regions where the old banner of England, which usually means strong protection for all subjects of the queen,

floats in the air. The flag of Trafalgar, with the legend, "England expects every man to do his duty," needs to be unfurled over North India for the admonition of government officials. If some of the men who stormed and took Dargai Bluff were in charge along the southern slopes of the Himalayas the Tibetans would take no more liberties with British subjects. The Gordon Highlanders, if there were enough of them, would quickly make a safe frontier. The terrible tortures inflicted by Tibetan officials on Mr. Landor, a British subject with passports, have been investigated by J. Larkin, Esq., the British magistrate at Almora, and reported in full with indubitable proof to the government of India, but no information is yet given of any measures taken to punish the self-confessed criminals or to exact indemnity or apology from the Tibetan authorities. It is doubtful if Mr. Landor will ever have the satisfaction of hearing that condign vengeance has lit on his tormentors, or that his sufferings have resulted to the benefit of others by attracting the government's attention and arousing it to some effort on behalf of persecuted subjects who have a right to its protection. But it is not for Americans to criticise the British government in India or elsewhere for failure to protect its loyal subjects. Take it the world around, the flag which is the greatest terror to lawbreakers and evildoers, and which commands in all seas the greatest respect for its faithfulness to its own as well as for its power, is the British flag. Bright with honor and just pride will be the day—if it ever comes—when the Stars and Stripes shall afford to American citizens abroad or at home such protection of property and life as covers Victoria's subjects wherever the Union Jack unfurls its mighty folds. Millions of Americans, white and black, long to see that day, that they may be as proud of their country as they would like to be. In foreign lands Americans have many a time been glad to take refuge from peril under the righteous protection of the British ensign, and to-day the humiliating fact is that even within the United States there are places where American citizens can look for no protection whatever for life or property from the Stars and Stripes or the government which that flag represents. The appendix to Mr. Landor's volumes contains full confirmation of the truth of his narrative in the form of the official reports made by Magistrate Larkin, who investigated the matter, together with Mr. Landor's own succinct statement given under oath in Mr. Larkin's court, the depositions in the same court of the two servants who accompanied Landor into Tibet and witnessed his tortures, the deposition of Dr. Harkna Wilson as to Landor's wounds and dying condition on escaping from the Tibetans, the deposition to the same effect of Pundit Gobaria, a wealthy trader, and of the Political Peahkar, Kharak Sing, and of Suna, another trader, who saw Mr. Landor and his servants captive in the hands of the Tibetans near Mansarowar Lake. Mr. Landor's deposition begins with this account of himself: "My name is Arthur Henry Savage Landor; my father's name is Charles Savage Landor; I am by caste European.

British subject; by occupation artist and traveler; my home is at Empoli [Calappiano], police station Empoli, district Florence, Tuscany, Italy; I reside at London." We wonder that he could suffer so much and live to tell the story, and that the Tibetans after torturing and threatening and preparing to kill him, should have delivered him alive into any friendly hands.

## MISCELLANEOUS.

*English Meditative Lyrics.* By THEODORE W. HUNT, Ph.D., Litt.D. 12mo, pp. 157. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

This admirable book, published by our Book Concern for the Professor of English in Princeton University, companions a previous volume, *American Meditative Lyrics.* Lyric verse takes its name from its having been originally sung to the accompaniment of the lyre or harp. It is the oldest form of standard verse, as also the most natural and simple. It is preeminently the poetry of the heart, and at its best combines thought, feeling, and art proportionately in one poetic product. The three great elements of excellence in any poem are the intellectual, the emotional, and the esthetic—sense, spirit, and structure. These are not always blended in due proportion. Professor Hunt says that Robert Browning often overmagnifies the intellectual, that Mrs. Browning passes at times to the other extreme of the unduly impassioned; while Pope, Matthew Arnold, and Tennyson sometimes push artistic finish into the province of art for art's sake. In modern hymnology, good sense and good taste are often sacrificed to vapid sentiment. Sacred lyrics need intelligence, sanity, and equipoise. The lyrist requires an object outside of himself and worthy to elicit the deepest impulses of the soul. When he has this, we have the wholesome verse of a Milton and a Wordsworth; when he lacks it, we have the unwholesome verse of a Byron, a Clough, and a Whitman. In one line of lyric work Swinburne, Lang, Dobson, Austen, and Watson excel. These fifteen chapters discuss with fine insight, exquisite appreciation, masterful skill, and with wisely selected typical examples of lyric poetry, giving each a chapter, the Elizabethan meditative lyrics, the lyrics of Spenser, Shakespeare, Milton, Wordsworth, Byron, Keats, Robert Browning, Elizabeth Barrett Browning, Matthew Arnold, and Tennyson, as well as memorial lyrics or elegies, devotional lyrics or hymns, and "The Larger Lyric List," in which list Professor Hunt includes and discusses with illustrations William Watson, Alfred Austen, now poet laureate, Edwin Arnold, Clough, and others. "Poetry, especially in the lyric," says the author, "is a veritable communion, a contemplation of God and life and human destiny—a meditation of the heart, deep and potent—an inlook and an uplook, as the soul holds high converse with the ever-widening world of invisible realities. 'Only that is poetry,' says Emerson, 'which cleanses and mans me;' only that, we may add, which strengthens us and aids us in our search after

light and love and truth and God." We heartily commend this attractive and instructive book. Its color and tone are congenial with summer days. It is part of the bloom and the song of the soul, suitable to be carried abroad amid the blossoming and singing of the newly-awakened earth; when

> Heaven tries the earth, if it be in tune,
> And over it softly her warm ear lays.

*George Müller.* The Modern Apostle of Faith. With Portrait of Mr. George Müller, Taken on his Ninetieth Birthday, and Other Illustrations. By FREDERICK G. WARNE. 12mo, pp. 278. New York: Fleming H. Revell Company. Price, cloth, 75 cents.

Before the present generation of Christian workers was born Mr. Müller had become a conspicuous figure in the field of Christian labor. The nature and results of his philanthropic work have therefore become so familiar that a recital of the particular facts of the present biography is not necessary. In a simplicity that well harmonizes with the unostentatious character of Mr. Müller the outline of his life is here given, including his early waywardness and his entrance upon the Christian life, his self-sacrificing toil and his exercise of mighty faith, the prosperity of his orphanages and his quiet departure to the heavenly rest. To read the book is to feel that we are standing in the presence of one of the holy men of the world. Well does the biographer sum up his character in the words of the Preface: "The career traced in the following pages is one of the most remarkable and soul-inspiring in the records of modern Christianity. George Müller spent more than seventy years of his long life in one grand, unceasing endeavor to proclaim Christ and glorify his name among men. It was the supreme, the all-consuming desire of his heart. He was the mightiest man, spiritually, of the age. A man the every fiber of whose being was bound up in God. A man whose example of faith and prayer will ever remain as one of the brightest possessions of the Church on earth." It is a blessing to the age that such biographies are available, when those who are described have gone to their reward; and in the contemplation of Mr. Müller's career, as here set forth, many a feeble soul will feel its faith grow strong.

*Jesus Exultant; or, Christ No Pessimist,* and Other Essays. By DANIEL STEELE, D.D., Recent Professor in the School of Theology of Boston University. Author of *Love Enthroned,* etc. 12mo, pp. 334. Boston and Chicago: Christian Witness Co. Price, cloth, $1.

In this volume Dr. Steele has grouped a variety of miscellaneous essays upon important themes. Or, in the figure which he himself employs, he "has been encouraged to gather another basketful of the same kind of fruit [as in his previous books] and send it to the world's autumnal market ere the winter snows shall have covered his orchard." His first two chapters foretell "the ultimate evangelization of the whole world by the agencies now employed in the dispensation of the Holy Spirit." Some of the other chapters are entitled, "The Call to Preach the Gospel," "The Day-Star in the Heart," "The Sons of God," "Power from on High."

"The Unsearchable Riches," and "The Greater Works of Believers." The last is entitled "What is Man?" and "institutes a search among all the schools of philosopy for a measure large enough to ascertain the proportions of man." All the essays, it may be said in a word, are marked by vigor, breadth, and withal a cheerfulness of view that is contagious. If the author has yet in reserve other basketfuls of such fruit as he here presents to us there is surely a demand for them in "the world's autumnal market."

*First American Itinerant of Methodism, William Watters.* By Rev. D. A. WATTERS, B.D., Member of the Oregon Conference, and Professor of Systematic Theology in Portland University. Introduction by Bishop CHARLES C. MCCABE. 12mo, pp. 172. Cincinnati: Printed for the Author by Curts & Jennings. Price, cloth, 75. cents.

The reader of this biography will feel anew the romance of early Methodism. There were many pioneer preachers in those days whose talents, consecration, and success call for lasting memorial. And among them must certainly be enrolled William Watters, who has the additional honor of leading the list of itinerants of American birth. Beginning his traveling ministry in 1772, when our preachers were only eight and the membership of the Church hardly a thousand, he lived until 1827, when the Methodism of our land enrolled 421,105 members and 1,642 preachers. To this large growth Mr. Watters was himself a worthy contributor. His piety of life, his self-denial, his wisdom in counsel, his friendship for Asbury, his passion for souls, and his serene old age are features of his career which his present namesake and biographer has here told with clearness and in attractive style. From his example the Church should gather new inspiration for future service.

*European History;* An Outline of Its Development. With Maps and Illustrations. By GEORGE BURTON ADAMS, Professor of History in Yale University. 8vo, pp. 577. New York: The Macmillan Company. Price, cloth, $1.40.

Of particular interest, Professor Adams holds, is the study of those nations that have created our present civilization. "If we can see how they came into the field of history one after another, each taking up the work of making our civilization where the others had left it, and can get a clear idea of the more important work that each one did, then we have made a framework for the whole of history which can be filled up with the details as we study afterwards the history of different nations. There are other nations besides these whose history is interesting, like the ancient Peruvians or the Chinese, but, since they have been very much isolated from the rest of the world, a knowledge of their history is not necessary in order to understand how our own civilization came to be what it is." With this principle as a starting point the author divides his volume into the following Parts: "Primitive Europe and the Orient," "The Greek Period," "The Rise of the Romans," "The Roman World-State with its Fall and its Revival," "The Formation of the Nations," "Renaissance and Reformation," and "The Struggle of the Nations for Supremacy and Expansion." A list of books for reference precedes each

Part, and at the end of each chapter is found a list of topics and frequently a tabulation of important dates. In logical arrangement of text, wide scope of treatment, and charm of typography and illustration Professor Adams has furnished a valuable book, not only to teachers, but also to all students of the past.

*The Student's Life of Jesus.* By GEORGE HOLLEY GILBERT, PH.D., D.D., Iowa Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. Crown 8vo, pp. 412. New York: The Macmillan Company. Price, cloth, $1.25.

The purpose of this work is sufficiently outlined by its author in his Preface. He does not aim to discuss in detail the teachings of our Lord, except so far as seems necessary to an understanding of Christ's character and life. The book is also made for students in particular, and hence is "compact and predominantly critical." And, still again, it is "written with the conviction that a believer in Christianity may investigate the life of Jesus as scientifically as an unbeliever." With these principles as an inspiring motive Professor Gilbert has prepared a volume which all students of the gospels may use to advantage.

*One Thousand and One Thoughts From My Library.* By D. L. MOODY. 12mo, pp. 396. New York, etc.: Fleming H. Revell Co. Price, cloth, $1.

This volume is made up of "gems from our great authors." Luther, Spurgeon, Guthrie, Newman Hall, Brooks, and many more upon both sides of the Atlantic are among those who are quoted. The extracts are arranged in the order of their scriptural application, while an index of topics adds to the working value of the book. As a new compilation of textual comments it will be appreciated by many.

*The Ministry to the Congregation.* Lectures on Homiletics. By JOHN A. KERN, D.D., President of Randolph-Macon College. 8vo, pp. 551. New York: Wilbur B. Ketcham. Price, cloth, $2.

This is an important book. It includes in its pages the homiletic teaching given by Dr. Kern "during the last ten years in the Biblical Department of Randolph-Macon College." The two divisions of the book are entitled, "The Ministry of Worship," and "The Ministry of Preaching." In comprehensiveness, vigor, appropriateness, and clear analysis there seems to be little omitted from these lectures. Their reading would be a benefit to the ministry of all Churches, could the volume generally be put into the hands of the American clergy.

*Digging Ditches* and Other Sermons to Boys and Girls. By Rev. FREDERICK B. COWL. 12mo, pp. 158. New York: Eaton & Mains; Cincinnati: Curts & Jennings. Price, cloth, 50 cents.

Such sermons as these which had their origin in England are worthy of being preached to the boys and girls of any land. While they are plain, they are not puerile; and while they deal particularly with simple incidents or declarations of the Scripture, there is a touch of genius in their treatment which lifts them altogether out of the ordinary. Their publication should be helpful to many youth.

# METHODIST REVIEW.

## JULY, 1899.

### ART. I.—THE CATHOLICITY OF AMERICAN METHODISM.

CATHOLICITY, which has been the most notable characteristic of Methodism in its relation to the Churches of the Reformation, is but the impress of Wesley, its catholic-minded founder. Emerson says the difference between great men and others is that there are more of them; they are many men rolled into one. A man may be a microcosm, but a great man is a macrocosm. Thus, Dean Stanley claimed Wesley as being in some sense the father of modern Broad Churchism, because of his many-sidedness and real greatness.

His original inclination was toward mysticism, so that the accomplished fellow of Lincoln College proposed a solitary life amid the Yorkshire hills where he could the better cultivate a dreamy philosophy. But a wise friend tells him that "the Bible knows nothing of a solitary religion." He then magnifies the means of grace into saving ordinances, becoming a ritualist of the ritualists, mixing water with the wine of the eucharist, of which he partook weekly, fasting on two days of the week, and refusing to admit to the Lord's Supper any person baptized by a minister not episcopally ordained. Yet, later, he becomes a very ascetic, living on bread and water, even going barefooted in Georgia to encourage those unable to wear shoes, sleeping on the ground, and otherwise mortifying the flesh. By turns he was a missionary, a visitor of prisons and of the poor, an evangelist, and an open-air preacher, willing to give all his goods to feed the poor and his very body to be burned. As the Moravian bishop, Gambold, who was a member of the Holy

Club with him at Oxford, said of Wesley, "He used many arts to be religious, but none to seem so; with a soul always upon the stretch and a most transparent sincerity he addicted himself to every good word and work." This was the man who was to be broadened by contact with men in his more than two hundred and fifty thousand miles of travel, in the two hundred publications which he wrote or compiled, freely using the works of good men of whatever shade of religious opinion, and in the forty thousand sermons which he preached during his long and eventful ministry. He was ready to hear the opinions of the wisest, whatever their belief, and to sit at the feet of the saintliest, in whatever quarter of the globe. He himself says:

> The thing which I was greatly afraid of, all this time, and which I resolved to use every possible means of preventing, was a narrowness of spirit, . . . that miserable bigotry which makes many so unready to believe that there is any work of God but among themselves. I thought it might be a help against this frequently to read to all who were willing to hear the accounts I received from time to time of the work which God is carrying on in the earth, both in our and other countries, not among ourselves alone, but among those of various opinions and denominations. For all this I allotted one evening in every month, and I find no cause to repent of my labor.

Michael Angelo rejoiced that he lived in the same time as Raphael; so Wesley rejoiced to find himself the contemporary of holy men everywhere and of whatever name. He was wise enough to see, what Harnack was later to declare, that "history presents no example of a despotism without the foundation of a common form of worship." And with Irenæus he also believed that "the difference of the usages establishes the harmony of the faith."

This man "sent from God, whose name was John," while owing much to both heredity and environment, was the creature of neither. Some men cannot stand alone unless wedged in a crowd, but Wesley not only had such deep convictions as enabled him to stand alone, but he helped to create the very crowd which was to perpetuate his teachings and his influence. Great men can only act permanently by forming great nations or organizations, and the real greatness of the man appears in the persistence of his teachings for many generations.

Wesley was notable for his genuine intellectual hospitality. It was not that all views were alike to him, but that he saw amid many points of difference certain vital points of agreement—the essentials—and his system was built around these. His favorite benediction reflected his character. It was that with which Paul closed his letter to the Ephesians, describing the Church in Christ Jesus: "Grace be with all them that love our Lord Jesus Christ in sincerity." Though an Arminian he admitted Calvinists into his societies, whose one condition of membership was a real desire to save one's soul. Writing to the churchman Venn, Wesley said, "I desire to have a league offensive and defensive with every soldier of Christ." And on another occasion he wrote of the Methodists: "They ask only, 'Is thy heart herein as my heart? If it be, give me thine hand.' Is there any other society in Great Britain or Ireland that is so remote from bigotry, that is so truly of a catholic spirit?" This was to be true of the United Societies while in the Established Church, and when the inevitable separation took place both in England and America. The Methodist Episcopal Church was, with its Twenty-five Articles, not simply a comprehensive Church, it was a confessional Church. While its Articles of Religion have been pronounced by Canon F. J. Holland to the writer as being the very cream of the English Church creed, nonconformists, as well, now approve them, as is seen by the recent adoption of what is called "The New Evangelical Catechism," an expression of the points of agreement of the Evangelical Free Churches of England and Wales. It will be interesting to trace in American Methodism the development of this spirit of catholicity which marks universal Methodism.

The dawn of the eighteenth century witnessed the birth of two men, one in England and the other in America, whose influence was to extend into the twentieth century and, doubtless, to the end of time. These were John Wesley and Jonathan Edwards, who were born in 1703, and less than four months apart. Widely as they differed doctrinally, they had much in common, even as thinkers and preachers. Each traced his ancestral line to clergymen of the Church of England, and each was indebted to gifted ancestors in both the paternal and

maternal lines. Both were children of the manse, their fathers being preachers, the one a graduate of Oxford and the other of Harvard. While the father of each was a man of culture, it was from his mother that each of the gifted sons chiefly derived his intellectual inheritance. Esther Stoddard Edwards, in her remarkable judgment and prudence, her extensive information, her thorough knowledge of the Scriptures and of theology, her singular conscientiousness and piety, as well as in her intellectual independence, strongly resembled the immortal Susanna Wesley. Both were mothers of large families. Jonathan Edwards was the fifth of eleven children, while Susanna Wesley was to be the conscientious mother of nineteen children, of whom John was the seventh. But she herself was the twenty-fourth child of her mother and the twenty-fifth of her father. Mrs. Wesley's grandfather, John White, an Oxford graduate, was in 1640 an active member of Parliament and joined in all the proceedings for the overthrow of the Established Church. He was chairman of the Committee for Religion, and was also a member of the Westminster Assembly of divines which, after being in session for over five years, gave the world its famous Confession and Shorter Catechism. Despite her nonconformist blood Mrs. Wesley was to become an ardent and faithful child of the Established Church. She was as conscientious in this respect as her ancestors had been conscientious in their opposition to the Established Church.

While John Wesley was a student at Christ Church, Oxford, Jonathan Edwards was finishing his course at Yale. In 1726, when John Wesley was elected Fellow of Lincoln College, and eight months later was chosen Greek lecturer there, Jonathan Edwards was ending his tutorship at Yale. While John Wesley was assisting his father at Epworth Jonathan Edwards was assistant to his grandfather, Solomon Stoddard, at Northampton, Mass. Wesley went in 1735 as a missionary to the North American Indians, while Edwards was to spend the last seven years of his life in like missionary work. In 1740 Whitefield, a bosom friend of Wesley, on one of his great evangelistic tours was a guest in Edwards's home in Northampton, and became his bosom friend, sharing his Cal-

vinistic views, which were ultimately to give birth to Calvinistic Methodism, of which Selina, Countess of Huntingdon, was to become so liberal a patroness. In fact, while Whitefield was associated with Edwards in revival work in America Wesley preached at Bristol his famous sermon on "Free Grace," to which Whitefield took exception. Charles Wesley wrote a hymn on "Universal Redemption," which was published with the sermon and, as usual, summed up the doctrine of the sermon:

> A power to choose, a will to' obey,
> Freely his grace restores;
> We all may find the living way,
> And call the Saviour ours.
>
> . . . . .
>
> Thou canst not mock the sons of men;
> Invite us to draw nigh,
> Offer thy grace to all, and then
> Thy grace to most deny!

Whitefield replied to this sermon, and went so far as to make a personal attack on Wesley's character, for which the next year he humbly begged his pardon. When Wesley's friends urged him to reply to Whitefield's pamphlet he answered, "You may read Whitefield against Wesley, but you shall never read Wesley against Whitefield." The two stout-hearted Englishmen were to differ, and to agree to differ, from that hour. Doubtless Whitefield's bent toward Calvinism was the more strongly marked after his intimate friendship had been formed with Edwards.

In 1742 Edwards published his great work entitled *Thoughts on the Revival of Religion in New England*, 1740, which Wesley republished in 1745, rejoicing to give wider publicity to the work of grace which had attended the joint labors of Edwards and Whitefield. In 1744, while Edwards was beginning to experience some of the ill effects of the reaction following the great revival, Wesley held his first Conference in London, where his doctrinal platform was formulated, resulting in the separation of Whitefield and his followers. In 1750, when Edwards was dismissed from his pastorate at Northampton, he warned his people against Arminianism, which had already extended through the preaching of Wesley

and his helpers into Wales and Ireland and was soon to be preached in Scotland, although it was to find little success in the land of the Covenanters. Edwards was writing his immortal works on *The Freedom of the Will* and *Original Sin* during his exile at Stockbridge, while Wesley was busy preaching to thousands, publishing the best books he could write or compile, and holding Conferences now composed of scores of preachers or helpers, who were preaching to thousands of members organized into the United Societies. In 1757 Edwards was called from the forest to succeed his son-in-law, Rev. Aaron Burr, as President of Princeton, which Whitefield's evangelistic labors had helped to found. He hesitated about accepting a post of such responsibility and frankly wrote the trustees concerning some of his constitutional peculiarities which unfitted him for such responsible work, saying, "A low tide of spirits often occasioning a kind of childish weakness and contemptibleness of speech and behavior, with a disagreeable dullness, much unfit me for conversation, but more especially for the government of a college." Here he died the following year, when fifty-four years of age. Wesley was to survive him for more than thirty years, not being called home until 1791, at the ripe age of eighty-seven. Thus, as in the case of Napoleon and Wellington—who were both born in the same year, 1769, and whose names were, like those of Wesley and Edwards, to make illustrious the century of their birth—the Englishman survived his contemporary for a full generation, and was laid to rest amid the tears of a grateful nation. Robert Hall said of Edwards, "I regard him as the greatest of the sons of men." Chalmers, who was also his disciple, said, "I have long esteemed him as the greatest of theologians, combining in a degree that is quite unexampled the profoundly intellectual with the devotedly spiritual and sacred, and realizing in his own person a most rare yet most beautiful harmony between the simplicity of the Christian pastor on one hand, and, on the other, all the strength and prowess of a giant in philosophy." Of Wesley, Robert Southey said, "I consider him as the most influential mind of the last century—the man who will have produced the greatest effects centuries, or perhaps millenniums, hence, if the present race of men should continue so long." Not only

does Isaac Taylor hold that our modern religious history has its starting point in the religious movement inaugurated by Wesley, but Abel Stevens, the greatest historian of Methodism, says of the founder of this movement, "His public life . . . stands out, in the history of the world, unquestionably pre-eminent in religious labors above that of any other man since the apostolic age."

Both of these great religious leaders encountered great laxity of morals in their native countries, and contended against formalism and lukewarmness in the Church. Each thought profoundly upon their nature of sin, and did much to show the nature, as well as the necessity, of conversion. Each kept a journal that shows the workings of his inmost soul, and tells of how his heart was "strangely warmed" at conversion. Edwards was speculative, almost a mystic at times; Wesley, although philosophical, was practical and constructive. Each was combative in his way, the John-like Edwards wanting to call down fire from heaven, while the Paul-like Wesley reasoned of righteousness and judgment to come in his assaults upon sin. Edwards's favorite words were "sweetness" and "light," and some of his most notable sermons were on Christian love as manifested in the heart and life, reminding one of the saintly Wesley himself. Despite Edwards's view that Christ died only for the elect, while Wesley held that Christ died for all men, still Edwards's sermons abounded in appeal and pathetic exhortations, as if the will had the power of choosing between the motives of self or God, and his name will always be mentioned with Wesley's as one of the great revivalists of his century. Wesley could not think that the will had no self-determining power or that God was immanent and efficient will, so that every act or exercise of the human will in overcoming sin was nothing less than the power of God. He could not make divine sovereignty so great as to leave man to a blind and cruel fate, his will having no real power of choice. In short, Wesley's theology was such as could be preached, and that, too, with no mental reservations; and hence it was bound to succeed. The history of religious thought in New England is the projection of the shadow of Jonathan Edwards and of his disciples, like Bellamy and Hopkins; and even the transcen-

dentalism of a later day there has its roots in his teachings about revelation, which gave to the reason an essentially religious function. The Arminianism which he feared was to be finally welcomed to New England as the very salvation of orthodoxy itself, and the lineal descendants of the disciples of Edwards were to rejoice in the Gospel as Wesley preached it to mankind for fifty years.

In one important particular, aside from their theological views, the two great men were unlike. Edwards had an ideal home, a gifted and saintly wife, and was blessed with children that were to perpetuate both his talent and his name. His second son was pronounced by Dr. Emmons a greater reasoner than his father, although not of such original gifts. One grandson, Timothy Dwight, was to be one of Yale's greatest presidents and the grandfather of another who still holds that post of honor, and was to perpetuate his name in a line of gifted men and able scholars. Another grandson was to become Vice President of the United States, although, alas! as fascinating in evil as his gifted ancestors had been in good; and, dying as he lived, Aaron Burr, the slayer of Hamilton, asked to be buried at the foot of the graves of Jonathan Edwards and President Aaron Burr, as he was not worthy to be buried by their side. Childless Wesley was to leave none bearing his name, but his spiritual sons were to be numbered by the million; and there were to be among them such theologians as Watson and Whedon and Bledsoe and Pope; such preachers as Newton and Bunting and Punshon and Fisk and Olin and Simpson and Pierce and Marvin; such writers as Stevens and Bond and Summers and Curry, not to mention that legion of gifted sons and daughters who still live to bless the Church with voice and pen. Nor are his spiritual children confined to those who speak our Anglo-American tongue. But Germany has given her scholarly Nast, Scandinavia her Hedstrom, while Italy, Bulgaria, India, China, Japan, Korea, Australia, the South Sea Islands, Mexico, South America, and Africa have given numerous preachers who have the tongue of flame because they have the heart of fire. In fact, the sons of Wesley are heard speaking in more tongues to-day than were ever spoken in the whole Roman empire in the time of

its widest extent, and American Methodists alone, at the end of a century and a half, outnumber the entire census of Christianity at the end of the first three centuries.

It was more than two and a half centuries after the discovery of America when Methodism began its phenomenal career in the New World. It is true that the Wesleys were here a little earlier, but they were then ritualists, rather than Methodists. Whitefield, too, was here earlier during his seven eventful visits, but his labors as an evangelist left no organized churches or societies. Cooperating largely with those of the Calvinistic faith, his work was characteristic of the abundant life of Methodism which blesses other Churches as bountifully as it does its own and is to be regarded as simply one of the permanent results of that great religious movement which is larger than any Church, just as Lutheranism is larger than the Lutheran Church. It is this spirit of catholicity, impressed on it from the beginning, which is the secret of its power. In the archives of the Society for the Propagation of the Gospel in Foreign Parts, together with letters from the Wesleys, is one from the Rev. Timothy Cutler, who resigned the presidency of Yale to enter on missionary work in Boston, in which letter, under date of July, 1750, he speaks of the building of a Methodist chapel in that city, which represented a form of religion that he predicted would not soon die. In view of the subsequent history of that form of religion the writer of the letter can certainly rank as at least a minor prophet. Whether the origin of the Methodist chapel in Boston was due to certain Methodist soldiers and sailors then impressed into the army and navy of Great Britain, and whether its brief history was connected largely with the British occupation of Boston, is not definitely known. From Sam's Creek meeting house in the backwoods of Maryland, built near the home of Robert Strawbridge, where his neighbors might worship God under his faithful ministry, there went forth not less than four or five preachers of the Gospel. Better known, because in the metropolis, is the old John Street Church in New York city, whose centenary was so widely celebrated in 1866. At the time Methodism began its work the Congregational, the Episcopal, and the Dutch Reformed Churches had been laboring

in this country for more than a hundred years. Each, in fact, was the established Church in its special locality—the Episcopal Church in Virginia, from 1607; the Congregational Church in New England, from 1620; and the Dutch Reformed Church in New York, from 1628. The Baptists, Presbyterians, and Lutherans had been at work in America since before the birth of Wesley. None of these Churches are seen at their best, as religion was at the same discount on this side the Atlantic as in Europe until the Wesleyan revival in 1739. Much of this was due to the absence of the spirit of catholicity in all the Churches. For a long time no one was willing to sell land in Boston on which to build an Episcopal church. In Connecticut Episcopalians were imprisoned and their property taxed for the support of the Congregational Church, the "standing order" or Established Church of the colony. Dean Stanley found in the archives at Hartford a petition from the Episcopal clergy of Connecticut to the governor to use his influence in inducing the Congregational clergy to admit them to the Lord's Supper. The one was called "the Christian Church," and the other just "the Episcopals," a term so used when any wished to escape paying taxes to the Established Church. In Virginia the Episcopalians were equally intolerant, the governor issuing a proclamation in 1746 forbidding under the severest penalties "the meeting of Moravians, New Lights, or Methodists." The severe treatment of the Baptists in Virginia, when as many as thirty ministers of that faith were imprisoned, led to Patrick Henry's espousal of their cause and to Thomas Jefferson's famous statute for religious freedom. Presbyterians were fined for not attending the services of the Episcopal Church in Virginia, and were permitted only as late as 1745 to settle in remote parts of the country where they would not interfere with the Episcopal, or Established, Church. And this, too, when the indolence of the fox-hunting clergy of that Church was so notable in Virginia that it became necessary to enact a law requiring the clergy to preach every Sabbath and to administer the Lord's Supper twice a year. At that time drunkenness was so common at funerals in Massachusetts that the General Court in 1742 had to pass a law forbidding the use of wine and rum on funeral occasions.

It is not strange, therefore, that infidelity prevailed and that the common type of religious experience was somber and gloomy. It was a common remark in New England, "O if I only knew that I had a spark of grace I should be so happy." Under Whitefield's ministry not less than twenty preachers in the vicinity of Boston were converted, and he did much to revive the dying faith of the Church and to lead believers to expect Pentecosts of power and abundant spiritual harvests. But the very excesses of some who labored in the revivals he did so much to promote led to violent opposition to him, and raised serious questions as to whether his work would abide. Doubtless Whitefield became too censorious in his criticisms of the Church, which arrayed against him one half of the Congregational ministers of Massachusetts—some of whom had been publicly announced as unconverted—and the faculties of Harvard and Yale, who smarted under Whitefield's criticisms of those institutions. So low was the religious life of the country toward the close of the last century that the students at Yale actually proposed to the faculty, as a topic of discussion, "Is the Bible the word of God?" President Timothy Dwight promptly consented to the discussion, and so ably presented to his hearers the proofs of the genuineness, authenticity, and inspiration of the Scriptures as to root out infidelity in Yale College.

Statesmen, as well as educators and clergymen, were impressed with the grave conditions confronting the American people at the close of the Revolution, which cost fully eighty thousand American lives, or one in every forty inhabitants, besides the enormous expense of $170,000,000. During that war the American Congress directed the Committee on Commerce to import twenty thousand English Bibles from Holland, Scotland, and elsewhere; and in 1781 we find Congress recommending the first edition of the English Bible ever printed in America. But the printed page could not take the place of the spoken word, and the religious indifference of the colonists made them selfish and reckless as regards both public and private obligations. Washington questioned whether the independence of the colonies had been worth fighting for, and if they would prove capable of self-government. Thomas Jefferson wrote:

"I tremble for my country when I think that God is just; that his justice cannot sleep forever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situations is among possible events; that it may become probable by supernatural interference. The Almighty has no attribute which can take sides with us in such a contest." In the helplessness of the Constitutional Convention Benjamin Franklin called the attention of that body—struggling in vain to form some bond of union—to the fact that they were daily proceeding without asking the divine guidance, and moved that hereafter the sessions be opened with prayer. Our country was feeling the throes of a coming revolution such as was soon to convulse France and to threaten all of Europe. Statesmen not accustomed to prayer turned to the Churches, which now universally enjoyed religious liberty and which began to forget their differences in view of the common peril. The first two bishops of newly organized American Methodism called on Washington, immediately after his inauguration as President, to receive from him assurance of his comfort in their prayers—the prayers of a religious body destined to grow to such numbers in seventy-five years that another great President, in another time of national peril, in 1864, said: "It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church, bless all the Churches—and blessed be God, who in this, our great trial, giveth us the Churches!"

Despite the fact that all save three of the preachers sent by Mr. Wesley from England to America deemed it best to return home at the breaking out of the Revolution, enough remained of native American preachers in cooperation with Asbury and Whatcoat to continue the good work begun by Methodism only about a decade before the war. So prudent and faithful were they in their labors that by the close of the Revolution they had won the good will of the people and had doubled the number of preachers, while the number of communicants had increased two and a half fold. Methodism had taken root deepest in Delaware, Maryland, Virginia, and North Carolina, which furnished twelve out of the fourteen thousand commu-

nicants when the Christmas Conference was held in 1784. It must be remembered, however, that the most populous of all the colonies at the beginning of the War of Independence was Virginia, which had a population of 360,000. Massachusetts came next with 280,000, and Pennsylvania followed with 275,000. None of the others had as much as 200,000, save North Carolina, while even Connecticut had 20,000 more than New York, which had only 175,000, or 15,000 more than Maryland. There were more Methodists at the close of the Revolution in the little State of Delaware, with only three counties, than in New York, New Jersey, or Pennsylvania. In fact, there were only some sixty members in New York city, and one hundred and nineteen in Philadelphia, while Baltimore numbered over nine hundred. Methodism left an impress upon these central colonies which was to abide to the end of time, and from them Jesse Lee and his fellow-apostles were to go forth as heralds of God's love and man's freedom to the New England of Jonathan Edwards, which was fast drifting from the influence of what was called the Orthodox or Congregational Church. The oldest Puritan Church of America, established at Plymouth in 1620, was, with the opening of the century, to declare itself by a large majority in favor of Unitarianism. Soon only one Congregational Church in Boston remained true to the old Puritan faith, the reaction against which had become so strong that the Andover Theological Seminary, which was established to teach it, could not obtain an independent charter, but was attached to Phillips Academy.

Whitefield died in 1770, while on his seventh tour of "Gospel ranging" in this country, with fifty thousand souls converted during his labors in America, and his bones are with us unto this day, appropriately resting beneath a Presbyterian pulpit in Newburyport, Mass. Within twenty years "another Whitefield," as the people called him—Jesse Lee, a native American and a Virginian—had begun his apostolic mission in New England. Among his hearers was Dr. Jonathan Edwards, the son of Whitefield's great friend, and Dr. Timothy Dwight, his distinguished grandson. Both doubted the expediency of his mission, for Arminianism was still at a discount among Calvinists, who believed that it tended to Pelagianism.

That such was the case with some was doubtless true, just as many Calvinists became Antinomians. Either of these extremes tends to looseness of life, just as there were those who abused Paul's comforting doctrine of justification by faith, until James needed to write his wholesome epistle to correct their errors. Despite the possible abuse of the doctrine of the freedom of the will and of the offer of an unlimited atonement, it was just these doctrines that were needed to arrest the attention, alike of thinkers and of the masses, who were drifting from the faith which had been preached by Edwards and Hopkins. Professor Austin Phelps, of Andover, states the case admirably:

> Before the advent of Methodism the dogmas of a limited atonement and the servitude of the human will to the majority of minds which came under their influence had made salvation an impracticable business. . . . In many pulpits the preaching of repentance to unregenerate men had absolutely ceased. Logical minds holding those dogmas could not preach it. In private they said so, and in the pulpit they were dumd. To preach repentance as a duty to men who could not repent, and who until they did could have no assurance that the sacrifice of Christ had any concern with them, was an insult to the hearer and a stultification to the preacher. Sensible men felt this and revolted. They would not sow seed on a marble quarry. Rowland Hill once, on entering a certain church, was admonished, "We preach only to the elect here." "So will I," he replied, "if you will put a label on them." Methodism cut the knot and hewed the way clean to the liberty of proclaiming a free salvation. They preached it exultingly. They preached it like men freeborn. It gave gladness to their ministrations. The mountains skipped like rams, and the little hills like lambs, at the sound of their voices. There was an electric spring to conquest in the Gospel, as they projected it upon the quivering sensibilities of men, which made it seem to them a novelty. The immense assemblies in the fields seemed to hear the word of God for the first time. Then, first, the offer of salvation meant something to them. Men and women who, all their lives, had been droning the confession that they were "miserable sinners," not believing a word of it, suddenly found out that it was a fact. Then Christ became a necessity; and, because a necessity, a reality. The day of Pentecost dawned again. . . . When the Methodist pulpit has proved the power of men to repent by constraining them to act it with tears of godly sorrow, then the great congregation has caught it up, and, as if moved by the baton of an angel in the sky, has echoed and reechoed it in hymns which have borne up the faith of souls in it as on the wings of the wind. Where, in comparison, are our thundering organs and our

surpliced boys posing in dim cathedrals; and where our puny quartettes performing before dumb assemblies?

Says this noble Calvinist further—ought I not to say Methodist Calvinist?—"For planting of great Christian truths deep in the heart of an awakened people let us have John Wesley's tongue of fire, seconded by Charles Wesley's hymns floating heavenward on the twilight air from ten thousand Methodist voices." It is easy to believe that Austin Phelps had attended camp meetings in Maine or Massachusetts.

Says this Andover professor again of the doctrine of human freedom, as taught by Methodism:

> Partly by the force of this Methodist intensity in the use of the doctrine, and partly by its own good sense, faith in individual responsibility has made its way into the heart of Churches whose standards to this day disown it as a dogma of speculative belief. This is a magnificent service, however illogical, to the Church universal. No other truth so vital to spiritual religion has had so painful a birth as this of human freedom in the act of repentance. Augustine and his predecessors paganized Christianity in this respect for a thousand years. The reformers left the truth substantially as they found it. Calvinism as defined in the Genevan and Scotch theologies, and in the Thirty-Nine Articles of the Anglican Church as well, was dead fatalism. The popular mind could not logically get anything better from it. . . . We have reason to be grateful to any embodiment of Christian thought or enterprise which has helped us ever so infirmly to rescue such a truth from its tribulations and restore it to its place as a power in spiritual life. The most triumphant way of proving any doctrine involved in human duty is to *use* it. Persuade men to act it out by *doing* their duty. Make it thus prove itself as a fact, and time will take care of it as dogma. This Methodism has done for the doctrine of human freedom, through the whole of her splendid history. . . . The immaculate Church is yet to be. But with all the deficiencies, theological and ecclesiastical and liturgical, of the Methodist Church, the Church universal has reason to thank God for her magnificent history. It has expedited by untold years the conversion of the world to Christ.

Could Asbury have lived to read this tribute to Methodism from one of the princes of Congregationalism he would have chided himself for the "repugnance" with which, though mingled with "hopefulness," he always visited New England. Here Methodism was to give much of hard and, for a long time, unrequited labor, but from that sowing she was to reap a harvest of noble sons. Yea, even of the home of the Puri-

tans who were warned against Arminianism the Methodist census shall read, "This one and that one were born there"—the eloquent and saintly Wilbur Fisk, the able expounder of Methodist theology in the home of Puritanism; Joshua Soule, the great bishop who one hundred years ago was admitted on trial into the New England Conference, and whose vigorous pen was to write the constitution of the Church, in drawing up the plan of a delegated General Conference; Elijah Hedding, Soule's strongest antagonist in the matter of an elective presiding eldership, and himself one of the ablest of bishops and ecclesiastical statesmen; Stephen Olin, perhaps the greatest preacher yet produced by American Methodism, seeking the warmer skies of South Carolina, there finding his Saviour and dedicating his genius and learning to Christ, and having as no other in the sad days of fifty years ago the full confidence of both North and South. The president successively of the oldest surviving Methodist college of the South and of the oldest Methodist college of the North, our great Olin, sleeps beside the great Fisk on one of the hillsides of Connecticut:

> All of him that was subject to the hours
> Lies in thy soil, and makes it part of ours.

Possibly the secret of the strength of some of these New England sons of Methodism was due to the old Puritan faith that, with confessedly grave faults, by the very problems it sought to solve, helped to make vigorous minds, and by the emphasis laid on the divine sovereignty developed reverence and constant dependence on Almighty God. The granite of Geneva was azoic, as well as barren, but it made an incomparable substratum for the alluvial soil of Leyden and Epworth, whereon grew and flourished that type of Arminianism which Wesley preached and which the moderate and modern Calvinism of New England was to praise and accept.

It was through the joint labors of Presbyterians and Methodists that the great revival of 1800 began and spread throughout the country, a revival whose influence was so great that during the next thirty years the Congregational Church increased twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold. There sprang up as the

permanent fruits of that revival the powerful religious and reforming agencies of our country. The first twenty years of this century witnessed the founding of the Bible Society, the Tract Society, the different foreign and home missionary societies, and the educational societies whose influence has been so wide-reaching. The great revival of the time had reached the colleges of the land and changed their religious tone, until hundreds of converted students were called of the Holy Ghost to the Christian ministry. Could Edwards have lived to see it he would have written its history as a glorious chapter in the *History of the Work of Redemption*, and would have rejoiced to see genuine religious experience taking the place of the low type of spiritual life brought about by the Half-Way Covenant. It meant a reformation from a low state of morals and religion which had long prevailed and had helped to check the rampant infidelity prevalent since the days of Paine, besides organizing Christian effort to give the Gospel to negroes and Indians of our own land and to the heathen as fast as the doors were open in pagan lands.

A new impulse was given to Christian charity, under the great Wesleyan revival on both sides of the Atlantic, that it had not known since the days of the apostles with that liberality that made possible the planting of the Church in all parts of the Roman empire. The example Wesley set by his own unstinted gifts, which were made possible by his tireless pen, has been both inspiring and contagious. His view of election was the true one, that it was "God's method of using the few to bless the many." God's chosen people of his day, like the Israel of old, were liable to rejection, if in them all the families of the earth could not be blest. It was to bless all the Churches and to help them to realize their apostolic mission that Methodism had its being. To bless the dear Church of England led Wesley to cling to it to the last. As Dean Stanley said at the unveiling of the Wesley Monumental Tablet in Westminster Abbey:

> Wesley took his stand upon his father's tomb, on the venerable and ancestral traditions of the country and the Church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from the points of agreement with them in the Christian

religion, that he produced those great effects which have never since died out of English Christendom, . . . and that he deserves to have his monument placed among those of the benefactors of England.

Such he became, who started a ritualistic priest and an ecclesiastical martinet, thanking God that he was not as other men. But he was doomed to narrowness and failure until there was born that broad, rich life which comes from the great tidal rivers sweeping far inland from the mighty ocean of love.

An able Andover professor was accustomed to say, "I teach that Congregationalism is a passing form of Puritanism; that Puritanism is a passing form of Protestantism; that Protestantism is a passing form of Christianity." Brave words these respecting a Church that dates its origin from the sixteenth century, than which perhaps none of the Churches of the Reformation can establish an older claim. Is Methodism, which dates only from the eighteenth century, a passing form of Protestantism, which is a passing form of Christianity? On what ground may we base our belief that Methodism is permanent? There is but one form of religion which is permanent, and that is Christianity itself. The one hope of Methodism, or of any other faith, is that it be absolutely Christian. When Wesley wrote the Deed of Declaration, which gave Methodism its legal status, as well as its separate organization, he also wrote: "It is designed for the whole body of Methodists, in order to fix them upon such a foundation as is likely to stand while the sun and moon endure. That is, if they continue to walk by faith and show their faith by their works; otherwise I pray that God may root out the memorial of them from the earth."

The gravest perils which await Christianity are not from without, but from within, the confines of Christendom. More Christian blood has been shed by Christians than in all the persecutions and wars waged by pagan and Moslem foes. Such bitterness as marked the Thirty Years' War in Europe and the civil wars both in England and America, when Christians invoked the help of the same God in killing one another, was worthier of the worshipers of Moloch and of Mars than of the Prince of Peace. Of all wars religious wars have been the worst. The coming of Methodism with its spirit of catholicity

has been like the coming of spring with its healing breath to some battlefield, when the scars disappear which cruel war had left. It is not her age, but her spirit, that has given Methodism her power. Greece was the smallest, as well as the shortest-lived of the nations, having at best but two brief centuries of national life, but what she was blessed all the nations of the earth with a new love of humanity, which breathes in her art, her science, her literature.

In these tumultuous times when Rome, having been shorn of her temporal dominion, sees some of the Latin nations on which she has leaned for centuries deprived of their wealth and their colonies and others marked by a stationary census and threatened with social revolution; when the Church of England is being shaken to its foundations; when widespread unrest and differences of opinion threaten to divide some of the noble Churches of the Reformation—in such times as these, whether Methodism shall be able to still perform her mission of hope and of healing, or whether another great religious movement shall become necessary, will depend, not on the doctrinal integrity of Methodism, not on her gifted sons, not on her splendid organization, not on her "far-flung battle line" in the stronghold of paganism, but on that unfailing love of God, and hence of man, of which she has been from the beginning the steadfast and tireless evangel. Be it ever hers to teach the true and changeless nature of our holy religion: "In essentials unity; in nonessentials liberty; in all things charity." Like the voices of Hebrew prophets the voices of his Methodist ancestors speak to us through the uncrowned laureate of the Christian world:

> The tumult and the shouting dies—
> The captains and the kings depart—
> Still stands Thine ancient sacrifice,
> A humble and a contrite heart.
> Lord God of hosts, be with us yet,
> Lest we forget—lest we forget!

Eugene R. Hendrix.

## Art. II.—A BURNING BUSH IN ALSATIAN HIGHLANDS.

Jean Frederic Oberlin worked a sociological miracle in Ban de la Roche, at the close of the last century. His achievement is a burning bush to which the sociologist of to-day may turn aside with profit. Europe scarcely afforded a more degenerate community than that mountain canton near the university and cathedral city of Strasburg. Like the *Ghetto*, it boasted a *Yiddish* of its own, a *patois* mixture of Italian, French, and German. The delusion of witchcraft prevailed to such an extent that at the beginning of the last century the public executioner admitted he had put seventy persons to death for this imaginary offense. Religion, although of the professedly reformed order, was really of a very low type; so much so that on entering the church the people bowed adoringly to a little wooden effigy of John Baptiste, and, in cases of weak eyes or blindness, to effect a cure, made pilgrimages to a neighboring mountain. The character of the curates is suggested by the story of one who was called to the bed of a dying parishioner. On the way a hare crossed the path, whereat the curate ran home for his gun, crying to the relative who had come for him, "The sick man can wait, the hare won't!"

And, if religion was at such an ebb, where would one look for education? What advance in knowledge could be expected in a community where a superannuated swineherd was thought fit to be the schoolmaster? Paralyzed, and, so, incapacitated for the further care of swine, he was given the care of the children, who wallowed like little pigs upon the mud floor of his hut while he lay upon a heap of straw in the corner. He taught nothing, and for a sufficient reason. Even the curé, destitute of a calendar, kept the days of the week in mind by the rude device of putting seven heath brushes against the wall at the beginning of the week and then of removing one of the bushes each succeeding evening.

Their very diet shows how near to savagery these unhappy people were reduced. Wild apples and pears, acorns and chestnuts, were among the staples of food. Grass boiled in

milk was a common dish. Cases of poisoning were not rare, because of inability to distinguish nonedible and edible plants. A poor woman once said facetiously to a visitor, pointing to a certain herb, "This plant is my master. It has beaten me." "How is that?" he asked. To which she replied, "There is scarcely a plant in the place which has not served me for nourishment, but this is so terribly bitter that I cannot eat it, cook it as I will." The potato had been introduced, but, although the soil was naturally well adapted to it, it was allowed to deteriorate until it in turn became unsound and unfit for food. There were no public works in the canton, no internal improvements, no roads worthy the name. Trees felled across the chasms were the only and often slippery and deadly substitutes for bridges. There were no physicians or apothecaries. The wonder is that patients survived the healing art as it was practiced. The vermin-infested cabins were full of foul miasmata; their rotting thatches dripped in puddles upon their floors. The clothing of the people was scant and ragged. Few families had *sabots* enough for half its members at a time, so that they must needs take turns in wearing them. Such was Ban de la Roche! Could any present-day slum or *Ghetto* be worse? Distrust, superstition, idleness prevailed. Brigandage was not unknown. It was a moral wilderness, presenting as stubborn a face to the missionary as its flinty soil did to the gardener. About the only alleviating circumstance was the comparative sparcity of the population. It had dwindled to a scant five hundred, and on the merciless—or merciful?—principle of the survival of the fittest it was likely to be wiped out. A modern Macedonia!

It was Jean Frederic Oberlin, one of the immortals pledged not to go round "in an eddy of purposeless dust," who heard the cry and heeded it, as in our day Edward Denison heard the cry of Stepney and Arnold Toynbee—Oxonians, both of them—heard that of Whitechapel. The general biographer finds in Oberlin a fascinating subject. To delineate his character and record his achievements makes a pleasant task. The sentimentalist finds in him, spite of his own disclaimer, the material for a romance. His love for Madelain, queen of his heart and home for fifteen years, to whose memory he remained

true for forty-three years and until his death, makes a story noble and pathetic. He was chivalrous toward women, children, and defenseless persons. His courage, too, was dauntless. No bosom ever wore more worthily the red ribbon of a knight of the Legion of Honor. The religionist, in turn, finds in Oberlin the ideal self-oblivious pietist, wrapt in prayer and meditation, whose very look was a benediction. Before his dwelling, at the hours of his devotions, the passers uncovered and called to the children, "Hush! he is praying for us!" Upon the black oak door of his study, written in chalk, could be found the names of those who had asked his prayers.

But not from any one of these angles does Oberlin appear the colossal personality he really was. It is from the viewpoint of the sociologist that he rears himself to his truly large stature and appears the unique forerunner of the latest of sciences. As if to put the excellence of his methods and the transcendence of his success beyond cavil, Providence gave him an all but hopeless field. Out of an inky agate, with pains and skill, he worked into high relief and clear-cut outline and lustrous whiteness an ideal community. He emancipated those peasants from what Karl Marx has characterized as the damnable indifference to their own elevation. He lifted those children from the mud floor of the swineherd's hut to a front rank as teachers in Paris, London, and St. Petersburg. His mountain *pensionat* attracted experts in pedagogics. His influence upon the manners of the people in general was phenomenal. From roistering hoodlums the youth of the Ban became preeminent for refinement, grace, cordiality, and courtesy. By the introduction of the best implements, by scientific draining, fertilizing, and terracing he brought the district to the maximum of productiveness. Fruit, grain, and vegetables in abundance and in best quality came from a once unproductive soil. Those who had never lived otherwise than from hand to mouth now had "basket and store." Exportation of the surplus brought a handsome revenue to a people unused to the sight of money. Well might the Royal Agricultural Society of France decorate Oberlin with its gold medal. The hum of industrialism was next heard. Native wheelwrights, smiths, masons, and carpenters appeared where

an artisan of any kind had never been known. In a single year the spinning done in the cottages by hands previously idle brought in $6,000. A printing press, a fire engine, a magazine for farm implements, a dispensary with trained nurses attached, athletic games—all followed naturally in a community now thoroughly in earnest for its own betterment. An evidence of the unsordid nature of this reformation is found in the creation of an "emergency fund," formed by voluntary contributions and subject to draft in case of distress by fire, inundation, or epidemic in adjoining cantons. Finally, the solid bridge across the Brtiche is a type of other internal improvements, and may be considered Oberlin's most appropriate monument.

Such was Ban de la Roche when Oberlin found it. Such he left it, after sixty years of toil. His superb success is the heritage and inspiration of all social workers to-day. As he transformed a shiftless and suffering population into a self-respecting and prosperous little commonwealth, so may the slums of our cities and the degraded rural districts of our newly acquired territories be metamorphosed. The principles upon which he proceeded are so fundamentally right that it is of prime importance to discover and define them:

First, he came into personal and continuous contact with the people. His was no peripatetic mission of an emotional evangelist. He lived with the people, sharing their life and identifying himself with them. "He chose to dwell with the poorest of his brethren, and not with the richest of them, that his income would allow." He did not disdain to live in the rain-soaked and rat-haunted *presbehre*, and made no move to improve it until he had won the confidence of his suspicious neighbors. He took his turn in working the road. He set out fruit trees. He and Madame Oberlin both held the distaff and whirled the spindle. They may not have done it as romantically as Puritan dames once did it, upon the Mall of Boston Common; but, by their example, they finally broke down a childish prejudice against the spinning wheel. A hundred years before Canon Barnett enunciated the principle Oberlin lived it. "All help must be cooperative; the helper and the helped must be partners, and over the thing done

must be the grasped hand. The doing which helps is with the people, among friends, not for the people among strangers."

Second, Oberlin found and stimulated that ultimate element of selfhood which survives in the most forlorn. His was no dole of unscientific charity, stultifying alike to giver and receiver. He found what the people did or ought to aspire to. He created the aspiration in the one case and put the means of attaining at the disposal of all. He did for them what Peter and John did for the lame man at the gate Beautiful. He set them on their feet and put them in the way of getting their own silver and gold.

Third, Without the sacrifice of principle Oberlin accommodated himself to the prejudices of his mixed sectarian environment. He avoided shibboleths and party names. The Gospel to him was above all differences of nomenclature and sect. His religion was synonymous, "not with institutionalism, not with denominationalism, nor with barriers or badges, but with the spirit and life of Jesus Christ."

Fourth, From the day he entered the Ban to the day of his death Oberlin identified himself with the civic life of the little commonwealth. He joined his fortunes with those of the community. He claimed no exemption, even from service as a juror. He discharged each civic duty with minute particularity. He demanded for himself the advantages arising from citizenship.

Fifth, He was no Theudas, "boasting himself to be somebody." He did not strive or cry. His were the quiet ways of his Master. Thus the kingdom of heaven came to the Ban without observation, like the dew upon Hermon.

Such are the governing principles of one of the most unique social reformations of which modern history gives any account. But these in turn are the governing principles of the Social Settlement, a movement distinctively of our day and graced with the names of Canon Kingsley, Frederic Denison Maurice, John Ruskin, and John Richard Green. The spirit of refined, gentle, ambitious young men and women, manifested in the university and college settlements of England and America, vies with that of Oberlin, and will not fail of the reward which he

received. There are fifty such settlements in Great Britain and eighty in the United States. But these figures do not adequately indicate the present scope of the movement, for there are many organizations operating upon substantially the same plan, though not called settlements, and more and more the principles of Christian socialism obtain in the philanthropic effort of the day. But, as Canon Barnett, of Toynbee Hall, has said, "The done is only a platform from which to see the vast undone."

The Providence which at the opening of this century cried, "Go, disciple the heathen!" at the close of the century is saying by signs as infallible, "Come, love thy brother in the slum!" The Church obeyed the first call. Great is her reward. The fervor of her converts in distant lands now comes back like a warm breath to chase away the chill induced by a current skepticism. Will the Church obey this latest call? If she fails, if she insists upon running for missionary prizes in *stadia* whose seats bid fair to be as tenantless as those of the *Circus Maximus*, if she insists in wearing insignia and employing devices whose proper place is a cabinet of curios, she will deserve to be as well satirized as Cervantes satirized, in *Don Quixote*, the attempted revival of chivalry. But the Church will not be guilty of such a crime unless she first loses the spirit of her Founder. Indeed, this new movement is a sign of hopeful adaptiveness on the part of the Church. For the social settlement is of the Church. It proceeds from her universities. The young people now in residence are her vanguard. The new century will see the Church planted at this point of greatest need and menace, the city slum. Planted there, not with the rigidity and coldness of institutionalism or the ever-enigmatical form of sectarian divisionalism, but with the practical adaptiveness, the sincere friendliness exemplified by Jean Frederic Oberlin.

Davis H. Clark

## ART. III.—SPIRITUAL MESSAGES FROM THE POETRY OF HENRY WADSWORTH LONGFELLOW.

WHEN the traveler visits Westminster Abbey he will not fail to spend a reasonable portion of his time in the "Poets' Corner." Beneath the pavement over which he walks lie the mortal remains of those who have won lasting honors in the realm of English letters; and against the wall on every side are monuments, great and small, which a grateful people have erected to these illustrious dead. The visitor will be delighted to find there, among the memorials to England's poets, historians, and novelists, a bust of our own loved Longfellow, the only American poet who has been thus recognized in the great Abbey. This indicates the judgment regarding Longfellow's place among the American poets. There is none to be placed above him in the temple of fame, and there is no other that has exercised a nobler influence. If Bryant is the pioneer American poet, Longfellow is thus far our star of the first magnitude.

But he is not great in the sense that Homer, Dante, and Goethe are great. According to the *dictum* of the best critics of the present period first rank is accorded to but five of the poets of the English-speaking world. These are Chaucer, Spenser, Milton, Shakespeare, and Wordsworth. In the opinion of the same critics it is possible that even the second rank of the Anglo-Saxon sons of song would be completed without the name of Longfellow. And yet no poet of the English tongue has been so universally read and admired, unless it be Wordsworth and Burns. One critic has said that a number of Longfellow's best lyrics are known to more people than the same number of Wordsworth's, and that he has a larger clientele than any other modern poet except Burns.

Compared with other poets, Longfellow lacks the creative genius of Milton, the many-sidedness of Shakespeare, the polished diction of Tennyson, and the fire and passion of Byron. But, while they are superior to him in these particulars, he excels not only the above-named poets, but all others, in the particular that he is one whose songs gush from the heart. It

does not require a special education to understand and love what Longfellow has written. Most people have to acquire a taste for Milton or Shakespeare in much the same way that a taste for classical music is developed. This is not the case with Longfellow's poems. He is distinctively the people's poet, because he speaks for the people and to the people in a language they can understand and appreciate. He has not written for the learned, but for the masses of men on both sides of the Atlantic, wherever English is read. He has treated the common experiences of life in speech that is artistic and simple. It requires great genius to do this. Longfellow has succeeded where thousands have failed. In that gem, "The Day is Done," he has voiced the longings of the great mass of readers in this busy age, as well as given the reason why he is so loved and read. He was, indeed, that "humbler poet" whose "songs gushed from his heart," and whose harmonious numbers always come

> like the benediction
> That follows after prayer.

And how much we need him in this crowding, bustling age! It is a blessing that we have such a poet of peace, from whose heart the restlessness had been driven and from whose shoulders the burden had fallen so that he could sing,

> Now only the sorrows of others
> Cast their shadows over me.

It will perhaps help to a better appreciation of the truths we desire to illustrate if we outline some of the facts in the life of Longfellow. It will be remembered that he was born in Portland, Me, in 1807; that, like Bryant, he could trace his descent to John Alden and Priscilla Mullens, of whom he has written so beautifully in "The Courtship of Miles Standish;" that even in boyhood he displayed a love for literature, a passion for the beautiful of every sort, and no small aptitude for verse-making. He graduated from Bowdoin College in 1825, in the same class with Nathaniel Hawthorne. Immediately after graduation he went to Europe, where he remained three years, mastering French, German, Italian, and Spanish, in order to prepare himself for the professorship

of modern languages in his *Alma Mater*, which work he began in 1829. Two years later he married Miss Mary Potter, of whom he speaks so touchingly in the opening chapter of *Hyperion* and in the poetical gem entitled "Footsteps of Angels." This noble woman died at Rotterdam in 1835, whither the poet had gone on his second European journey to perfect himself in the Teutonic tongues, that he might be better fitted for the chair of modern languages in Harvard, to which he had been called at the age of twenty-eight. The death of Mrs. Longfellow came to him like a thunderbolt out of a clear sky, and it was years before he recovered from the blow. In 1843 he made his third voyage to Europe. While on this trip he met Miss Fanny Appleton, a daughter of the great publisher, who really figures as the heroine of *Hyperion* under the name of "Mary Ashburton," while Longfellow is himself the hero under the cognomen of "Paul Fleming." They were married in 1843, and their life was one of great happiness until Mrs. Longfellow's tragic death from an accidental burning of her dress, as she was engaged in an evening entertainment with the children. This new sorrow cast a cloud over the poet which was never dissipated. In 1845 he resigned his professorship that he might give himself wholly to literary work. His life flowed on its peaceful way, while he lived surrounded by friends who appreciated and loved him, till he was called to lay down his pen in 1882, at the ripe age of seventy-five.

Too much cannot be said in praise of Longfellow, the man. He was possessed of the first requisite of a poet-preacher. He had a message for humanity—a message of hope, trust, and love. He was a truth-loving man, of clean lips and life. Charles Frederick Johnson says that his nature had no affinity for evil in any form; that he was naturally in sympathy with all that was beautiful and of good report; that he was as trustworthy at nineteen as if years of experience had molded his character; and that the purity of his verses was a reflection of his radical goodness of heart. Love to God, faith in God, and reliance on self are constantly manifest in Longfellow's poetry. They sanctify "The Courtship of Miles Standish," breathe in "The Song of Hiawatha," and shine forth like stars every-

where. Purity of love and true devotion are personified in Minnehaha and Evangeline. Strength and courage dwell in Hiawatha. Firm resolution and manly vigor are softened by the tender heart of the grim old captain of Plymouth, while life as a whole is always presented in its true light. Contrast the spirit of "A Psalm of Life," written in his early years, or his "Morituri Salutamus," written at the age of sixty-eight, with that of Shakespeare when he says,

> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage,
> And then is heard no more; it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing,

and one will see how noble an influence Longfellow has exerted on American life, as well as on American literature.

The student of Longfellow will note that the poet's verses are crowded with similes, figures, and metaphors taken from the Bible. The humming bird flitting from blossom to blossom on the swaying vine reminded him of the angels seen descending and ascending Jacob's ladder in the darkness of the night. The faces of the people in the church, illuminated by happiness and love, made him think of the shining features of the Saviour as he prayed on the Mount of Transfiguration. The glory of the sunset, when the clouds formed themselves into fantastic shapes and took on the appearance of battlement and pinnacle bathed in light, recalled to his imagination the apocalyptic splendors of the city of God as John saw it from the shores of Patmos. The wind sighing through the tree tops suggested the music of the harps which breathed their sad strains by the waters of Babylon. The negro hiding in the Dismal Swamp was one on whom had fallen the curse of Cain. The participants in "The Children of the Lord's Supper" saw like Stephen the parted heavens and the Father "radiant with glory," with Jesus at his right hand. Gabriel, in his long search for Evangeline, was like the prodigal son wasting his substance in the land of famine; and, as an old man on his couch of suffering, his lips burned with fever,

> As if life, like the Hebrew, with blood had besprinkled its portals,
> That the Angel of Death might see the sign, and pass over.

But, better still, the graces of Christianity breathe in the poems themselves, which is more significant than that in many instances the poet's thought is clothed in biblical figures. One might almost fancy that the same hand which penned the thirteenth chapter of 1 Corinthians wrote the discourse on love as we find it in "The Children of the Lord's Supper." There we learn that love is "the root of creation;" that God made the worlds that he might both love and "be loved again;" that love is the breath of our being; that it is life; that the death of Christ was the triumph of love; that love is atonement; that love is perfect, and love only; that, if we love God as we ought, we shall likewise love our brethren; that to throw a veil over the faults of others is the fruit of love; that good works will spring from love as the day follows the sun; that Christian works are "Animate Love and Faith, as flowers are the animate Springtide;" and that God is the "fountain of Love everlasting." With Longfellow love is the inspiration of the best, for he sings in "The Building of the Ship,"

> It is the heart, and not the brain,
> That to the highest doth attain;
> And he who followeth Love's behest
> Far excelleth all the rest.

The sun looks on Hiawatha returning with his young bride from the land of the Dakotas, and says,

> Love is sunshine, hate is shadow,
> Life is checkered, shade and sunshine,
> Rule by love, O Hiawatha!

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," exhorts the apostle James; and Longfellow is in full accord with him. How beautifully he illustrates this precept as he writes of the Acadian peasants who marched down to the shore to be scattered over the face of the earth. They were leaving behind them the homes of their childhood, and knew not fully what suffering and loss were before them. Our hearts are touched as we hear them sing,

> Sacred heart of the Saviour! O inexhaustible fountain!
> Fill our hearts this day with strength and submission and patience!

"Patience," whispered the oak trees "from oracular caverns of darkness" to Evangeline, as she looked out over the moonlit

meadow and wondered when she would again behold the face of Gabriel. When, also, the sun had finished his exhortation to Hiawatha, then the moon looked down in gentleness upon the happy pilgrims, and said,

> O my children,
> Day is restless, night is quiet,
> . . . . . .
> Rule by patience, Laughing Water.

Longfellow's lines always reveal a deep trust in God that inspires both peace and patience. He speaks of the bending heavens as the protecting hand of God inverted above his children; and it will be remembered that when Evangeline was alone, on that stormy night during which her father and lover were confined with the men in the old church, the thought that God was in heaven ruling the world he had created soothed her troubled spirit and made it possible for her to sleep peacefully until morning. The poet's verses always do honor to a simple faith, whether among the Acadian peasants, Moravian nuns, or the red men of the forest who worshiped the Great Spirit with reverence.

With Longfellow duty is always a sacred trust, and obedience to duty forever brings the soul face to face with the heavenly vision. In "The Legend Beautiful" he has painted for us an exquisite picture, and every reading will be sure to bring a larger revelation of truth. In an old monastery a monk was praying upon the floor of stone for his sins and for greater self-denial. He prayed on until the noonday hour drew near, and then suddenly his cell was filled with light, and in the center of the light he saw a "blessed vision" of the Lord as he had been seen by the apostles in Galilee. The monk was filled with rapture at the thought that the Lord would visit his cell. But suddenly he was disturbed by the pealing of the convent bell. It was the hour when the blind, halt, lame, and beggared came to the convent gate

> For their daily dole of food
> Dealt them by the brotherhood.

And he was the appointed almoner. His heart was filled with conflicting emotions. Should he leave the poor waiting in hunger at the convent gate? Should he go away and neglect

his Lord? Would the vision remain till he returned from his daily task? Would it come again?

> Then a voice within his breast
> Whispered, audible and clear,
> As if to the outward ear:
> "Do thy duty; that is best;
> Leave unto thy Lord the rest!"

With this counsel the monk went his way to feed the poor at the gate; and when he had finished his task he returned to find the vision still standing where he had left it, and to hear it say, "Hadst thou stayed, I must have fled."

In "The Beleaguered City" we learn how prayer will clear the night of ghostly phantoms. In the first of the poem we read that, according to an old legend,

> A midnight host of specters pale
> Beleaguered the walls of Prague.

Round and round they circled until the church bell proclaimed the hour for morning prayer. At that sound the spectral host retreated in hot haste down the valley. Then the poet tells us that the human soul is beleaguered by a host of phantoms. They may be all vanquished, as he believes, by the power of prayer. For he continues:

> And when the solemn and deep church bell
> Entreats the soul to pray,
> The midnight phantoms feel the spell,
> The shadows sweep away.
>
> Down the broad Vale of Tears afar
> The spectral camp is fled;
> Faith shineth as a morning star,
> Our ghastly fears are dead.

And the poet always speaks for truth and justice. He makes one of his heroes speak these glorious words:

> I have already
> The bitter taste of death upon my lips;
> I feel the pressure of the heavy weight
> That will crush out my life within the hour;
> But if a word could save me, and that word
> Were not the truth; nay, if it did but swerve
> A hair's breadth from the truth, I would not say it.

No life can fail if it is lived under the inspiration of a sentiment so sublime.

There is no poet with whom we are familiar who has written so many little gems flashing with rare brilliancy. "The Arrow and the Song" sets forth in a beautiful way the truth that no good effort is really lost. "The Rainy Day" contains the comforting lesson that the clouds of life do not blot out the sun. The "Psalm of Life" has inspired thousands to think they might leave behind an influence which would bless the world. "The Reaper and the Flowers" has brought consolation to many mothers bereft of their children. "The Builders" exhorts us to imitate the old architects, who did their best because they believed that "the gods see everywhere," and assures us that if we fail in this, our lives will be as "broken stairways," on which the feet "stumble as they seek to climb." And among Longfellow's short poems none brings a sweeter message of comfort than the little gem called "Resignation." There is a dead lamb in every fold, and a vacant chair in every house; the air throbs with "farewells to the dying," and many mothers, like weeping Rachel, cannot be comforted. Such sights and sounds would crush one who has not seen the open grave of the Nazarene. But faith looks up and sings a song of certainty and hope.

If we were to select three poems from Longfellow's more extensive works, with a view of determining the characteristics and catching the spirit of the man, none would serve the purpose better than "The Song of Hiawatha," "The Courtship of Miles Standish," and "Evangeline." The first is a unification and versification of the legends of the American Indians, collected by Schoolcraft. In it the poet has preserved the nobler longings of that race which will soon be gone from among the sons of men. The rhythm is a weird one which well agrees with the subjects considered. His song is fragrant with the odors of the forest. It breathes the longing of the red men, in their nobler days, and tells of the Great Spirit's love for his children; it describes Hiawatha's labors in behalf of his people and his mighty conflicts with the enemies of mankind; it narrates Hiawatha's happy wooing and the wedding feast in the land of the Ojibways; it includes the songs of peace and prosperity, of sadness, famine, and death. To read them is to come into the presence of a holy influence, and one

cannot find in the language a sublimer picture of how a good man ought to leave the earth than is given in the lines which tell how Hiawatha, when his work was finished, sailed his canoe along the path of light into the gates of the sunset. The sentiment must have been inspired by the Scripture which declares, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

In "The Courtship of Miles Standish" the poet immortalizes the simple, self-sacrificing life of those sturdy Pilgrims to whom the nation and the world owe so much. There is something grandly noble in the character of the stern old captain of Plymouth, and we feel that he is a representative of his race. In John Alden we have the gentler type of New England manhood, and in Priscilla a noble example of innocence, devotion, and love. The story may be read a hundred times, and thus in a sense becomes old, while in reality it remains ever new and beautiful.

The last of the three poems named is perhaps the best known and most read of all Longfellow's works. "Evangeline" was his own favorite. The plot of the story was furnished him by his old classmate, Hawthorne, and is too well known to need description in detail. Much in the first part of the poem speaks of joy and happiness. Beautiful is the picture of home life in the old village of Grand-Pré. Full of love were the homes of the peasants, and happy the hearts of the people, until the coming of the fleet of the great king which bore them away from the land of their childhood and scattered them as exiles in the country of strangers. Sad flows the current of the song when the poet pictures the death of Evangeline's father on the lonely shore, her separation from Gabriel, and the burning of Grand-Pré; and, sadder still, as he sings of her long years of wandering to find again her beloved. At last, giving up the search, and settling down to live and die among the Quakers in the country of Penn, when a pestilence fell upon the city, in the chambers of death she found upon a pallet the form of an old man who wore the face of her Gabriel. When she whispered his name he saw in dreams once more the scenes of his native land and Evangeline walking by his side beneath the trees in the woodland. It was

no dream, for Evangeline knelt by his bedside, kissed his dying lips, and laid his head on her bosom, while the light of his eyes suddenly sank into darkness,

> As when a lamp is blown out by a gust of wind at a casement.

But in the midst of the sadness there shine the stars of faith; for,

> As she pressed once more the lifeless head to her bosom,
> Meekly she bowed her own, and murmured, "Father, I thank thee."

The whole poem is the story of a life in which joy and sorrow are intermingled; for, while the current flows toward the sea of sorrow, upon the banks of the stream rare and beautiful flowers are forever blooming. As we read our sympathies are broadened, our love deepened, and our faith strengthened; for we come in contact with Evangeline's devotion and find that she trusts God in the darkness and thanks him at the end. Some critics have said that it is not a great poem, but it is at least supremely good. One cannot read it thoughtfully without finding in it an incentive to patient trust, self-sacrificing love, and holy faith, even in the midst of life's sorrows.

What has been said of the spirit and influence of the poems considered may be said of all of Longfellow's works. Has he not, therefore, well earned the title, "the favorite of the English race?" His influence is as wide as it is holy, for his verses are on every table, in every schoolbook; and, what is better, they live in the hearts of the people, and as long as human hearts feel sorrow so long will his words urge to a nobler life on earth and a sweeter hope of heaven. We may say to him as he said of Chibiabos:

> All the hearts of men were softened
> By the pathos of his music;
> For he sang of peace and freedom,
> Sang of beauty, love, and longing;
> Sang of death, and life undying
> . . . . . .
> In the land of the Hereafter.

Polemus Hamilton Swift

## Art. IV.—A BATTLE BETWEEN THE PIGMIES AND THE GIANT.

We are fond of thinking of man as the lord of creation, and in a sense he merits this title. Certain it is that all his noble enemies have fled before him like chaff before the wind. The fierce lion and the tiger, the gigantic rhinoceros and elephant, have long since yielded to his sway. Inanimate nature, too, he has subdued and harnessed to his uses. But, having mastered nature and all its larger beings, it is only to find that a new host of enemies is confronting him which threaten almost to baffle him because of their inferiority and minuteness. When a battle in which physical strength is a factor is waged with the lower orders of nature, man with his intelligence is unquestionably invincible. But when a contest arises between strength and intelligence on the one hand, and minuteness accompanied by an extraordinary reproductive power on the other hand, the problem is a more serious one. Man has not yet won the battle he is waging with the insect world, and almost every year shows us new and more threatening phases in this struggle with insect life for our food plants. It is somewhat humiliating for the being who has conquered his more noble enemies to be baffled by the gypsy moth or the Rocky Mountain locust, or to yield to insects whose strength lies simply in an exceptional power of reproduction. But thus far in human history we must recognize that these battles have not yet all been won.

A foe even yet more dangerous is now coming into view among organisms still lower in nature and still more minute—organisms whose strength, again, lies only in a most extraordinary power of reproduction. Far down below the limits of human vision exists the world of bacteria. So minute are these beings that only high powers of the microscope reveal them, and they had been known for a couple of centuries to exist before there was any suspicion of their relation to our health. Only the last thirty years have disclosed that with this world of microscopic life mankind is waging a constant warfare and one not yet brought to a victorious close. It has

now, however, been abundantly demonstrated that many of our most serious diseases are produced by the invasion into the body of these microscopic hosts, and by their multiplication there. Their numbers are beyond conception, and their powers of reproduction are scarcely credible; so great, indeed, are the latter that in many cases a single individual may produce sixteen million offspring in twenty-four hours. As we look over the history of the world we see that plagues and epidemics have repeatedly swept over the nations, progressing almost unchecked in spite of all attempts to stop them. These so-called "visitations of providence" have been due simply to the extraordinary multiplication and the rapid distribution of some of these microscopic foes of man. The devastation produced by them is almost inconceivable. In the battle that has been carried on, the destruction of human life has been far greater than that produced by man's struggle with any other of the lower orders of nature, greater even than the devastation caused by man's struggle with man. In the history of the world a vast majority of mankind have been killed by bacteria. With this host of minute enemies mankind has ever been giving battle. In the past this conflict has been carried on wholly without man's consciousness. To-day, since we have learned of the existence and habits of these microscopic enemies, we are beginning to direct our intelligence to the conflict, and even among the masses of men who know nothing whatever of their existence the conflict never ends. It is indeed a battle of pigmies with a giant, a battle between superior strength and superior reproductive power, a battle in which great numbers contend against great size, a battle between the very lowest of nature's creatures and the very highest, a battle which must finally result in the extermination of one or the other of the contending forces.

During the thirty years which have been occupied in the study of the germ diseases a great change has come over the notion of scientists in regard to the relation of mankind to these microscopic foes. When it was first recognized that bacteria possess the power of invading the human body, multiplying in it, and there producing wild devastation, it threw open to our imagination an entirely new set of possibilities.

At first it seemed as if man were almost entirely at their mercy, and it was hard to understand why he had not long since been exterminated by the ravages of these microscopic foes. They are everywhere around us, and it seems almost impossible, from *a priori* grounds, that any individual could avoid becoming infected with bacteria. But, evidently, we are not so helpless, after all. Mankind still continues to exist in increasing numbers, and, we fondly believe, with increasing rather than decreasing vigor. The conflict is raging, not only when an individual is actually suffering from disease, but long before any symptoms of the disease have made their appearance. Evidently there must be some factors, in the relation of man and his microscopic foes, which give him power in many cases to meet their attacks and successfully repel them. It is our purpose in the present article to inquire as to the nature of these factors of resistance.

It may not be uninstructive to picture this conflict as that of an army of pigmies attacking a giant in his castle. In an assault upon such a fortified castle the first step must plainly be to bring the attacking army within striking distance of the castle. So, too, must our bacterial foes find means of reaching the individual to be attacked. But bacteria have no powers of locomotion sufficient for this purpose. It is true that some of them have active locomotive organs, and when in liquids can distribute themselves far and wide. Their powers of active motion are, however, confined to liquids. They have no power of motion in air or on the land; and, inasmuch as mankind lives in the air and on the land, these foes have no active means by which they can bring themselves into contact with the individual they are to attack. Hence they must depend upon passive means of distribution, bringing to their aid, unconsciously, various moving objects as means of their own distribution. In most cases the source of the disease bacteria is an individual who is suffering from some special disease. If a man has typhoid fever, or tuberculosis, or diphtheria, or any other of the so-called germ diseases, he becomes at once a source from which countless myriads of these specific micro-organisms are eliminated and from which they may be distributed. But for such distribution the micro-organisms must

depend upon various indirect means. Some of them are brought to the new individual by simple contact, the nursing of a patient by a healthy person furnishing a means by which the bacteria may be directly transferred to the new host. Others, falling on the ground, get swept into a well, a brook, or even into a city reservoir, and thence their distribution to the individuals drinking of the water is simple enough. Others get into the milk can, through various sources of uncleanness on the part of the milk producer, and then are peddled to the neighboring community. Others accidentally come in contact with the fur or hair of animals, and may by them be distributed from one individual to another. Most bacteria, again, are capable of being dried without injury, and after drying they become mixed with dust which may blow to and fro with the winds. The dust of the city is thus a prolific means for the distribution of the hosts of bacteria which are infecting its inhabitants.

By some such means as these is taken the first step in the battle between the micro-organism and the individual. The invading foe has reached the castle wall, and is ready for the direct attack. These microscopic foes, however, find the human organism no unguarded castle, but one surrounded with many protections. The giant has built around himself many a safeguard which in most cases is sufficient to ward off the invading foe. There are bulwarks which must be passed, walls which must be scaled, or in which the attacking army must find breaches, in order to come into actual conflict with the inhabitant. The bacteria have no means of breaking down this wall, and their only hope of entering is by finding some weak place in the fortification. As an outer defense the body is completely covered with skin, and the external layer is nearly a perfect protection against the invasion of microscopic organisms. In rare cases it is possible that these micro-organisms may find their way through this epidermis, either by means of the openings for the sweat glands or through the hair follicles. But such instances are rare. The same may be said, though perhaps with somewhat less emphasis, of the lining of the mouth, the nasal cavities, and the lungs. The mucous membrane which lines these cavities

has also an epidermal covering that is ordinarily sufficient to prevent the passage of the bacteria into the body. If this is whole and healthy the micro-organisms attack it in vain. They may exist in these cavities for a long time, entirely harmless. The mouth, indeed, at all times contains bacteria in abundance, and the disease germs themselves apparently are frequent visitors; but commonly they fail to pass further. But here, again, under exceptional circumstances, some kinds of these invading hosts are perhaps capable of passing through even the uninjured membrane.

Nor are the invaders much more dangerous if they chance to be swallowed, for a similar resistance is found in the stomach and other parts of the alimentary canal. The bacteria which reach the stomach must first run the gantlet of the digestive juices in this cavity. The gastric juice of a healthy individual always contains a certain amount of acid, and many of the invading foes are either killed by a small quantity of this acid, or so weakened by it that they are rendered innocuous. If they do pass through the stomach uninjured they come then into the intestine and there find other digestive fluids and other adverse conditions. Throughout the stomach and intestine, too, they find their entrance into the body checked by a protective mucous membrane similar to that in the mouth and throat. The epithelial covering of the mucous membrane of the intestines, it is true, does not appear to be as thorough a protection against these invading hosts as is the epithelial covering of the skin. It is one of the essential properties of the intestinal walls to absorb material from the alimentary canal, since in this way only does the human body obtain nutriment from its food. If the intestine can thus absorb nutriment there is reason for thinking it may also, to a certain extent, absorb these invading micro-organisms. But in spite of this the absorption is not a ready one, and the invading organisms meet resistance even in the intestines which, although less than that in the mouth, is frequently too great for them to overcome. Our giant is thus living within a castle surrounded by a high protective wall sufficient in most cases to exclude invaders. Many an attack of bacterial foes is rendered fruitless by this wall. Hostile bacteria, though

brought in contact with it, are unable to pass, soon give up the attack, and die from lack of proper conditions for their continued life. We must not forget, however, that there are some species of bacteria which apparently do not need to actually pass this protective wall to produce trouble. The Asiatic cholera germs grow chiefly in the intestine, without penetrating its walls to enter the body. It produces its trouble by secreting in the intestine soluble poisons which, being dissolved in the liquids there, are absorbed through its walls. These foes are thus provided with means of throwing their missiles of destruction through the walls they are themselves unable to pass. But, while there are such instances, most species of injurious bacteria must pass through the outer protections before they can directly injure the body.

But we can readily understand that this protective wall may not always be an impervious one. Various accidents may happen to break it down in one place or another. A cut, a bruise, or an abrasion of the skin which breaks the epithelium, a scratch, a sore in the mouth, or cavities in decayed teeth may expose to attack the more delicate underlying tissues, and thus be large factors in this battle with microscopic hosts. Such breaks frequently constitute a breach in the wall through which the invaders make entrance. We can easily understand, too, how various slight ailments—such as those connected with a so-called "cold" which give rise to inflammation at various places in the lining of the mouth, throat, or lungs—will thus produce points of lessened resistance and assist the invading hosts in finding entrance into the organism. We can readily comprehend, for these reasons, why it is so common for a cold or a cough to turn into consumption. There is no connection between the cold and the consumption, but the cold has produced places of lessened resistance to invasion in the epithelial lining of the throat and the lungs, and here the bacterial foes which are in the mouth, trying to find entrance, may pass into the body. The inflammatory condition produced by the cold has thus broken down the outer line of fortification. It is not, however, a matter of indifference where the invading organism thus finds entrance. Some species of bacteria, it is true, are nearly indifferent in this respect. The most deadly of all human

enemies, the "*tuberculosis bacillus*," apparently is able to thrive almost anywhere in the body. It may attack a gland and produce scrofula; it may attack the kidneys or the joints, producing well-known diseases of those organs; or it may attack the lungs and produce consumption. Here is an organism which can thrive well enough wherever it finds foothold. But the same cannot be said of most of our microscopic foes. Some are capable of living only in certain places. The bacterium which produces the Asiatic cholera apparently can attack the body only through the intestine, for it seems to be a matter of far less danger if these organisms find their way into the blood or into the abdominal cavity. On the other hand, the organisms which produce *tetanus* succeed well enough if they reach the spaces beneath the skin, but gain no foothold if they are taken into the stomach, or if they are injected into the blood. The diphtheria germs appear to be capable of growing only when they succeed in attaching themselves upon certain of the soft, moist surfaces of the body, such as those of the throat or tonsils, or the moist membrane that covers the eyes. If thus each species of attacking foe must find, not only a favorable point for entrance, but also a point in some particular part of the body, the chance that any of the microscopic organisms may get an opportunity of making a successful attack upon the body of a man is somewhat reduced.

But even after the bacteria have succeeded in passing these outer ramparts, the battle is not yet over. On the other hand, it is now that the actual conflict between the powers of the body and these microscopic invaders begins. After they have found entrance into the body the bacteria have arrayed against them strong resisting forces of the human organism, endeavoring to destroy and expel them. At this point, however, we find our comparison of an attack upon a castle a little faulty; success on the part of the invaders is not necessarily a matter of numbers. The bacteria are struggling simply to get a foothold within the body, where they can feed and grow. A few are perhaps entirely sufficient to seize this foothold; for these by multiplication may soon become indefinitely numerous, and shortly be abundant enough to take possession of the whole castle. To protect itself, therefore, the human body

must destroy every individual bacterium or render all incapable of growth. Their marvelous reproductive power gives the bacteria their advantage in the battle. On the other hand, it takes time even for these rapidly multiplying beings to become sufficiently numerous to do injury. There is thus an interval, after the penetration of the castle wall, when the invaders are weak in numbers. During this interval the inhabitant of the castle may hope to expel them. In this endeavor to exterminate the bacteria the resisting powers of the body are engaged. We do not as yet thoroughly understand the forces which the human organism is able to array against these invading foes. Some of its methods of defense, however, are already intelligible to us, and we know enough, at all events, to give us an idea of the intensity of the conflict that is going on and of the powerful forces which the human organism is able to bring against its invading enemies.

Of the thousands of different kinds of bacteria known to scientists to-day the majority of species are utterly unable to grow in the body, even if they should find entrance. Human flesh or human blood will furnish excellent food for them, if the individual be dead; but living human flesh and blood in some way exerts a repressing influence which is utterly fatal to the growth of a vast majority of species. Some few species, however, are not thus destroyed by the hostile agencies of the tissues of the animal, but are capable of growing and multiplying even in the living body. These we call "pathogenic" or "disease" germs, since, after they have thus become numerous, they produce a series of injurious effects in the body which result in disease. The number of species of bacteria, however, which can thus become a menace in the human body is really very small, a score or two only, according to our present knowledge, being capable of multiplying in the body. It is evident from these facts that the conditions existing in the tissues of man are hostile to the growth of most bacteria, and it is doubtless these same influences which are the controlling factors in this struggle between the human individual and all invading bacteria, whether harmless or not.

What are the forces, then, arrayed against these invaders? The essential nature of the battle appears to be a production

of poisons and counter-poisons. There is no question that there are many factors concerned in the matter. The temperature of the body may have its influence, for some of the invading organisms are found to be able to grow only under certain conditions of temperature, and the temperature of the body of man is not appropriate to their life. But the last few years have shown us one factor of primary importance standing forth prominently, ahead of all others. It appears as an undoubted fact that the first steps in repelling these foes are to flood them with certain poisonous products which check their growth. In the blood and lymph of man there are present certain products which have a direct deleterious influence upon the growth of micro-organisms. Of their repressing influence upon bacterial growth we are sure. They have been named "alexins," and they are produced by the living tissue of man, although as to their nature and method of production we are in almost dense ignorance. It is a fact beyond question that such alexins constitute the first method of defense possessed by the body against the invasion of micro-organisms, since they act as antiseptics, and common bacteria can no more grow in the living body tissues than they could in a solution containing other poisons. The great host of species found in water, milk, air, or the food, which live in the mouth, cling to the skin, and are almost omnipresent in nature, though capable of growing readily in ordinary lifeless, organic foods, are at once checked in their growth by the presence of these antiseptic agents which the living tissues pour upon them. They are not, therefore, pathogenic germs, are never able to produce any injury in the body, and are not sources of trouble to human health.

But there are, on the other hand, a few species of bacteria which may be able to retain their lodgment in the body, in spite of this attempt of the individual to get rid of them. These species constitute the pathogenic species, the so-called "disease germs." But how do they overcome the poisons which kill other bacteria? Even these species are attacked with equal vigor after entering the body, and in many a case the resistance of the body by means of its alexins is sufficient to render their invasion harmless. They, as well as the harm-

less forms, find the body poisons injurious to their growth. But the pathogenic species of bacteria are in some way capable of counteracting the action of the poisons thrown upon them. Apparently they are able to overcome the ordinary alexins of the body by reason of a power they possess of producing other products which serve to neutralize the latter, thus annulling their action. These few species of bacteria, when they get into the body, give rise at once to certain products which the bacteriologist has called "lysins." These lysins are as mysterious as the alexins, but they neutralize the effect of the alexins, and thus overcome the resistance that the body offers to bacterial growth. The invaders can now multiply rapidly enough to get a foothold in the body, and perhaps soon produce the abnormal symptoms which we call disease. Pathogenic bacteria, then, differ from the nonpathogenic bacteria primarily in this power of secreting products which can neutralize the ordinary effects of the alexins and thus overcome the resistance of the body.

The first opposition in the actual battle between the body and the invading bacteria is, then, through the agency of these poisonous chemical products which the body is producing at all times. Ordinarily, the human body is victor at once, since the bacteria are unable to grow, soon die, and are eliminated. This is very commonly true, even of the distinctively pathogenic bacteria, since very frequently they are so impeded in their growth as to disappear. In other cases the invading hosts overcome the resistance of the body alexins. But even if this occurs the battle is not yet over, for the individual has another method of defense which is now brought into activity to check the growth of the invading organisms. This second method of resistance is by a series of active cells found in the blood, known as "white blood corpuscles." These corpuscles are minute, active, protoplasmic bodies, present in the blood and lymph of man in great quantities. They are capable of active locomotion, and have the power of taking into their bodies small solid objects with which they come in contact. One of the duties of these corpuscles is thus to engulf minute irritating bodies which may be in the tissues and to carry them away, so acting as scavengers. They very commonly collect

in great numbers in the region of the invading bacteria—which appear to exert a strong attraction for them—and, leaving the blood vessels, they sometimes form a solid phalanx, completely surrounding the invading germs. Their collection at these points of attack may make itself seen externally in the phenomenon we call "inflammation." There appears to be no question that the corpuscles under these circumstances actually engage in a conflict with the invading pathogenic germs, although there has been many a question and a deal of dispute as to how they carry on this conflict. It has been held by some that they do so by actually swallowing the invading bacteria, digesting them, and thus, of course, destroying them, in exactly the same way that a small animal feeds upon and digests food—a process which has been called "phagocytosis." If this be true, the contest is between the powers of multiplication of the bacteria and the feeding power of these phagocyte cells. There are, however, many objections to this particular phase of the theory, and it seems to be far more probable that the white blood corpuscles in question do battle with the invading hosts in an entirely different way, and by a method which is again a chemical one. These cells, when they collect in these quantities around the invading hosts, rather appear to secrete from their own bodies certain injurious products which act upon the invading organisms much in the same way as the alexins already mentioned. Such secretions have a decidedly injurious effect upon the multiplying bacteria, rapidly check their growth, and, acting in union with the alexins, may perhaps entirely destroy them.

After the bacteria are thus killed the white blood corpuscles may load themselves with their dead bodies and carry them away. Sometimes they pass back into the blood stream and carry the bacteria to various parts of the body for elimination. Not infrequently many of the white corpuscles die in the contest, and then may accumulate in the form of pus, which makes its way through the skin to be discharged to the surface directly. Thus the white blood corpuscles or phagocytes are like a company of soldiers which form a castle guard. Their duty is to collect at the points of attack and do battle with such invaders as get a foothold within the walls. The battle goes on between

the phagocytes and the invading hosts merrily and vigorously; and if, in the end, the white corpuscles prove too strong for the invaders, the bacteria are gradually all destroyed, and the attack is repelled. The individual may have no untoward symptoms and, perhaps, no consciousness whatever that he has been exposed to an attack of invading hosts of micro-organisms. In other cases the bacteria prove to be too powerful for the phagocytes. They may multiply too rapidly for them, and sometimes the bacterial excretions drive the white corpuscles away. When very vigorous and very deadly bacteria invade the body the secretions produced by them are so powerful that, instead of attracting the white corpuscles to their vicinity, they actually drive them off. Under these circumstances the invading hosts multiply unimpeded and distribute themselves over the body, and disease rapidly follows.

Up to this point the battle between the body and the invading bacteria has been one that is wholly unconscious on the part of the individual. Likely enough he has no knowledge that he has even been exposed to the pathogenic invasion. The transportation of the bacteria, their entrance through some brokendown safeguard, their attempt to overcome the alexins of the body, and the concentration of the white blood corpuscles at the region in question for the purpose of doing battle with them, have all been carried on while the individual had absolutely no knowledge of what was going on. Possibly the last step may have shown itself as a slight inflammation in certain parts of the body, but this is the only external symptom to be seen. But in spite of the fact that the matter is beyond the realm of consciousness, the battle is none the less vigorous. During our life we are all thus fighting our battles with invading bacteria. In a majority of cases the attacking host is driven off by one or another method of defense, but once in a while all means of defense are insufficient. The bacteria which get into the body may neutralize the effect of the alexins, overcome the attack of the white blood corpuscles, and drive them away; and then, securing a strong foothold, they begin to grow and multiply. Then for the first time the individual becomes conscious of the onset of the disease itself.

Where the body alexins come from we can only imagine,

but beyond question they are the result of the activities of the body tissues. The idea that the human body produces poisons is no new one, but their relation to the resistance against disease has only recently been suspected. Some of the body cells, or all of them perhaps, are doubtless engaged in this process of filling the body with these protective compounds. Their production is a result of the body activity. It is evident, therefore, that one's general health will be an extremely important factor in the settling of this battle between the individual and the invading host. Robust health, with a body whose powers are strong, well nourished, and vigorous, will plainly furnish conditions for producing these normal alexins in greatest quantity. One whose bodily activities are weakened by poor nutrition, or by other injurious influences, can offer less resistance to bacterial invaders. A city whose citizens are strong and well nourished is better able to ward off attacks than one where malnutrition and disease have made inroads. It is plain, therefore, that the person in health and vigor will be likely to win his battles with invading bacterial hosts, while one who is not thus vigorous will be defeated in the battle because of the impaired production of these alexins and the lessened resisting power of the white blood corpuscles when they attack the invading hosts. Strength and vigor will surely be primary factors in the struggle. This is exactly in accordance with the experience of the world that vigorous health, good nutrition, and an active condition of the organism are the best possible safeguards against invasion of all kinds.

Here, too, we find an explanation of the occurrence, so commonly realized by physicians, of what are frequently called secondary complications. It is a common thing for an individual to be suffering from the attack of two, or perhaps three, different kinds of micro-organisms at once. Influenza may be followed by pneumonia; scarlet fever may be followed by diphtheria. Complications, or secondary diseases, are frequently caused by the invasion of different kinds of bacteria at the same time, or closely following each other. The second disease has no relation to the first, but follows it simply because the attack of the first micro-organism has weakened the resisting powers of the body.

But the most severe battle between these pigmies and the giant comes later still. In spite of all these means of defense it frequently happens that the invading foe overcomes all resistance, holds its foothold in the body, and begins to multiply rapidly. Growing and multiplying as these bacteria now do, they secrete their own poisonous products in quantity, and these now begin to poison the individual attacked. Manifest signs of the poisoning appear and form the early symptoms of the disease. As the bacteria continue to increase, their poisonous effects become greater and the disease increases in severity. More and more severe becomes the poisoning, until a crisis is reached. The castle is held by the invading foe. But, meantime, a new set of resisting forces is developing in the body to drive out the bacteria which have thus taken possession. Although weakened by the poisoning and suffering from the disease, the body does not yet yield the battle, but somewhat slowly organizes a new attack upon the invaders. For a time the foes have an almost unimpeded course and grow rapidly. But after a little—the length of time varying with the disease—their further increase is checked, their vigor is impaired, and the disease ceases to extend. After this they rapidly diminish in numbers, and finally, unless death meantime results, they are all exterminated or driven out by the recuperated defensive powers.

That the body can thus call into activity another reserve force of resistance is clear enough. The very fact that recovery from a germ disease may take place proves it. Were there not some such reserve power of resistance the invading bacteria would always continue to grow until they produced fatal results from their poisons. Many times, it is true, the fatal result does occur, the resisting power of the body being insufficient to drive out the invaders. But even in these cases the body makes a heroic struggle, and the problem as to which of the two combating forces is the stronger may be long in doubt. Will the final resisting powers of the body drive out the invaders, or will the bacteria prove the more vigorous? This is the question which will decide recovery or death. A heroic resistance is at all events offered, and, as in all close contests, an incident may turn the tide of victory.

To guide these incidents is the physician's chief duty in treating a germ disease. Either the bacteria must be driven out or rendered harmless, or the individual must die. If the battle is won it must be by the powers of the body's resistance. The physician must as a rule use his skill, not in destroying the bacteria, but in stimulating the body to fight its own battle with its foes.

Of the nature of this last means of defense we are still in the dark. In some cases the body produces by its cell activities counter-poisons which neutralize the effect of the bacterial poisons (antitoxins), and, after this, no longer weakened by the poisoning effects of the bacterial growth, it is able to expel the invaders. In some cases the body apparently secretes around the bacteria a sort of inclosing capsule, which prevents their further distribution and holds them in check. But upon this matter, at best, our knowledge is meager. We see the signs of the conflict, we realize its intensity, and we know its results. The future will tell us how the battle is fought, and may thus show how we may intelligently aid these subconscious forces in the winning of victory.

Such, in brief, is the everyday battle of the pigmies and the giant, carried on without our volition, or even our consciousness. The human body is not helpless in the presence of its foes, in spite of their extraordinary power of multiplication. To aid it in carrying on this contest the best assistance we can give is to furnish conditions for health and vigor. Sanitation may enable us to avoid some of the attacks, but, after all, our reliance must be upon our own vital resisting powers. Good nutrition and bodily activity furnish the elements of victory. We must remember that a germ disease is a battle, from the moment when the first bacterium enters the body until the last one is expelled, and if recovery takes place it will be from the power the body has of driving off its foes by its own powers of resistance, and not by driving away the invaders by the use of drugs.

## Art. V.—THE CLERICAL LION.

This means the lionized clergyman. He is in vogue, and has been for a long time. There is a great variety of his kind —Catholic, Protestant, and Jew, settled and unsettled, surpliced and unfrocked. He is rather unaccountable, usually becoming a lion without intending so to be, as any who purposely aim at this distinction may fall woefully short. We believe in him, for why not the clerical lion? Washington and Lincoln are lionized presidents. Kepler and Newton, Edison and Pasteur, in science; Alexander, Napoleon, and Grant in war—all these rank as lions. Clergymen are as brainy, often more scholarly, and gifted with the power of persuasive speech. As humanity is lamest on the moral and spiritual side, clergyman lions would seem more indispensable than all other types of leonine men. Beecher and Simpson, Storrs and Phillips Brooks, and, before them, Edwards and Whitefield, stand out as samples of the noble race of clergyman lions.

But it should not be imagined that they are such solely on account of any external oddity or idiosyncrasy. They meet a want in the popular mind. Hero worship belongs to us, and, as Carlyle makes plain, is good for mankind. It has greatly toned up the manliness of this and other nations to look at Hobson in Santiago Harbor, and there are millions of such young lions under thirty years of age in this nation. A score of such are afloat as commanders of our battleships, though some of them may now be enjoying an undue share of lionization.

Latitude of nativity and training, if it does not hinder, may help. Idioms of speech and colloquialisms such as would be vulgarity from one "to the manner born," pronunciations never so obsolete are not only tolerated but relished. They smack of quaintness, and even help show off a real clerical lion. There must, however, be genuine strength and courage underneath, or these will only harm. If there be courage, wit, and humor, barbarism will not only be tolerated but relished for a season. The preacher may pose, orate, thrust his hands in his pockets like a political clown on the stump or a pettifogger before a country squire, and even patronize his

audience by talking down to them; such external accidents seem to facilitate lionizing. A better sort of trimming is the foreign brogue. How delicious to our somewhat cloyed taste is a Scotch, Irish, or even British twang, and also the German idiom with its oddity! These trimmings seem to help out.

Aggressiveness, even to rashness, helps. If the lion's paw knocks things about, even indiscriminately, jarring some people and habits, this result should not be deplored; provided the lion be real and knocks out of the way other people and things deserving it his leonine rank is recognized. But it is necessary that his blows fall, not on those far back in the time of the Pharisees, nor far away in Spain, Paris, or China, but on those near at hand. Let him not, however, lose heart, should it ever happen that for this same thing he may be attacked for a cur, and even driven out of town.

The king of the natural forest is long-lived. The clerical lion is rarely so. He sometimes catches the eye of the metropolis; the press helps to bring out his royal proportions, and he may reign for a few years—five, ten, or twenty—but must not abide in the same place too long. New lions will be demanded by the changing fancy. Chicago has had several of them within twenty years past. Let it be granted that the largest and strongest have not always been those most on exhibition, for some royal fellows have not caught the eye of the general public. Usually those lionized have been men of gifts and even genius; generally they have been sincere, able, excellent men; sometimes they have been a little erratic and one-sided, not the safest leaders, and, fortunately, with no vast following. As New York and Chicago vie for expositions, conventions, and commercial supremacy, so do they bid against each other in the commodity of clerical lion. The land has been filled with descriptions of the noble fellows—the color of their eyes, their talons, teeth, fur, and flowing mane, the cost of keep, their favorite fare, and all. And not great cities only, but small ones, and even towns and villages engage in their measure of lionizing. Many a noble minister is obliged to hear and read much of some Rev. Leonine Mighty, whose tracks have been left all about town, or who has just lately arrived and is being pampered by rare cuts tossed to him from the *Local Lionizer*, which

announces, from week to week, the public duty of hearkening for next Sunday's roar from the Rev. Mr. Mighty.

There is temptation to recklessness in order to secure a place in the menagerie and a position in its forefront. Liberality is good nourishment, if it change not into laxity of views and recklessness of life. Friskiness of conduct may at first be mere playfulness, but if it degenerate into undue frivolity and loose morals it is fatal. Some have aimed at the lion's rank, by this course, whose end reminds one of the famous Lion of Lucerne, by Thorwaldsen, thrust through by the fatal dart, the sick head of the poor beast resting on the lily of France as he dies forsaken and alone.

The lion's part is one difficult to play. A sharp listener once said to the writer: "There must be something weak up there at J Church, where they keep that fellow's roaring so constantly sounding through the *City Trumpet*, and I have not interest enough to go and see about it." We once heard the roar of a whole cageful, one after another, in a *Saturday Strombus*, foretelling what was to be heard on the morrow, and there followed immediately some patent medicine man's notes, in the same conch blast, proclaiming the virtues of tonics and bitters.

Dame Fashion often shows her fancy in this matter; sometimes she puts on her hood and white ruff and goes off to the ecclesiastical exchange, saying: "Our Leo is getting a little brown as to fur; we think it may be his teeth are growing a bit dull, though he is in apparent health. His roar is as vibrant as ever, if not a little more so. In fact, it has increased so as to frighten the children and keep us older folks awake more than usual. We think that what we need is one more nearly the age of the youngsters, whom we regret to see growing careless about our sanctuary. Some of them have been attracted over the way, where, they say, is a young roarer, whose mane is short and thin. Sometimes they like to take a spin on their wheels, or go to see the games at the ball grounds, even on the Sabbath. In fact, it just breaks my heart to see my husband sitting in the library on Sunday, enjoying his cigar and newspaper. Now, what have you, Mr. Ecclesiasticus, to recommend us?"

He: "Like you, they are a little restless at Metropolitanville, and one of them has just been here with the same inquiry. How would you like the Rev. Dr. Able, their present supply? He is scholarly, devout, clean, experienced, and a wise leader with a noble family."

She: "How old is he? If he is over blank years he will never draw our young folks. We must have a cub, not dangerous, but sportive and pretty. Some love of a creature!"

He: "Very well, I think I can recommend what you want, though I assure you that I cannot be held responsible for results. The fact is, this demand is very much the fashion now."

She (going away): "I do hope that Metropolitanville Church has not asked for him, for we at J Street would not be suited by what would please them, we are so superior. But if we are first won't we have our own way with him in salary, slippers and all! And we could furnish him with a love of a wife."

Ecclesiasticus (alone): "What are we coming to? Just as our men reach their zenith, and even before, there is a demand for veal instead of steak. When the army has needed leaders trained veterans have been ready for command. Formerly the Duke of Blenheim and Von Moltke, seasoned sons of Mars, led the armies of Europe. Our navy has swept the Spanish fleets from the seas, commanded by those whose heads are gray. Our President and his cabinet went through the war over thirty years ago. Men of like years head the great universities. Leaders of letters and commerce are in their golden prime. Madame Grundy would sweep us all aside for a pet cub. When this same lady is seriously ill she must have the best trained lions of Æsculapius. If financial ruin overhangs her husband's business two or three tawny old fellows from the legal den must be had, even if all Gotham is searched for them. Inexperience is called to leadership only in the momentous concerns of religion."

It may not be straining our metaphor to inquire whether many a clerical lion would stand the test if sent down to a position of obscurity—or, rather, up to it—where Sheldon in his graphic story sent his pulpit orators and even bishops. A

mighty one may walk boldly and majestically, if well fed and housed, where Madame Grundy fondles and admires; where there are silken robes, crocheted slippers, and electric lights; where applause rings and *prima donna* notes blend with the *basso profundo*. But where the meal barrel is empty and the rusty coat must be turned to last another year, where filth and moral vileness prevail, where squalor reigns and despair broods, where such wards as that in which Jane Addams works are bought or beaten into submission by blear-eyed aldermen, "even where Satan's seat is"—if, there, his heart and carriage be that of a lion, he shows that he is fit for any place, even to face the fiercest foes of society in deadly combat.

Lion-hunting is great sport, but it takes a great man to enjoy it, for it is expensive. The carvings on the ruins of Nineveh illustrate this. If hirelings did take part it was as trained hunters to snare the beast, but it took the royal purse to pay for the sport. Amos, the prophet, being a shepherd, knew the animal's habits, and significantly asks, "Will a lion roar in the forest when he hath no prey?" So, when Gotham wants a lion from her western rival, how they tempt the beast by proffers of prey, larger and larger, sufficient to make the whole menagerie roar with envy!

The woods are full of lions who do little roaring. The kingly beast of nature is, for the most part, quiet; he approaches silently, crouching unobserved; but it is in this quiet way that he finds his richest game. Let the fact be written down that there are a hundred thousand clergymen in this western world who are, for the most part, quiet, but who have a courage which never flinches. We have seen hundreds of them all over the plains of the once "great American desert," who, when hungry and poorly fed, would not retreat from brazen skies and parched fields.

To come out a little from the cover of our metaphor, it is no very alluring thing to contemplate the prospect of being a "second" or "third class" minister. The great majority, however, face it and never flinch. There he goes, modest, pure, sincere, manly, preaching faithfully, giving himself to his people, patient under their complaints, sympathetic in their sorrows, tolerant of their prejudices, disregarding censure,

grateful for any appreciation, taking few or no vacations, since his income, with the hard toils of his wife and the needs of his children for education, will not permit such luxuries. He would read widely, but can ill afford books and magazines; he would travel and see the world, but must wait for the opportunity till he sees the "land of far distances." He goes from "White Chapel" to "Smith's School House," from "Mineral" to "Dugout;" or he may be the only pastor "Jim Town" can afford. The years pass on; his time has come. He has preached his last sermon; the news of his ended work comes on the wings of gossip, or some friend whispers it. Perhaps his wife has seen it; some break, it may be, in physical or mental machinery has announced it. The harness must be put off and he turned out to die. At last, in his coffin, his face wears the conqueror's expression. His spiritual children are in all the land; whole communities have been saved through his life; the colleges have been fuller through those he found out and passed up to them. The professions are blest in his spiritual children. Mission fields are reproducing harvests of his sowing. His wife lingers on this side of the river, or is on the other, awaiting him. His own sons have come to honor as ministers, artisans, merchants, physicians, teachers, lawyers, builders, soldiers, sailors, or statesmen—all servants of their King; his daughters are womanly. As the household bear away the body of their father they thank God that he was a third class minister of the word, having possibly as many sons in the Gospel, as many spiritual descendants in every rank of life, as any metropolitan lion who ever roared. He was molded in his character after the nature of Him who is at once the Lion and the Lamb before the throne of God, who broke the seals of truth to a benighted world.

Isaac Crook

## ART. VI.—THE PREREQUISITES OF A CHRISTIAN SOCIOLOGY.

SOCIOLOGY is one of the latter-day sciences. It is a branch of general philosophy, and more particularly deals with the phenomena of human society. It is a most comprehensive and complex science. Astronomy, which is concerned with the heavenly bodies, chemistry, which deals with the constituents of the earth, and geology, which studies the construction of the earth's surface, are all simple sciences, not placing any special impediment in the way of comprehension. But sociology, which studies man and his social relations, offers great obstacles; the facts it has to consider are many and varied; and the chief of its difficulties, at least from a materialistic standpoint, lies in the fact that man is not subject to law in the sense that a star is, or a mountain, or even an animal.

And, for this latter reason, sociology can never be one of the strict sciences, for it is a characteristic of a strict science like acoustics or chemistry that there is no room for the play of a force so incalculable as is the human mind. The thinkers, therefore, who endeavor to make sociology as much a strict science as even biology succeed in the attempt only by reducing to a vanishing minimum the free nature of man. Continuous physical causation can have no place in sociology, rightly understood.

Up to quite recently political economy, rightly named the "dismal science," was the only sociological study of man we possessed; but to-day numbers of thinkers are engaged in collecting and collating the facts of human life—in building up a warmer, truer, and, we trust, more Christian conception of man, as he stands touching at ten thousand points the increasingly complex life of society. And this new and developing science is sociology. It is a field where the Christian thinker ought to be much in evidence. Apparently, however, the foundations of the science are being laid by men of other schools. We cannot without ridicule speak of a Christian chemistry, for the simple reason that atoms and molecules are of fixed property and incapable of any interplay or of any

result not already provided for in their essential natures. But man is a molecule in course of development, possessing, it is true, certain inalienable characteristics, yet capable of such infinite modification as to make possible countless modes of society. And the Christian form of society will result from the Christian modification of man.

Between man as he is and man as he ought to be there is an immense difference. Christianity, it should be observed, is not concerned primarily with man as he is; it regards him in the light of his possibilities. And what are mere possibilities for the race as a whole have become actualities for a smaller portion of it. To reconstruct society on the basis of man as he was, or in general at the present is, gives the lie to our aspirations and to the coming of the kingdom of God upon the earth. We cannot accept as true any system looking to the development of society which ignores the forces proceeding from the cross of Christ. Sociology, then, from this standpoint will differ from other conceptions of the science in this, that its subject-matter, man, is viewed as ideal rather than actual. Far from recognizing man as but a link in the eternal chain of causation, we infuse into him a power not himself, and with the modified man lay the foundation of a lasting and righteous society. The greatest stress must be laid on psychic factors, and among these factors the enlightened conscience will hold a prominent place. Not static, but dynamic and tremendously ethical, is the conception we are suggesting.

It may be thought that to construct a science on what ought to be, rather than upon actual phenomena, is an extremely hazardous undertaking. So it would be in any domain outside the sphere of human activity. But what is man? In the answer to this question will be found the gist of the whole matter. It has been remarked by Schmidt, in his *Doctrine of Descent*, that it might almost be named as the characteristic of the species man that his mental development covers such an exceedingly wide range. And what are the sociologists of materialistic bias doing to-day? Not studying man as he is, more than man as they see him climbing up through long and weary stages to the light of to-day. Indeed, the soci-

ology which claims on evolutionary grounds the title of a strict science has no message for the morrow, and has won for itself few if any principles which would not justify anarchy as the goal of human society. A fading flower is it, of which history is the stem and archæology the root.

Sociology, which term we owe to Compte, is concerned with social phenomena and their forces. It may not on that account, however, ignore the activities of the individual, for that would be equivalent to saying that chemistry is the study of compounds, overlooking the fact that a knowledge of the properties of the elements must come first. Sociology is not analogous to organic chemistry, which is a study of the carbon compounds, but to chemistry as a whole, ranging from the properties of the simplest element to those of the most complex substance. To this it may be replied that specific sciences deal with man, the individual; that, thus, psychology systematizes the phenomena of mind, and physiology the functions and activities of the body; and that there is apparently no room for a sociological conception of man considered as a unit. But a moment's consideration will show that a portion of the phenomena embraced in these sciences are more directly related to his social life, and that he possesses, in addition, many peculiarities which transcend the ordinary method of these sciences.

Man, the genus, belongs more exclusively to psycho-physiological science; man, the species, belongs more properly to sociology. This distinction, however, will be apprehended with greater force when we look at man built up into society. Nevertheless, we insist that scientifically the individual is the true basis of sociology, while, for our part, we require that it shall be the individual idealized in the light of our most holy faith. From this standpoint the whole matter may be put thus: sociology is the science of the variable elements in man, and when these elements are raised to their highest and finest power we have the efficient forces of Christian sociology. If, then, we inquire as to the causes of the difference between French society and English, between the collective life of Peking and that of Philadelphia, we shall not find the causes, strictly speaking, to be either psychological or physio-

logical, but sociological. Psycho-physiological analysis would disclose to us merely bodies of men mentally built on the same general plan; the properties, therefore, which differentiate the men so considerably from each other, and which become so apparent when they come together in the formation of society, are sociological in character.

Thus, in addition to the activities and functions of the common nature of man which supply the phenomena for psycho-physiological investigation, we have other factors to take into consideration, such as indeed hold within themselves the potentialities of an immense range of social organizations. We might make the lower sciences cover the ground of these variable and multitudinous phenomena, just as Compte made biology cover the facts of sociology. This he was able to do by calling psychology "transcendental biology" By calling sociology "transcendental psychology" we might refuse to hand over to the highest science the individual traits which allow of the possibility and determine the character of any given social organization, and by retaining them within the lower generalization we might gain a delusive completeness, at the expense, however, of truth. The lower we descend the scale of human life the more completely, it would appear, does the psycho-physiological method correspond with the totality of human existence; the higher we ascend the greater need for a larger method. And it is further to be observed that it is in the interests of the lower science that we withdraw the variable sociological elements antagonistic, as such elements must always be, to the notion of a strict science.

The idea we are endeavoring to convey regarding the nature of the relation between the genus man and man the species is clearly suggested in the phenomena of the strawberry plant. Says Huxley:

> Everybody is familiar with the way in which the suckers of the strawberry plant behave. A thin cylinder of living tissue keeps on growing at its free end until it attains a considerable length. At successive intervals it develops buds, which develop into strawberry plants, and these become independent by the death of the parts of the sucker which connect them. The rest of the sucker, however, may go on living and growing indefinitely, and, circumstances remaining favorable, there is no reason why it should ever die.

Keeping up the figure, and with all reasonable qualifications, we may say that upon the "sucker" humanity the various societies of men have their origin and reach their development. The underlying and never-dying life in its nature belongs to the domain of psychophysiology; but sociology embraces the forces which result in the modification of the common life, having to do with the factors which have led to a Chinese bud here and an American bud there.

In looking round, then, for our sociological factors we do not wish to intimate that they will differ absolutely from other phenomena of human life. In many cases the difference will be one of color, direction, temper. Thus, love as an attribute of the genus man will be psychological; but love as manifested in the habits and customs of various societies will be sociological. This universal attribute of man, as we know, plays a most prominent part in his collective life. Taking love, then, as one of the social forces—and, so far as it may be allied with the sexual instinct, confining it to the domain of psycho-physiology—it is impossible not to see that in a body of men in which it has been tempered by the example of Christ and in a body of men in which it has been colored by Mohammed very different results must accrue, making far-reaching modifications of habit, custom, institution, and language. The difference between a Christian father and a heathen father is sociological in character, and Christian at that. And the causes of sociological modification, as we see it in its higher reaches, are not evolutionary, but historical, not an unfolding so much as a clothing upon. The men who with arduous labor collect the multitudinous *data* respecting the social institution which we call marriage, and who crown their painstaking work with the title "the evolution of marriage," cannot surely themselves, whatever may be said of their readers, be under the delusion that they have accounted for the Christian institution. There could have been no Christian marriage unless human nature had undergone conscious modification by the teaching and power of Jesus Christ. Referring to our illustration of the strawberry plant, the early and wild products came about by natural processes, but the luscious fruit we enjoy is the outcome of intelligent modifica-

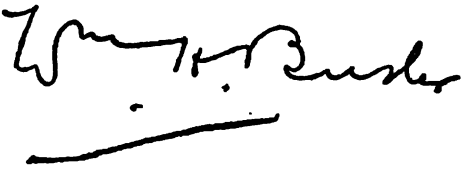
tion of the primal life. The human institution, too, may have had its natural beginning, but, if we know how to produce the finest fruit, this shall be the basis of our further working. The dark underprocesses we would like to know, but have no intention of acting upon them.

To bring to a point, then, much of the preceding, let us say that, finding man, the unit of the science, to be so variable a factor, of a practically unknown potentiality of development and characterized by an element inscrutable and incalculable, we cannot do less than deny to sociology the title of a strict science. We are sorry to find ourselves with no sympathy whatever for the attempt to make the coming science merely the highest expression of cosmic order. In the Romanes lecture on "Evolution and Ethics," in which may be found Huxley's maturest thought, the position taken is virtually a repudiation of the principle by which writers not a few are endeavoring to construct the science of society. Huxley frees man from the tyrannous chain of natural causation, and places him self-centered and supreme amid the cosmic forces. He says:

> Social progress means the checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process. . . . The cosmic process has no sort of relation to moral ends. The imitation of it by man is inconsistent with the first principles of ethics. . . . Let us understand once for all that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it.

These words come from a man whose thought habitually emphasized the cosmic process. As there cannot be a science of sociology in the sense that there can be a science of the stars, of the trees, or of the elements, we advance to the further position that it is this very fact which makes possible and reasonable a Christian sociology.

> Another day
> Dawns on the race of men; another world;
> New heavens and a new earth.



## ART. VII.—THE PARABLE OF THE UNJUST STEWARD—LUKE XVI, 1-31.

THE parable of the unjust steward has been regarded as the *crux interpretum*. The historical or the logical connection is not such as to aid materially in arriving at a correct exegesis. The interpretations usually given make it teach the lesson of a wise and prudent use of this world's goods. The steward, however wanting in fidelity and care, showed great prudence in the use he made of present opportunities as a means of providing for the future. Such interpretations have never satisfied our mind. Is a master likely so heartily to commend a man who has compounded his dishonesty? At the moment when he is bringing a culprit to justice and threatening to dismiss him from his service is he likely to be turned from his purpose by a new and a shrewder trick, by which he is wronged more than ever? Were the parables of Jesus anywhere else so untrue to nature and to fact? Moreover, we cannot concede that Jesus, so fertile in parable and in illustration, was led into even a semiapproval of such deeds, in advising good men to be thus instructed by the example of the wicked. Though the parable is one of acknowledged difficulty, we venture another explanation.

Let us note the following facts: (1) Through this whole period of his ministry Jesus is ruthlessly exposing the fallacious principles and the shams of the Pharisees; (2) The three sections of chapter xvi have one thought running through them; (3) The parable of the unjust steward made the Pharisees scoff at him, called out a stern denunciation of their hypocrisy, and was followed by the parable of Dives and Lazarus; (4) Jesus makes very frequent use of irony and sarcasm, especially in dealing with the scribes and Pharisees. (Compare Luke xv, 7; xviii, 9–14; vii, 35, and the story of the Gergesene demoniac.)

With these points in view let us examine the story. A rich man had a steward who wasted his goods. He called him to judgment. The steward, long accustomed to such deeds, knew of no escape but to go deeper in; so he compounded his

dishonesty against his master, in the hope of making friends of the kindly treated debtors whose bills he reduced. The master discovered the added fraud. With bitterest irony Jesus says: "The Lord commended that unjust steward, did he? No. The sons of this generation, in worldly things, are wiser than that. No man commends such a steward. Yet you Pharisees act as if you thought God would do just such a thing, as if he were less just and shrewd than a good master. Will he continue in his kingdom men who have wasted his intrusted treasure of opportunity and privilege and are now compounding the fault by traditions and refinings which are mere travesties of the truth, men who are lauding principles merely calculated to increase their goods and their friends in this world?" Then Christ adds with bitter sarcasm, "I say unto you, go on making friends in that way; use this mammon of unrighteousness; when it shall fail such friends will receive you into eternal tabernacles." They know in their innermost soul the folly of believing that such principles are eternal, that such friends would be of any service to them in eternity. When they quail under the rebuke of the ironical picture he appeals to their slumbering sense of rational justice by saying, "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much."

The underlying thought in verses 11 to 13 is that they must not deceive themselves by supposing that religion and business can be divorced. If they are not true, just, upright, and faithful to the real principles of religion in handling "unrighteous mammon" (ironical), how can they hope to have the true riches? Faithfulness in handling another's and faithfulness in handling one's own are synonymous for the true disciple. This is the direct implication of "Love thy neighbor as thyself," which was a part of their own law. There is no such thing as serving two masters, no possibility of one code for the Church and another for the marts of trade, no sacred and secular in conflict with each other. If there were, a man must choose one and hate the other. In the very nature of things he cannot serve God and mammon. His business deal is the index of his religious sincerity, and it is laughable to think of friends

made on unrighteous principles receiving a man into eternal felicity, or of ill-gotten gain becoming permanently valuable to him. How natural, then, that the Pharisees, "who were lovers of money," should scoff at him (v. 14). But he continues in the same strain (v. 15–18), saying: "You may justify such a course in the sight of men, wicked like yourselves, but God measures character by the controlling motives of the heart. You cannot be a dishonest trader and a true subject of the kingdom. Exalt these things among men, yet they still remain abomination in the sight of God. There are no two forces—God and mammon—as some vainly suppose. If you are God's, you know no mammon in the world. All is managed on the eternal principle of the kingdom—love."

The remaining observations of Christ fall naturally into the thread of this exposition. We see no reason for the position taken by Gardiner, in his *Harmony*, that these verses stand isolated here, without any reference to the circumstances under which they were severally spoken, and that hence their true chronological position must be determined by Matthew; nor can we agree with Wright, in assigning them to another division and to another cycle of our Lord's teaching. He may have uttered the same or similar sentiments on other occasions, but we have no doubt that they served to probe to the core the festering sore of Phariseeism on this occasion. Jesus proceeds: "The law and the prophets were preached unto John; since then the kingdom of God is preached, and men, overanxious to have the long-expected appear, are manifesting impatience and untimely zeal to have it come in its fullness, wholly ignorant of the fact that it will not supplant one jot or one tittle of the law." It comes, in other words, according to an ordered progress, and cannot be forced into manifestation. It is the enthronement of righteous principles, born of love to God and love to men, which were the two great commandments of the law. These must have right of way in the heart of every true subject of God's kingdom. Such characters as these mammon worshipers cannot, therefore, have any part in it for time or for eternity. They are making void the very law itself by their traditions and their false views of its import. He then takes a specific illustration. Adultery remains adultery, though

legalized, and a man never can relieve himself of his responsibility for the union by the plea that the woman was separated from her husband before he married her. The Lord cannot commend any such subterfuges any more than the master could commend that steward in his double dealing. The whole conversation is a merciless exposure of the hollow pretensions of the Pharisees and a plea for the absolute sincerity and the strict conformity to truth which are the very essence of discipleship.

The parable of Dives and Lazarus (vs. 19–31), which immediately follows, and which we have no doubt was spoken on the same occasion, points the moral. Its main lessons are:

1. There is a future world, and in it a separation of the good and the bad.

2. These principles, now so ardently held, or so triflingly treated, eventually lead men to places separated by a great and an impassable gulf.

3. The children of mammon have only regret, remorse, and shame in the ultimate outcome of their cherished methods. Their friends can neither help them nor be helped by them. Note the striking application to the hopes of the unjust steward in the parable. He continued to defraud his master, in the hope of making friends to help him in his extremity. The parable also warrants our interpretation of Jesus's own application.

4. The remedy lies, not in resurrected prophets or messengers, not in signs and physical miracles, both of which the Pharisees were continually demanding, but in the faithful following of the little light which they had. If they would but do the will of God as laid down in the law, following the truth as enunciated by Jesus, they would know of the doctrine. The principles underlying each were eternal. They were, moreover, parallel with those implanted in their very souls, and were revealed in that truth, which, though given in many parts and in many places, has an inherent unity that never changes. These Pharisees were trifling with these principles, until the very light which was in them was becoming darkness. They were now so blind that they could think of God as less wise, shrewd, and just than an ordinary business man dealing with a dishonest employee.

5. The Pharisees were lovers of money, but Jesus intimates that in the last accounting the poor beggar may be better off than the man whose riches were the only good he ever knew. It is not a denunciation of wealth, but of those who sacrifice principle for wealth, and has its direct application to the audience before the Lord, as shown above. Recurring to the parable of the unjust steward, it shows the eternal condition of the man who tries to continue in his position by ever-increasing fraud, and who strives to add to his friends by ever-increasing wickedness. There are felicities which money cannot buy, and soul states more to be dreaded than poverty.

The following inferences concerning Lazarus would seem to be warranted: (1) He was a beggar through misfortune, and not from choice. (2) He did not murmur against God's distribution of wealth, nor the rich man's use of it. (3) He did not exult over the change of relations between himself and Dives, after angels had carried him to the fields Elysian. We think, however, that it is not the purpose of this last parable to give information concerning the unseen world, but simply to enforce the teachings of the former parable, and to make plain the general principle that bliss and misery after death are determined by conduct previous to death; so that

> 'Tis not the whole of life to live,
> Nor all of death to die.

Thomas Nicholson.

## Art. VIII.—BEGINNINGS OF CHRISTIAN ART.

Christian art, like Christ himself, was of humble birth. Born in the catacombs of Rome, where martyrs were buried and the persecuted took refuge, it is a significant fact in the history of early Christianity that its art is expressive of gladness. There is no sign of mourning or resentment, and no token of vengeance, but all breathes charity and benevolence.

We find that primitive Christians shrank from the idea of a picture of Christ and looked on art with no friendly eye. The Jews felt it forbidden by the second commandment, and be it remembered that multitudes of the early Christians were converted from Judaism. The natural longing of mankind, however, for the visible representation of One whom they revered and adored gradually overcame this prejudice, though for four centuries after the ascension it was regarded as an act of irreverence, if not of actual profanity, to paint Christ in his purely human aspect.

The first modest ventures at artistic expression appear on the walls of a chamber in the catacombs, in symbolic figures. One standing in this narrow chamber may perhaps be reminded of some dumb child like Helen Kellar, who by a few lines or figures reveals all the depths and heights of her little life. So the early Christians, denied the expression of their new precious faith both from fear of persecution and their early training, found expression of it in a few simple lines which a child might easily execute, but which to-day reveal the life of that time better than the most eloquent orator or gifted historian. Commonest among the symbols is the fish, representing various Christian ideas such as baptism, and alluding to the miraculous draught of fishes, when Christ had said, "Follow me, and I will make you fishers of men." It also represents the Church under the figure of the drawnet, full of fish both good and bad. Doubtless, also, it has this significance, that the Greek word "fish" is formed by the initial letters of the sentence, "Jesus, Christ, Son of God, Saviour." Another common symbol of Christ is naturally the vine: "I am the vine, ye are the

branches." It is indicative, too, of the joyous and happy character of the Christian faith.

In the next development of art we find Christ represented indirectly by pagan analogies. This was accounted for by the fact that they themselves had been pagans and were unaccustomed to any other decoration. They rejoiced to infuse these pagan figures with a new spirit. No heathen symbol better accorded with their tone of mind than that which represented the youthful Orpheus taming the wild animals with his lyre. That beautiful and attractive figure, subduing the savage passion of the animals and drawing all to listen to him, appeared to the Christians a most fit emblem of Christ as the king of love and peace, as the law of life and the harmony of the world. In times of persecution there was a distinct advantage in the use of symbols which were full of divine significance to the Christians, while they did not arouse the hatred and fury of the heathen. Thus, the stories of Cupid and Psyche were chosen as an emblem of God's love for the soul. Christian art went a step farther when it represented Christ by Old Testament figures such as that of Jonah, typifying the resurrection, and that of Daniel in the lions' den and the three children in the furnace, setting forth the same fact. This last must have been full of consolation to those who had seen their brethren wrapped in the hideous pitchy tunic and burning as living torches in the gardens of Nero. Moses striking the rock suggested Christ the fountain of living water; the sacrifice of Isaac by Abraham suggested the sacrifice of Christ.

The next advance in art represented Christ by New Testament allusions, and of these the simplest and most cherished specimens are those which represent Christ as the Good Shepherd. This touching figure seems to have inspired the simple Christian painters with delightful skill. Dean Stanley says:

> It answers the question, What was the popular religion of the first Christians? It was, in one word, the religion of the Good Shepherd. The kindness, the courage, the love, the beauty, the grace of the Good Shepherd was to them, if we may so speak, Prayer Book and Articles, Creed and Canons, all in one. They looked on that figure and it conveyed to them all they wanted. As ages passed on the Good Shepherd faded from the mind of the Christian world, and other emblems of the Christian faith have taken his place. Instead of the gracious and gentle pas-

tor there came the omnipotent Judge, or the crucified Sufferer, or the infant in his mother's arms, or the Master in his parting supper, or the figures of innumerable saints and angels. But the Good Shepherd represents to us the joyful, cheerful side of Christianity.

The popular conception of Christ in the early Church was of the strong and joyous youth, of eternal growth and immortal grace. So we find the Good Shepherd represented as boyish and beardless. Sometimes the Shepherd stands between a sheep and a goat, who listen to him with bowed heads. Sometimes he has his hand on his cheek, in a gesture of sorrow, as he sets forth to recover his lost and wandering sheep. But most often he is carrying the recovered sheep upon his shoulders. From the earliest days it has been noticed as an interesting circumstance that he often carries a kid on his shoulders, and not a lamb, the kid indicating the large divine compassion. This inspired what is said to be the most Christian of Matthew Arnold's poems:

> "He saves the sheep, the goats he does not save."
>
> . . . . . .
>
> So spake the fierce Tertullian. But she sighed,
> The infant Church! Of love she felt the tide
> Stream on her from her Lord's yet recent grave.
>
> And then she smiled; and in the catacombs,
> With eye suffused but heart inspired true,
> On those walls subterranean, where she hid
>
> Her head 'mid ignominy, death, and tombs,
> She her Good Shepherd's hasty image drew—
> And on his shoulders, not a lamb, a kid.

The scruple against portraying the Lord seems now to have passed away, and he is depicted as majestic, triumphant, beautiful, and youthful. During the first four hundred years there is probably no representation of Christ as bearded or as a worn and weary sufferer. But, near the close of the fourth century, the beardless face gave way to one with a beard and of an older aspect. The idea that the appearance of Jesus was plain or even repellant was one that the growing spirit of asceticism in the Church eagerly adopted. Art is history. It represents the life of the people, it mirrors the age. And, during the centuries when Christians practiced fastings and

penances, lived in monasteries, and crucified the flesh, we find them painting Christ as a suffering Saviour.

No picture of Christ which can be regarded as purely naturalistic is to be found before the *Renaissance*. The Church was slow to accept the views of St. John of Damascus, who argued:

> Since Christ took upon him the form of a servant, and put on the fashion of a body, therefore represent him in picture. Paint his humiliation, his nativity, his baptism, his transfiguration, his agonies which ransomed us, the miracles which, though wrought by his fleshly ministry, proved his divine power and nature, his sepulture, his resurrection, his ascension, paint all these in colors, as well as in speech and in books.

Still, many of the early Christians looked with suspicion on all art, and this feeling was as strong among the learned as the poor.

It is related that in the year 326 the Empress Constantia, sister of Constantine, wrote to Eusebius of Cæsarea to ask if he would send her a likeness of Christ. The answer of the great historian was almost indignant. It was as follows:

> And since you have asked about some supposed likeness or other of Christ, what and what kind of Christ is there? Do you mean the true, unchangeable likeness which bears his impress; or that which, for our sakes, he took up when he put around him the fashion and form of a slave? Such images are forbidden by the second commandment. They are not to be found in the churches, and are forbidden among Christians alone.

It is said that he entirely dissuaded the empress from desiring to possess anything of the kind. He said, "If great value is to be attached to the image of our Saviour, what better painter could we have than the Word of God himself?"

It is absolutely certain that the world and the Church have now lost forever all vestige of trustworthy traditions concerning the physiognomy of Jesus; but, if the face reflects the invisible soul, Jesus must have been the most beautiful among the sons of men. We find in neither the gospels nor the epistles one word respecting the appearance of his form or face, and yet every detail points to the certainty that there was something majestic and winning in the personal presence of Jesus. It is recorded of him, in his boyhood, that he "increased in wisdom and stature, and in favor with God and

man;" and we reason that an ugly and marred human being could not readily have kindled that tender love and enthusiasm and confidence in young children which was so often inspired by Jesus. The early painters never forgot the true lesson which they learned from Savonarola, that "creatures are beautiful in proportion as they approximate to the beauty of their Creator, and that perfection of bodily form is relative to beauty of intellect."

The earliest pictures of Christ are youthful and beautiful; in the "Acts of the Martyrs," where visions of Christ are recorded, he is always described as young. Later we find him depicted as a full-grown man, noble and dignified. This was followed by the age which represented Jesus as aged, worn, and weary, the painter evidently having in mind the prophecy of Isaiah, "His visage was so marred, more than any man, and his form more than the sons of men," and also the words of the prophet, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

The youthful Christ is the divine Christ, "the same yesterday, and to-day, and forever;" the bearded and worn Christ is the human sufferer. As the Christian Church passed out of the darkness of the Middle Ages so its art passed out of the ascetic suffering stage into the sunlight of such immortal pictures as have been later given us by Raphael, Angelo, and Hofmann.

M. B. Myers

## ART. IX.—AMERICAN PROTESTANTISM AND EXPANSION.

"THE isles shall wait for his law," sang Isaiah. "America is the world's evangelist," said Senator Davis, of the Peace Commission.

When Captain Gridley of the good ship *Olympia* fired that first gun at Cavite, by permission and order of the great admiral on May 1, 1898, it was heard round the world and became a revelation and a prophecy. When Dewey had destroyed the Spanish fleet and cut the cable to Hong Kong, there was placed upon the shoulders of our American republic a new burden of responsibility, and there was opened up before it a wide door of opportunity to give the blessings of a modern form of government and Anglo-Saxon civilization to islands hitherto considered to be at the ends of the earth. The distant echo of Dewey's guns was a prophecy that under God, and baptized by the divine Spirit, we are equal to the responsibility of this great providential opening. Let us take counsel of our hopes rather than our fears, believing that the genius and virtue of our American Christianity are adequate to the emergency. Dr. John Henry Barrows in a personal note says: "Those who have courageous hearts and the Christian spirit of missions, and the spirit of a world-wide evangelism, see God's hand and hear God's voice in recent events."

Our subject is two fold, namely, first, the opportunity and responsibility of direct evangelism in Cuba, Porto Rico, and the Philippines, and, second, that which is perhaps of even greater importance, the indirect influence which our American Protestant Christianity should have upon our colonial governmental policy.

Until some manifest providence shall dictate otherwise we can do no better than to stand firmly against the antiexpansion Bourbon enemies of human progress, and with President McKinley, who is the Abraham Lincoln of the new emancipation. Bear in mind that every argument which is used against expansion has been used over and over again for the past half century against foreign missions in general. In

holding the Philippines our government is dealing with a condition, not a theory. America could have done one of several things: permit the Philippines to go back to the brutal reign of Spain, or dispose of them to some other nation, or hand them over to Aguinaldo, the rash and self-appointed upstart leader of the rebellion, or do as President McKinley insisted —hold them as a sacred trust. If there had been no insurrection the policy of self-government under Aguinaldo might have been considered after the peace treaty had been signed. But as soon as arms were taken up against their deliverers such a possibility disappeared, and the senseless, ungrateful, foolhardy attack made upon the United States forces became proof positive of Aguinaldo's unfitness for government. The President spoke wisely and justly when he said: "It is not a good time for the liberator to submit important questions concerning liberty and government to the liberated while they are engaged in shooting down their rescuers." Then the insurgents are Malays, made up of Tagals in the north and Visayas in the south, between which sections there is no bond of union, while both factions combined do not represent more than one half of the population of the archipelago. The remaining tribes, many of them barbarous, have no political affinity with the Malays. From a Christian point of view the United States could not afford, in the interests of humanity, "to break up a Spanish hell and leave a Malay hell in its place." Says our President again, "The Philippines, like Cuba and Porto Rico, were intrusted into our hands by the providence of God. In the name of human progress and civilization we are committed to this trust. It is a trust we have not sought; it is a trust from which we will not flinch." He continues like a sage and a prophet, "The generation upon which these great problems are forced cannot avoid the responsibility of honestly striving for their solution." We are under obligations to the whole world to see that a stable government be established.

Although the task is not an easy one America has no alternative. Some may honestly believe that our nation is utterly incapacitated for such an undertaking, but the very same objection was raised when Louisiana was purchased by Thomas

Jefferson, by what the antiexpansionists at that time called an unconstitutional act. It was said that the natural boundary of our Republic was the Mississippi River. Why should we cumber ourselves with the burden of Texas and California? Why construct the Union Pacific Railway? Later, the natural boundary of the nation was said to be the Missouri River, and it was declared that a republic should not be too expansive. In reply it was asked, "Is the Goddess of Liberty restrained by water courses? Is she governed by geographical limits? Does she belong on the one side or the other side of a river or an ocean?" We may be thankful to God, when we remember the results which have followed, that the antiexpansionist did not prevail in those days.

The opponents of expansion point to unsolved problems already on our hands which indicate incapacity in us. They dwell on the dangers threatening from the large foreign immigration from Poland, Italy, Ireland, and other European countries. It is true that much of the offscouring of the Old World has come to our shores, but it has been uplifted and not degraded here, and it is assimilated with amazing rapidity. We are pointed to the deplorable and menacing condition of the race problem in the South. But American civilization has done wonders for the negro. The institution of slavery was foisted upon us by the British colonial policy. The spirit of American Christianity which has broken the fetters from millions of slaves, will, by the power of education, developed manhood, and genuine religion, wipe out in due time all that is oppressive and unjust in the color line. Mr. Booker T. Washington understands this and knows that there will be no color line in the realm of intellect and character. Again it is said that our management of the American Indian clearly proves our incapacity to deal with alien peoples. It must be admitted that there are facts which make our relations with the red man a seeming failure. But the Indian is scarcely susceptible of the highest civilization, or he would have been amalgamated after the manner of other strains of blood, without a war of extermination. History records that races which have refused to till the soil have always given way before agricultural peoples. It is not likely that any new-found peoples will take that atti-

tude. We are encouraged to find that native Cubans under the leadership of General Wood, earning fifty dollars, immediately go out upon the little farms to cultivate the soil, while others take their places at manual toil. It is hoped that the island peoples will be willing to do more than fish and hunt for a living. Doubtless our method with the Indian has been faulty. We have tried to care for him instead of teaching him to care for himself. In trying to help the Indians we have treated them as if they were a race which remained in perpetual childhood. To succeed in Cuba, Porto Rico, and the Philippines, we must inspire self-help and the spirit of self-government, and while protecting the inhabitants of those islands from foreign oppression and internal strife we must teach them the invaluable lesson of self-reliance. We must adopt an educational method which will train individuals to the habit of self-dependence. We must raise up self-governing peoples. The United States has promised to do this in the Philippines, through Mr. McKinley's latest commission to those islands. The method of paternalism is a miserable one as a colonial policy.

The opponents of expansion affirm that we will become oppressive and unjust, and that these new possessions will drag us down rather than we be able to lift them up. Lord Gray's reply to Mr. Morley, the antiexpansionist, the Senator Hoar of the British Parliament, is significant. He says: "I cannot believe that our civilization is so tender that virtue runs in danger of being deteriorated in the attempt to govern uncivilized races. If the character of a great nation runs in danger of being deteriorated it is by taking too narrow a view of obligation and in losing confidence in its own power to be just." If no power of justice abides in our land, as well withdraw at once from the parliament of man and the federation of the world. Why should certain American newspapers echo the doleful strains of journals in Continental Europe, which naturally magnify our difficulties in the East? Better take our keynote from the *London Times* when it says: "Englishmen would never entertain a doubt of their capacity to reduce the Philippines to order in their own time, and they will just as little question the capacity of the Americans." What Christian

civilization has done among the cannibals of the Sandwich Islands and Hawaii can be done in the West Indies and the Philippines. As Belle M. Brain has shown in a recent book, the Hawaiian Islands were peopled, less than one hundred years ago, by a race of superstitious and degraded savages. They lived in rude grass huts, with no idea of civilization whatever. They were strangers to modesty and chastity. There were no marriage rites. The relation of the sexes was thoroughly depraved and bestial. They were simply naked savages. Infanticide was a common practice. One third of the children who might chance to be fretful were murdered or buried alive. They were base idolaters. Cannibalism was not unknown. The population decayed from 400,000 to 150,000, and if the missionaries had not come as the enemies of vice and crime and friends of human life the population would have become extinct. A United States senator from California on his way home recently said in Chicago: "The Filipinos are nothing but a lot of Malay pirates, and we don't want them in our political family. I am of the opinion that we made a great mistake in holding them." From a pagan, selfish point of view, that position may be well taken; but from a Christian, altruistic point of view, it is bad doctrine. What has been done in the redemption of Hawaii—where Sanford P. Dole, the son of a missionary, proclaimed a republic on July 4, 1894, and on the 12th of last August the Hawaiian flag was lowered and the Stars and Stripes floated over the executive building—may be done in the Philippines, in Cuba, and in Porto Rico.

We must remember that the people who dwell in the emancipated islands of the sea are not all barbarians. At least three thousand men in Cuba between twenty-five and fifty, have been graduated from the best colleges in the United States, and thirty-five college graduates, all of whom had degrees from European institutions, helped to make up a recent Philippine congress. We are, to be sure, confronted with the sad and startling fact that in the Philippines, where Spain made its first invasion in 1517, eighty-eight per cent of the rural population are illiterate, cannot read and write, while seventy-five per cent of the population in Manila, the most

enlightened part, are illiterate, and can neither read nor write; and on the whole Mr. Kipling has reason to exhort us,

> To wait in heavy harness
> On fluttered folk and wild
> Your new-caught, sullen peoples
> Half devil, and half child.

The inhabitants of the Philippines as a rule are indolent, easy-going, lacking in ambition, averse to more toil than is necessary to supply their immediate wants. They do not provide for the future. The Filipino does not mind lying. He is a stranger to honesty, makes promises easily and breaks them just as easily, incurs debts without probability of paying, has no gratitude or sense of duty toward his fellow-men. We are not surprised that the American soldier often felt that liberty for such people was dearly purchased at the risk of his own health or life. It seems a dark picture after nearly four hundred years' effort on the part of Spanish Catholicism, and yet the picture is not nearly so black as that which St. Paul paints in writing to the Corinthians: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The success of our governmental policy in the islands of the sea will depend upon our faithfulness to Gospel principles in grappling with the moral and spiritual problems of sin and salvation. The task is not an easy one and will test our patience. We cannot finish it in a hundred days' war against barbarism, superstition and ignorance. We must take up the white man's burden,

> In patience to abide
> By open speech and simple
> An hundred times made plain,
> To seek another's profit
> And work another's gain.

Everything will depend upon the spirit in which we occupy the East. We must not go as corrupt politicians have gone

among the American Indians. The *London Times* advises us to go in the spirit of patience, not to be in a hurry for results, not to attempt an elaborate government in all parts of the islands at once, but to hold the strategic centers. No wonder that the Filipinos have deep-rooted prejudices against all government when their only experience is that of dealing with "apathetic Spanish officials," "haughty and arrogant Spanish soldiers," "intolerant and greedy priests." The Filipinos in Manila already see the mistake which they have made in firing upon the American flag. They were misled by their advisers, who said that the American government intended to make them slaves. This ill advice finds its echo on our own shores. The President's special commission has offered home rule to the Philippines. If the rebel leaders had been imprisoned and a few distinguished lips in America had been sealed in silence we would not have the sad deluge of blood in these days.

The opportunity and responsibility of American Protestantism is to insist that we go in the spirit of unselfishness, not as Pizarro went to Peru, or as Cortez went to Mexico in search of gold, but as St. Paul went to the Gentiles, in search of souls. If we go in the Pauline spirit we shall be crowned with Pauline success. "To attempt to govern Cuba, Porto Rico, or the Philippines for our own betterment, to utilize them for our own trade, to exploit them for our own advantage, to restrict their traffic, determine their revenue, or regulate their navigation laws, not by considering what will enhance their wealth and conduce to their civilization, but by considering what will make them profitable to us, would be to repeat the crime of Spain after three centuries of misrule had proved it to be a blunder." "If there shall be any robbing of the Philippines in the future by any government representative, every preacher and Christian worker should protest loudly in the name of righteousness." The Philippines must not be looked upon as a plantation which America may work for all it is worth. If we go in a Christlike spirit the people will soon take knowledge of us and learn to love the truly Christian as thoroughly as they have learned to hate and despise those who have robbed them. With patience, wisdom, firmness, and justice as factors in the governmental policy of the Philippines, together with

good men to represent our civilization in Cuba, Porto Rico, and the archipelago, success may be anticipated. American Protestantism should see to it that such men as General Wood and Colonel Roosevelt should represent our nation in the islands. We need men who will take hold without greed, without cowardice, but with hopeful courage, to solve the problem of the East; men who will say with Roosevelt, "If any of those islands is not fit for self-government then we must govern it until it is fit." No human being can foretell just how much governing we will have to do. Even an American-born citizen is not allowed to share in governing until he is twenty-one years of age. One thing is certain. It would be international immorality to tear down one government without building up another in its place. To say that we are not able to do this is to play the baby act in a national comedy, and make ourselves the laughingstock of the world, and we ought to apologize to the human race for raising such a dust to no purpose.

The fact to be urged upon the attention of American Protestantism is that Cuba, Porto Rico, and the Philippines present a field white unto the harvest for direct evangelism. The missionary secretaries of the Methodist Episcopal Church have reminded us that now is the time in this transitional period to give the million inhabitants of Porto Rico our Protestant Christianity. There is no longer an established State Church. The priests and monks do not receive their "sweldo," or wages from the government. It is well said that our own Church cannot do otherwise than go at once to Porto Rico with the Gospel, and thus do its part to give that people the best and highest ideals of Christian citizenship. The General Missionary Committee at its last session made a contingent appropriation of $5,000 to Porto Rico, and since then our Missionary Board has sent out an appeal for $20,000, in special contributions for opening work and providing accommodations at Ponce and San Juan. Should there not be a spontaneous outpouring of consecrated funds for the special purpose of doing God's work in America's latest great field of opportunity? Some of our wealthy citizens, especially in New York City, risked their lives in a war for humanity. Will

not the men of wealth invest their dollars in reaping the golden fruitage of victory? There is no more serious sin in the decalogue of transgression than the sin against opportunity. The rich young man turned away in sorrow from Christ because he had much possession. What shall be said of a rich and powerful nation—rich in history, rich in literature, rich in arts and science, rich in the heritage of evangelical religion—if it shall turn its back upon this great open door? We cannot expect the blessing of God upon ourselves unless we are willing to do his will in saving others. The Spanish Roman Catholic Church has been in Cuba, Porto Rico, and the Philippines for hundreds of years. Nevertheless, or consequently, illiteracy and barbarism prevail. Roman Catholics themselves acknowledge the fact. Their friendly criticism is more convincing than the opinion of enemies. Rev. Father Sherman has called the island of Porto Rico a Catholic country without religion. Mr. Foreman, a devout Catholic, has borne testimony against the integrity and character of the money-grabbing priests and friars whom he accuses of flagrantly announcing raffles from their pulpits. With few exceptions the friars are ignorant, brutish, and licentious.

The most serious problem in the future of the Philippines is to correct the abuses which natives and Spanish alike have had to suffer at the hands of those who represented the Church. It may be said in general that American Protestantism at work in these fields would goad Roman Catholicism to a higher standard. Let American Protestantism establish schools in the islands, and then Roman Catholic schools will spring up everywhere. Are we ready, are we equal to the responsibility, not only to preach the Gospel, but to live the Gospel in the islands of the sea? The great obstacle to the progress of missions in the Orient, and the nut which the wily heathen will most frequently ask the Christian preacher to crack, is the discrepancy which he discovers between the ideals of Christian teaching and the reality of Christian living. Heathen visitors to the World's Fair said, "Americans teach so and so in their published books, but they live thus and so." The time has come for us to take Christian civilization seriously. Better be hermits than missionaries who are false to

the truth of God. But we are not to be hermits. We have come out of ourselves. We stand in the eyes of the world, and

> By all ye will or whisper,
> By all ye leave or do
> The silent, sullen peoples
> Shall weigh your God and you.

The supreme opportunity is upon us. We can do for the moral and spiritual health of Cuba, Porto Rico, and the Philippines what General Wood has done for the physical sanitation of Santiago, changing it from a yellow fever pest-hole into a healthful and habitable city.

"America *is* the evangelist of the world." England is said to have lost her manufacturing supremacy, probably never again to regain it. It has gone over to America, which, as Mr. Gladstone said, has passed the older nations "at a canter." We have more miles of railroad than all Europe, and almost double the European mileage of telegraph system. Josiah Strong says, "Such a country, with its resources fully developed, such a race, thrice fitted to prepare the way for the full coming of the kingdom, must, under God, control the world's future." Mrs. Jane Robinson has reminded us that politically the influence of the United States is constantly enlarging. It is but a little over a century since our wise fathers framed our Constitution, and yet Bancroft, the great historian, told us in one of his latest studies that there is not a written constitution in Europe that has not been framed since ours, and, to a greater or less extent, modeled upon it. To us have these countries looked for the form of government that is consistent with the largest possible civil liberty. Are not we the "heirs of all the ages in the foremost files of time?" Yes, if we are true to our heaven-appointed mission, and if in the fear of God, we enter the open door of our splendid opportunity. How shall it all be accomplished? The way to expel the darkness is to turn on the light. "The entrance of thy word giveth light."

John P. Brushingham

## Art. X.—KRISHNA AND CHRIST.

For the student of religions there can be no more interesting and important question than this: Is there any historical connection between the story of Krishna, the eighth incarnation of Vishnu, the second person of the Hindu triad, and the life and teachings of Christ? And do the similarities found in their lives and teachings show that anything has been borrowed by one from the other?

That there are many striking and remarkable similarities and apparent agreements has been frequently pointed out by numerous oriental scholars. And these similarities undoubtedly have been found both in their lives and teachings. Among such resemblances noticeable in their lives are the following: The similarity in the sound of the names Krishna and Christ, the flight into Egypt from the wrath of Herod, and the flight to Gokhula from the wrath of Kansa; the massacre of the innocents by both Herod and Kansa; the miraculously born forerunners, John and Balaráma; the songs of the angelic hosts and the worship of both Christ and Krishna by the shepherds; the prominence given to the childhood of both Christ and Krishna in St. Matthew's gospel and in the Vishnu *Purána;* the kinship of Christ and Krishna with kings; the assumption of divinity and the exhibition of miraculous powers by both Christ and Krishna. Weber, Lorinser, Wilson, Muir, Sir William Jones, and many others,* have pointed out at great length many such striking similarities in the respective sacred narratives.

Corresponding likenesses may be found among the doctrines and teachings of the two cults. Only to name a few of these, there may be noted the primary idea underlying both religions as that of a beneficent deity becoming incarnate in order to save the world (Prithwí, κόσμος) from oppression and to restore the practice of true religion; the personal assumption of divinity and of equality with the Supreme; the requirement of personal devotion and attachment on the part of the disciple; the emphasis placed upon the doctrine of devotion and faith

* For a summary *vide* Maurice, *History of Hindústán*, ii, 222, 223

(*Bhakti* and πίστις) in the "*Bhagavad Gita*" and in the gospels; and the promise of untold blessings to the faithful in both the cults. "The '*Gita*,'" says Professor Bhandarkár, "enjoins moral purity and the contemplation of God; but in addition it teaches man to love God and not himself; to live for him and not for himself, and to place unlimited faith in him." In like manner Baines remarks: "The idea of a religion for all, and not for certain classes only, which Buddhism first realized, was taken up by the *bhakti* school, and its method of salvation was open to all."* In the promulgation of the doctrines of faith and devotion, of divine unity and spirituality, of the possibility of man's union and fellowship with the Supreme, and in that altruistic breadth and liberality not to be found in the other sacred books, the "*Gita*" reminds one of St. John's gospel.

Admitting these similarities in life and doctrine, the questions naturally arise, How can they be accounted for? Whence came they? Have they a common source? Or, did the gospels borrow from the Krishna literature, or did the literature borrow from the gospels? Or are these similarities purely imaginary, or, at best, accidental coincidences on events and doctrines, which have occurred spontaneously and independently to both classes of writers living in far separated lands and observing widely differing religions? Some oriental scholars, who, like Telang, think that the "*Bhagavad Gita*" was written before the Christian era, and who, like Elphinstone, Bábú Dhirendra Nath Pal, and others, advocate the high antiquity of Krishna, have suggested that Christianity may have borrowed some things from Krishnaism—just as Essenism, for instance, may have borrowed from Persian sources†—and that oriental philosophy and the doctrine of manifestations and the life of Krishna may have had their influence in the production of the gospels. But, aside from other considerations, there is this insuperable difficulty to the acceptance of this theory, namely, that competent scholarship has proved that both the "*Gita*" and the leading *Puránas* belong to a date subsequent to the Christian era.

* *The Evolution of Religious Thought in Modern India*, p. 53.
† Edersheim, *Life and Times of Jesus the Messiah*, vol. i, p. 331.

Lorinser thinks that the "*Gîta*" was written about four hundred years after Christ; Davies, between two hundred and fifty and three hundred after; and the late Sir Monier Williams assigns it to the second or third century. The concensus of opinion among those competent to judge is that the Krishna legends in their present form were mostly written after the gospels, and some of them even as late as the tenth century after Christ. In that case the theory ceases to be tenable. Moreover, the story of Christ can naturally be accounted for within its own environments. His birth, life, Messiahship, teachings, and doctrines are all in keeping with, and an outcome of, Hebrew thought, and were for many centuries the subjects of a constant stream of prophecies. So that it is unnecessary to turn to the East to account for the similarities which appear to exist between the two religions.*

The other view, that the Krishna story may have borrowed something from Christianity, has much more in its favor. If the Krishna legends are mostly later than the gospels it is possible that some things may have been incorporated from them. The historic connection has been sought for by many oriental scholars, and various theories have been advanced to account for such connection. Sir William Jones's view † was that spurious gospels were early brought to India, and that the more extravagant parts were accepted by the Pandits and introduced into the Krishna story. This theory has been favored by various scholars,‡ that the apocryphal writing *Evangelium Infantæ*, circulated very early on the Malabar coast, was the chief source from which the Hindus borrowed for the life of their hero. Others, perhaps with more show of probability, advocate the theory that the apostle, St. Thomas, brought with him into India the gospel of Matthew, and from that the Vaishnavas borrowed, especially for the early life of Krishna. There is, in fact, an extant tradition to the effect that when relics of St. Thomas were discovered a copy of St. Matthew's gospel was discovered among them. Furthermore, there is no doubt that the Church has had a continuous existence in southern India from the very earliest

* Kellogg, *The Light of Asia and the Light of the World*, p. 163.
† *As. Res.* i, 274. ‡ See Maurice, *History of Hindústán*, ii, 218.

apostolic times to the present;* and there is evidence to show that the *Harovansa*, which is possibly as old as any of the Puranic writings, was written by some one unfamiliar with the geography of the country around Mathura, the Krishna holy land, and who describes at length the Punjal, an exclusively southern festival, so that it is possible to establish an historical connection between the two stories.

Another theory advanced to account for the historic connection supposed to exist between Christianity and Krishnaism is that in the early Christian centuries learned Brahmans traveled in Christian lands and brought back a distorted knowledge of Christianity, interpolating it into the Krishna literature. Professor Weber suggests this in his *Indische Studien*,† saying, that at the beginning of the Christian era Brahmans may have gone to Asia Minor and, on their return, may have made use of Christian truth they learned there, or of Christian narratives which they brought back with them, to fabricate the story of their deified hero, Krishna. It is also said that the leading doctrines of the "*Gita*"—such as the doctrine of *bhakti* (devotion), made up of *shradhá* (faith), *upásáná* (contemplation), *stúti* (praise), and *prárthaná* (prayer)—of the manifestation of the Supreme and fellowship with his disciples, were brought by Nárada from Síveta-dwípa, a place unidentified, but which may be interpreted as the "white man's land," and, in that case, might be the same as Christian Europe.‡ As the Pentateuch and the Talmud had their influence upon the Koran, so the earlier Christian narratives may have had their influence upon the minds of Indian pandits who, in their perversions of the authentic records, adopted as their hero, not Christ, but Krishna.

But the argument is not conclusive. It may be possible that there is an historical connection between the two religions, and Krishnaism may, possibly, have borrowed something from Christianity. Yet it seems much more natural, and, under all the circumstances, more probable, that each system grew up without having any important bearing or influence upon the other. The growth of such a religion as Krishnaism

* Eusebius, *Hist. Eccl.* v, 10; Neander i, 113.
† I, 400. ‡ Growse, *Mathura Memoirs*, p. 68.

out of the antecedent pantheistic doctrines of the Brahmans, and in obedience to the longing of the human heart for a greater union with the divine, is as natural as the evolution of Christianity from the more primitive religion of the Hebrews. Besides, as Hardwick points out,* the incarnation of Vishnu, as found in Krishna, is docetic merely, and rather seems to be than is; for, according to the then held view of matter, there could be no true union of the human and divine, nor could they permanently coexist. Nor were the blessings brought by Krishna real and abiding, for, as is written in one of the *Purânas*, "The day that Krishna shall depart from the earth will be the first of the Kali age."†

The similarity betwen Krishna and Christ is confined entirely to the sound, and can have no force in proving an historical connection between the two religions, for the words belong to different languages and have distinct meanings.‡ Concerning the similarity between the child lives of Krishna and Christ, Growse has well said:

> Hindu pictures of the infant Krishna in the arms of his foster-mother Jasôda, with a glory encircling the heads of both mother and child and a background of oriental scenery, might often pass for Indian representations of Christ and the Madonna. Professor Weber has written at great length to argue a connection between them. But few scenes, as remarked by Dr. Rajendra Lâla Mitra, could be more natural or indigenous in any country than that of a woman nursing a child, and in delineating it in one country it is all but utterly impossible to design something which would not occur to other artists in other parts of the world. The relation of original and copy, in such case, can be inferred only from details, the technical treatment, general arrangement, and style of execution; and in these respects there is no similarity between the Hindu painting and the Byzantine Madonna quoted by Professor Weber.§

Nor should it appear strange that among the great ethnic religions, or in comparing them with the one universal religion, there should be found a few things similar in form, at least, if not in inner meaning. For, does it not illustrate the fact that the heart of man ever longs after the Eternal, and that God hath "made of one every nation of men for to dwell on all the

* *Christ and Other Masters*, p. 205. † The Vishnu *Purâna*.
‡ *Krishna* = "Black." χριστός, *Kristós*, = "Anointed."
§ *Mathura Memoirs*, p. 67.

face of the earth?" In discussing the similarities found in Krishnaism and Christianity, Baines, after mentioning Weber and Lorinser's suggestions as to an historic connection between the two religions, concludes: "I must confess that neither of these theories seems at all probable, and that it ought not to be difficult to believe that the perfect gifts of πίστις and ἀγάπη came to the Hindu heart straight from the Father of Lights."* There are some teachings, indeed, corresponding in language, if not in thought, with those of the gospels, to be found in sacred books much older than the New Testament, as, for instance, many noble passages in the *Rig-Veda* and in the Buddhist writings. Moreover, it is much easier to show an apparent similarity of ethical thought and teaching among the different religions than it is to prove any historic connection between them. In fact, in some cases, as in the narratives of the temptation of the Christ and of the Buddha, as related in St. Matthew's gospel and in the *Lalita Vistára*, there could be no historical connection.†

In conclusion, therefore, it may be safely affirmed that Christianity owes nothing to the Krishna cult, and while the Krishna story may possibly have borrowed something from the Gospel narrative, yet it is much more probable, since there are many heart longings and moral aphorisms and ethical truths which are the heritage of the race and may find a place in all religions, that the two religions grew up independently, without either directly influencing the other.

Undue emphasis should not be put upon these apparent similarities to the neglect of the radical and irreconcilable differences between the two systems. While the Krishna cult, in its higher and more philosophical form, at least, contains some noble sentiments and breathes a devout religiousness; and while, in a measure, it voices the universal and unquenchable longing of the human soul after personal and intimate fellowship and communion with the Divine (Parm Atman); and while it teaches the possibility of, and necessity for the incarnation of a divine Deliverer (Avatar) to save the earth from ruin—yet, as a system, it embodies many inconsistencies

* *Evolution of Religious Thought*, p. 50.

† Kuenen, *National Religions and Universal Religions*, pp. 362, 363; *Sacred Books of the East*, xi, pp. 165, 166.

and contradictions, is based upon unsound philosophy and untenable ethics, does not rightfully apprehend the nature of God, of the universe, and of man, and does not unfold the highest wisdom nor point out for the race the *summum bonum*. Moreover, as Bishop Caldwell has shown:

> It nowhere exhibits any sense of the evil of sin considered as a violation of law, as defiling the conscience, and as counteracting the ends for which man was created. It makes no provision for the reestablishment of the authority of the divine Lawgiver by the expiation of sin in such a manner as to render forgiveness compatible with justice. It teaches nothing and knows nothing respecting the forgiveness of sins.*

Above all, the Puranic account of the life of the hero, as taught and believed at the present day, the influence of his popular worship upon his votaries, and the example of his devotees and priests all tend to sensualize and degrade, rather than spiritualize and elevate, man.

For these reasons one must confess, with M. Cousin:

> Before this kind of theism, at once terrible and chimerical and represented in extravagant and gigantic symbols, human nature must have trembled and denied itself. Art, in its powerless attempt to represent being in itself, necessarily rose without limit to colossal and irregular creations. God being all, and man nothing, a formidable theocracy pressed upon humanity, taking from it all liberty, all movement, all practical interest, and consequently all morality.†

With what unspeakable comfort, then, does one turn away from Krishna and his cult to believe with Leckey:

> It was reserved for Christianity to present to the world a character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that the simple record of three years of active life has done more to regenerate and soften mankind than all the discussions of philosophers and all the exhortations of moralists.‡

* Quoted in *Krishna Described*, p. 47, S. P. C. K. Press, Madras.
† Quoted by Murray Mitchell, in *Hinduism Past and Present*, pp. 80, 81.
‡ *History of European Morals.*

J. E. Scott.

# EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

MATTHEW ARNOLD, in his essay on Thomas Gray, wrote: "If Gray, like Burns, had been just thirty years old when the French revolution broke out, he would have shown, probably, productiveness and animation in plenty. Coming when he did, and endowed as he was, he was a man born out of date, a man whose spiritual flowering was impossible. The same thing is to be said of his great contemporary, Butler, the author of the *Analogy*. In the sphere of religion which touches that of poetry Butler was impelled by the endowment of his nature to strive for a profound and adequate conception of religious things, which was not pursued by his contemporaries, and which at that time, and in that atmosphere of mind, was not fully attainable. Hence, in Butler, too, a dissatisfaction, a weariness, as in Gray; 'great labor and weariness, great disappointment, pain, and even vexation of mind.' A sort of spiritual east wind was at that time blowing; neither Butler nor Gray could flower. They *never spoke out*." But Gladstone considers Arnold not a competent critic of Bishop Butler.

### METHODIST LEAVEN IN ROMAN CATHOLIC MEAL.

NOT alone in Roman Catholic meal is the Methodist leaven. It is in that of all religious denominations. None are altogether destitute of it. The "Americanism" of the late Isaac Thomas Hecker is a useful but imperfect specimen of the Methodist leaven of which the Roman Catholic meal will present distinct traces for many days. This Americanism is not an evanescent phenomenon, but an abiding reality. Its trend is to freedom, progress, and felicity. In Roman Catholicism it finds no affinity, but rather impatient or sullen repulsion.

Hecker's parents were of German blood and birth—his father indifferent to the claims of all the Churches—his mother "a life-long Methodist," and a very superior example of the *haus-mutter;* dignified and generous, pleasant, witty, and full of humanities. To all the older members of the Jane Street

Methodist Episcopal Church in New York her memory is precious. In the best elements of personality Isaac Hecker was a duplicate of his revered and godly mother. In early manhood he touchingly expressed the truth when he wrote: "The good that I have, under God, I am conscious that I am greatly indebted to thee for. At times I feel that it is thou acting in me, and that there is nothing that can ever separate us." Yet she could not and would not embrace Romanism; nor could anything wean her from the simplicity and joyousness of her form of "Christianity in earnest." In later life her distinguished son loved to talk of his deep attachment to her, of his youthful freedom from excessive drinking, sensual impurity, profanity, lying, and dishonesty. He longed to understand "the mysteries of God and man, and their mutual relations." Personal responsibility for what one is and does, the right and duty of enjoying the indwelling of the Holy Spirit, the witness of the Spirit, direct and indirect, to the facts of divine filiation and approval, and the necessity of intensely loyal cooperation with God, were specimens of the Methodist leaven that he conveyed into the Roman Catholic meal. "He never knew a merely arbitrary master." The first political doctrines he heard and discussed were kindred to those of St. Simon, or of the Social Democracy, "the object being the amelioration of the condition of the more numerous classes of society in the speediest manner." To thinkers of this class the Christ was the "big Democrat, and the Gospel was the true Democratic platform."

In these callow days the singularly thoughtful youth was a theosophic dreamer, a communicant with spirits, whose inward anxieties culminated in prolonged fits of nervous depression, and in the concomitant exhaustion which so frequently baffles the medical skill called in to its relief. These experiences tended to prepare his tired soul for the sacrifice of mental independence and even of moral freedom. If the oblation were not complete it was because the prevenient grace of God and the qualities fostered by Methodist associations intervened.

In 1843 Hecker joined the community at Brook Farm, Mass., and wrote, "I know that I have passed from death unto life, received the 'light, love, and life God is always giving,'" and became more and more a mystic of profoundly pious, but also at times of scarcely intelligible type. In his troublous perplexity and restless desire his attention was called

by writings like the *Oxford Tracts* to the spectacular unity and uniformity, discipline and order of the Roman Catholic Church. Universal brotherhood seemed to be its distinguishing mark—its religion binding all things, natural and supernatural, together. Whether things were as they appeared to be he does not seem to have inquired. He was like Luther before he had seen the real Rome—the head of Medusa was hidden by the masque of Minerva. Nevertheless, it was with candor that he said: "The Catholic Church alone seems to satisfy my wants, my faith, life, soul." Surrender to it was abject, and resultant doubts were inevitable. "These may be baseless fabrics," he wrote, "chimeras dire, or what you please. I may be laboring under a delusion."

The month of August in the same year saw the young man once more at his home in New York, with more knowledge than when he left it, but with little or nothing more of sound wisdom. For nine months or more he had subsisted on a very simple diet of grains, fruit, nuts, and unleavened bread, with only pure water to drink, being persuaded that "a gross feeder will never be a central thinker." The doctrine of Christian perfection, scientifically expounded by the Methodist Episcopal Church, at one time drew him powerfully toward its communion. He went to the Rev. Dr. Morris D'C. Crawford, and said: "I have read in the Bible 'If thou wouldest be perfect, go and sell all that thou hast;' now, that is the kind of Christian I want to be." The answer is reported to have been; "Well, young man, you must not carry things too far. You are too enthusiastic. Christ does not require that of us in the nineteenth century." After further conversation Dr. Crawford is said to have "told him to give up such ideas and study for the ministry." Methodism has lost more than one man of uncommon genius through lack of trained ability to show that all who worship God "in spirit and in truth" (John iv, 23, 24); who seek to know the Lord's will in order that they may do it (1 John ii, 20, 27; iii, 1–3); who reverently fear the Lord and keep his commandments, are accepted with him (Acts x, 34, 35); infallibly guided and guarded against fatal error, and constitute portions of that one Church of God whose members are "distinct as the billows, but one as the sea." The Church has one Lord, one faith, one baptism; but diversities of form as numerous as those of the flora which fill the earth with varied beauty, fragrance, and

fruitage. Romanism is narrow, and suffocating to freedom of spirit.

Hecker received the Catechism of the Council of Trent as containing an adequate exposition of the entire system of doctrine and morals known to revealed religion, was baptized by Bishop McCloskey on August 1, 1844, and used the language of ardent Mariolatry on the following day. The rapturous joy of absolution was followed by emotional dryness and desolation, by nervous shocks, addresses to his guardian angel, intimate fellowship with glorified saints, and complete abandonment to what he believed to be the divine will. In company with Clarence A. Walworth, an Episcopalian, and James A. McMaster, a Presbyterian pervert, he sailed to Belgium with the resolve that all his future should be identified with the worship and service of God in the Roman Catholic Church. In preparation for this he submitted to constant mortifications, to wash and clean dirty stairways, to endure whipping twice a week, and to observe all religious or monkish rules. Despite all such training he maintained fearless independence of thought, as McMaster did of action. The first became a member of the Congregation of the Most Holy Redeemer, the second a bellicose editor of the religious press.

In January, 1851, he returned to America as a missionary to preach penance and the conversion of sinful Catholics to a good life. With work akin to this he had been familiar in attendance upon Methodist evangelism. Sorrow for sin, loathing of sin, trust in God's promises, assurance of pardon through faith in Christ, joy of salvation, and fellowship with the Holy Spirit, together with contempt of wrong and devotion to the right, were the results he sought to work out. He made an unusually popular preacher and effective moral instructor. Honest and earnest, he also used the press to compass his objects. *Questions of the Soul* and *Aspirations of Nature* were literary compositions designed to facilitate his undertaking. This prospered so that the erection of a house which should be the center of the work for English-speaking subjects became a necessity. Hecker was deputed in August, 1857, to lay the scheme before the General or Rector Major at Rome. Arriving there on the 26th he was expelled from the Congregation on the 29th for violation of his vows of obedience and poverty. This expulsion, however, was ignored and practically nullified by the pontiff. On the 6th of March, 1858, the American band of five missionary fathers

were dispensed from their vows as Redemptorists, and left at entire liberty to act in future as God in his providence should point out the way. In July of the same year four of the five were organized as a community styled the Missionary Priests of St. Paul the Apostle—a title since popularized into Paulists. A system of rules and an appropriate costume were also devised, and received the pope's approval. Ground was purchased on Ninth Avenue and Fiftieth Street for suitable community buildings, including convent and church, which were duly erected. In this and in other churches the Paulist fathers, reinforced by two additional recruits from the Protestant Episcopal Church, officiated as revivalists. All, and particularly Hecker, were "absolutely individualized," lovers of civil and political freedom, and adapted methods of work to the peculiarities of their fields of labor. They were intensely spiritual, markedly ethical, and outspokenly moral to an extent that would not be offensive to their superiors, who knew that Christ's kingdom is not of this world, and deported themselves accordingly. Thus the Methodist leaven, pure and impure, was introduced into the popular Roman Catholic meal.

Yet Hecker was very fallible, and never more so than when he affirmed to Pius IX, "Your decision, Most Holy Father, is God's decision; and, whatever it may be, willingly and humbly will I submit to it." Notwithstanding all his sincerity in protestations of unquestioning obedience, his principles of private judgment and utter submission to the unerring guidance of the Holy Spirit were certain to bring him, sooner or later, into official disfavor. Rome is a stern mistress. "The external authority of the Church," said Hecker, "without a proper understanding of the nature and work of the Holy Spirit in the soul, would render the practice of religion formal, obedience servile, and the Church sterile." And he was right. History is full of startling and terrible examples in his adopted section of the Christian Church. He was right also in his contention that what he called the natural virtues of honesty, temperance, truthfulness, kindliness, courage, and manliness were and are essential to holiness and to communion with God. He was no less right in his tolerance. "Don't try to get anybody to agree with you," was one of his advices; and for the reason that "No two noses are alike, much less souls. God never repeats." "It is never to be forgotten that one man can never be a guide to another, except as leading

him to his only divine Guide." This is Methodistic, but not Romanistic.

Men like Isaac Hecker always bring important things to pass. The Paulist spirit and energy have wrought out beneficent results. Their antagonism to the baleful liquor traffic in all its forms has been and is helpful to social reformers, to morals, cleanliness, and order. The religion—Christian, not papal—taught by them, does "elevate man far above his highest natural force into union with the Deity—intimate, conscious, political." Hecker courted controversy, delighted in it, and gratulated himself on success in conducting it. His *Apostolate of the Press* wrought mightily in the diffusion of his ideas. The *Catholic World*, which he started in 1865, and the *Young Catholic*, begun in 1870, brought many of the best and ablest minds on both sides the Atlantic into contact with inquiring minds on this.

This militant priest, whatever the seeming, was not a prime favorite at the Vatican. True, in 1869 he stated to a friend that Pius IX had written him "the tallest kind of a letter, indorsing every good work in which I am engaged," and giving them his blessing. This was all the more remarkable because many of the ideas and teachings thus patronized are manifestly incompatible with the pretensions and practices of the papacy to which the *Syllabus Errarum* and the *Vatican Decrees* were about to impart the finishing touches. Rome might smile upon, but none the less thoughtfully would she smite the insuppressible reformer. To her he would be simply impudent and punishable for the unasked-for advice he sent to the pope. "Tell the holy father," said he to a bishop on his way to Rome, "that there are three things which will greatly advance religion: *First*, to place the whole Church in a missionary attitude —make the Propaganda the right arm of the Church. *Second*, Choose the cardinals from the Catholics of all nations, so that they shall be a senate representing all Christendom. *Third*, Make full use of modern appliances and methods for transacting the business of the holy see." Whatever Pio Nono may have thought of this gratuitous counsel there are signs unerring that many of the papal court thought that the ex-baker and founder of a new order had better attend to his own peculiar business, in which Romish statesmanship was not embraced.

Terrible spiritual sufferings, not unrelieved by divine grace, characterized the last years of Isaac Thomas Hecker. He died

December 22, 1880, crowned by Catholic enthusiasts in France as "the prophet of the future—the one who has blazed the way to the best progress in religious matters."

The real animus of the papacy toward Hecker's "Americanism" waited patiently for expression until the publication of the official letter of Pope Leo XIII to Cardinal Gibbons, of Baltimore, on January 22, 1899. The pontiff avows his great good will to the American people, and his greater love to the Roman Catholic Church among them. His letter "is intended to suppress certain contentions which have arisen lately among you to the detriment of the peace of many souls. The origin of these contentions, he says, is in the *Life of Isaac Thomas Hecker*, in which are voiced "certain opinions concerning the way of leading a Christian life;" such as the harmonizing of teachings with the spirit of the age, some concessions to new opinions not only in regard to views of living, but to doctrines which belong to the deposit of the faith. The falsity of these ideas is apparent in the light of the principle that no Church interpretation of the sacred dogmas is ever to be departed from under pretense of a deeper comprehension of them.

The Roman Catholic bishops of the province of New York are less guarded and more explicit than the pope in condemnation of this "Americanism." In their address to him they say, "The bishops receive and accept such letter [that of Leo XIII to Cardinal Gibbons] word for word, sentence for sentence, and in the sense intended by the holy father, which is no other than the sense of the universal Church of all ages. Henceforth we will regard these questions as settled. Thanks to his holiness, the hybrid theories to which the name of Americanism has been given, died almost at their birth." In the avowal of these sentiments the Paulist Fathers have distinctly concurred.

The Methodist leaven in the Roman Catholic meal is still working with singular liveliness, quickening and sanctifying faithful souls in the New and in the Old World; is embodying itself in future Luthers, Calvins, Tyndales, and Wesleys. Of these the Abbé Victor Charbonnel is a brilliant example. The dogma of papal infallibility has not suppressed free inquiry. Cardinal Gibbons and Archbishops Ireland and Keane are reputedly friends to the exercise of the right of private judgment. Roman Catholicism sent delegates to the Parliament of Religions in Chicago to aid in the "social utilization of faiths." Their

religious ideal seems to have been Father Hecker, of whom Charbonnel said in *The Outlook* of March, 1899, "He remained a Protestant by his homage to his own conscience, and a mystic by his faith in an interior Spirit. No doubt his Methodist descent and his early intercourse with the most mystical Methodist societies permitted these two states of mind and soul to seem quite natural to him." "In the ranks of [French] Americanism are the imposing figures of men of action, intellectual and moral authority, vigor, enthusiasm, and youth." The same remark is more or less true of American Roman Catholics. To Cardinal Satolli, well and not too favorably known in the United States, "Americanism" is "that baneful plague whose contagion is spreading over both worlds." This is sincere acknowledgment of a free spiritual movement that may produce another separation from the Roman Catholic Church.

---

## TREES AND MEN.

A TREE is somewhat more than potential lumber. Human interest in it is not merely commercial. The relation between it and man is an obscure and fascinating mystery. Can any wise man make even a beginning toward explaining the relation between a pine tree and a soul? Yet the one speaks to and affects the other. Make it into a violin, and, in the hands of Paganini or Ole Bull, a cry comes out of it which is little short of human, thrilling spirit as well as nerves with inevitable emotion. Although the spell cast by trees evades analysis, no one can regard it as a fiction of the fancy of a few mooning, hysterical hyper-æsthetics. It belongs among universals and perennials, and casts its subtle witchery wherever leafy branches cast their shade. It was because of the appeal which they make to universal man that Rousseau, the French artist, liked to paint trees, and said, "The tree which rustles is for me a grand history; if I speak with its language, I shall have spoken the language of all times." A drop of Druid blood shows in most men's veins. Browning was not indulging in poetic pretense but testifying on the witness stand when he wrote in "Prince Hohenstiel-Schwangau, Savior of Society,"

> Many a thrill
> Of kinship I confess to with the powers
> Called nature; animate, inanimate,
> In parts or in the whole, there's something there

Manlike, that, somehow, meets the man in me.
My pulse goes altogether with the heart
O' the Persian, that old Xerxes, when he stayed
His march to conquest of the world, a day
I' the desert, for the sake of one superb
Plane tree which queened it there in solitude.

In that last line there is the sense of something regal in a gigantic tree, the sense which made it impossible for Dr. O. W. Holmes, who had a lifelong enthusiasm for great trees and carried a measuring tape for taking the girth of the biggest he could find, to pass a certain grand old oak at Beverly, Mass., without a bow and a genuflexion, and which made him say to Mr. Morse, on whose land it stood, "Ah, John, you think you own that tree, but you don't; it owns you!" This ascendency is as mild and beneficent as it is lordly. Ineffably grateful to man and beast is the benign shade of verdurous summer branches. Thereunder dumb cattle love to huddle, and man, primeval or end-of-this-century, seeks instinctively the selfsame shelter for his rest or his work. Kipling writes, "Under the Deodars;" Dr. Cuyler, "Under the Catalpa;" Mrs. Claflin, "Under the Old Elms," and Arlo Bates, "Under the Beech Tree." Mary Russell Mitford said, in a friendly letter, "I am writing under a beautiful acacia tree with as many snowy tassels as leaves. It is waving its world of fragrance over my head, gratifying that love of sweet smells which in me amounts almost to a passion." The author of *Ben Hur*, telling how he wrote it, says: "The greater part of my work was done at home, my favorite writing place being in the garden beneath an old beech tree. I have a peculiar affection for that tree. Often, when its thick foliage has protected me with its cooling shadow, it has been the only witness of my mental struggles. The soft twittering of birds in its branches and the hum of bees near by helped to make the spot sweet and dear."

The cordial trees everywhere extend a sympathetic invitation to take refuge with them, as do the wild goats with the high hills and the conies with the rocks. Russell Lowell advises that every man should sometimes retreat into the heart of the woods and closet himself in a rustling privacy of leaves, where one may find a peaceful pleasure and respite from nagging necessities, throwing the pack of pestering plagues which pursue him off his scent by taking to the many-scented woods. Escape

from din and glare into their shady quietness pacifies irritated nerves and promotes a Christian temper. "Their tempered light is like a perpetual morning before sunrise, and is stimulating and heroic. The anciently reported spells of those places creep on us. The communicative trees begin to persuade us to live with them, and quit our life of solemn trifles." Even a casual thought of foliage and shade can bring through the imagination a momentary relief in an oppressive situation. We felt grateful to the literary artist who reported the Borden murder trial for the *New York Tribune* when he suddenly took us for a moment out of that grewsome New Bedford courthouse —a veritable chamber of horrors with its hideous exhibit of broken skulls and blood-stained hatchets, amid which a woman sat on trial for parricide and matricide—and showed us in a few picture sentences the lovely June world outside, the green lawn, and the overbending elms among whose breeze-moved branches, he said, "the leaves paid little visits, and fluttered, and kissed, and ran away."

The Bethsaida blind man who, midway in his healing, said to Jesus, "I see men as trees walking," suggests that trees and men are not so unlike each other as are some other things. Aggressive and domineering doctrines have been built up on smaller scriptural foundation than is here given by Mark for insisting that some subtle resemblance must exist between trees and men. In some of their needs and habits they are observed to be not totally dissimilar. It is not preposterously fantastical to say that the tree is a breathing creature, not drawing the air into internal lungs, but spreading its leaf-lungs abroad upon the air in order that the fluid circulating through a million veins from rootlets to topmost twig-tips may be vitalized by exposure to chemical atmospheric action; a bibulous creature, boring for water and sending its thirsty roots abroad in all directions to get a drink; a sensitive, expressive, and responsive creature, whispering, sighing, murmuring, shivering, writhing, gesticulating with its limbs, and bleeding when it is hurt—not so utterly unhuman as to be unable to appropriate part of Shylock's plea by which he proved a Jew to be human. Some vaguely felt resemblance is intimated also by the fact that many literatures make trees emblematical of men, from the Old Testament likening the man who delights in the law of the Lord to a tree planted by the rivers of water that bringeth forth fruit in his

season, and declaring that the righteous shall flourish like the palm tree and grow like a cedar in Lebanon, down to John Muir, the geologist and botanist of the Yosemite, when he figured the lofty mind of the Sage of Concord with the hyperbole, "Emerson is the sequoia of the human race."

At times one suspects a sort of semihuman difference of disposition among trees. Some behave sociably and others with reserve. Some gather in groups or fraternize in forests, interlocking friendly arms as if fond of fellowship and converse; as Henley says,

> Each to the other bending, beckoning, signing,
> As in some monstrous market-place
> They pass the news, these Gossips of the Prime,
> In that old speech their forefathers
> Learned upon the lawns of Eden, ere they heard
> The troubled voice of Eve
> Naming the wondering folk of Paradise.

Others like to stand apart as if possessed of dainty and exclusive instincts, no gossips, but given to pensive meditation. Of those that cultivate reserve and independence the elm is first. Sometimes it seems to say, "Let me have an occasion all to myself; give me entire possession of a field and see me fill it." And, behold, that one tree suffices to decorate the field from center to outer edge as far as rising and setting suns can throw its shadow west and east; and it proves itself not to have been overbold by adequately filling its large sphere with native dignity and Delsartean grace, drooping its delicate limbs in gentle curves, and moving with cultured ease. Always an elm can be depended on to appear with credit, to dress itself with taste and with an individuality of style which looks like real artistic genius. Who has not seen a single elm, standing tall and lithe with a feminine slenderness, adorned in all its height, with foliaged trunk as well as leafy limbs, robed like a lady to its very feet, suffice to occupy and completely furnish a whole wide deep-green, thicket-margined meadow in elm-graced New England? Oliver Wendell Holmes wrote in *Elsie Venner*, "Nobody knows New England who is not on terms of intimacy with one of its elms. That tree comes nearer to having a soul than any other vegetable creature among us." Many a village owns the tranquil lordship of one supreme tree to which all visitors are expected to make pilgrimage and pay reverent court; and the

pride of many a rural neighborhood centers in one gigantic elm, which, like the old cathedral builders, has levied contributions on every side for a century to rear its huge temple, spreading its wide-arching branches in a span of a hundred feet, as if ambitious, like Michael Angelo, to hang the Pantheon in air. The manifest presidency of a single tree made George William Curtis write, one New England afternoon:

> A stately elm is the archbishop of this green diocese. In full canonicals he stands sublime. His flowing robes fill the blithe air with sacred grace. The light west wind and watery south are his fresh young deacons, his ecclesiastical *aides-de-camp*. He rules his landscape round; and I—this penitent old Easy Chair—attend devoutly when I hear the eloquent rustling of his voice, as the neighbors of Saint George Herbert, of Bemerton, used to stop their plows in the furrow and bow with uncovered head while the sound of his chapel bell tinkled in the air.

The close affinity of men with trees is accented in certain moods and in individuals to whom the society of dispassionate, undisputatious, amiable, affable trees seems preferable to the very different company of human kind. It was said of that shy recluse, Lord De Tabley, "He has two intimate friends; one he has not seen for five years, the other not for six;" while Tennyson said to Edmund Gosse, "De Tabley is a Faunus; he is a woodland creature." Claude, the painter, the "supreme tree-master," associated so intimately with trees that William Blake's friend, Samuel Palmer, fancied "Claude's mother must have been a dryad." Of Thoreau, Emerson said, "As for taking his arm, I would as soon think of taking the arm of an elm tree." One day the hermit of Walden Pond excused himself from a visitor because he must go to keep an engagement with a tree; and he confessed to being so much in love with a certain scrub oak that it would be improper for him to wed a human mate. Even sane and normal men frequently betray fondness for their foliaged fellow-creatures. When a friend, strolling with Bishop Wiley in a Wisconsin forest, pointed to a noble tree and asked, "Did you ever see more majesty on land or sea?" the bishop answered, "No, and I confess to you that the trees talk to me and that I understand them," and went on talking, reports the friend, in a way which would have made a Druid's heart dance for joy or have lured a dryad to call him "brother." Mrs. Browning, writing of the deep pine forests of Vallombrosa, says they "have such a strange dialect in the silence they speak

with." Dr. Henry M. Field, convalescing at Stockbridge, under trees his own hands had planted thirty years before, soberly wrote:

> In this summer of illness they have been next to the dear household within in the way of companionship. Strong men, who are full of lusty life, pushing forward on the world's highway, know not how sweet a thing it is to have such companions and comforters. We have come into a perfect understanding and silent communion. Those trees know me; they know when I am in a silent mood, and they keep very still, hardly a leaf stirring; and when they begin to move, it is very gently, as if it were only to fan away the care that sits upon the troubled brow. Am I weary and downcast, one glance upward gives a new turn to my thoughts, as the waving treetops catch the burden from the spirit, and toss it into vacancy, where it is seen and felt no more.

Father Taylor was seen one day on arriving at Eastham camp ground to go up to a tree and put his arms around it, saying, as if some sacred association touched his memory in a tender place, "My dear old friend, how do you do?" At one of her homes Elizabeth Barrett loved a great lime tree on the lawn which "seemed to have come on purpose from the woods to bring the house a message." In C. P. Cranch's London lodgings a friend fresh from Boston told J. R. Lowell of having dined a fortnight before in Lowell's Elmwood house with Ole Bull and wife, who were occupying it during its owner's absence in England, and spoke of having looked over the books in Lowell's library there, when Lowell broke in, "I care more for my trees than my books. Can you tell me how they are feeling? I'm sure they miss me. They seem to droop when I go away, and I know they brighten when I go back to them and shake hands with their lower branches." "Yes," responded the visitor, sympathetically; "they forgive you for being human and are not above associating with you." Literature contains few more felicitous figures of speech than Lowell's attempt to express the comfort one may have in the fidelity of a lifelong friend: "A friendship counting forty years is the finest kind of shade tree I know of." When the statue of Horace Greeley was unveiled in Greeley Square, New York City, his daughter placed on its bronze brow a wreath of oak leaves from trees near his old home, with these words attached: "The woods of Chappaqua send greeting to the one who loved them." He was, to be sure, like Gladstone, a feller of trees, but neither of them destroyed valuable ones. At Hawarden the case of each tree was tried judicially with the family as jury. Sometimes visitors

were made judges, and the fate of one aged oak was decided by John Ruskin, who once wrote, "No man can be far wrong in temper of mind or way of life who really loves trees." A Georgia poet sings thus of the fellowship of men with trees:

A tree is one of nature's words, a word of peace to man,
A word that tells of central strength from whence all things began,
A word to preach tranquillity to all our restless clan.

Ah, bare must be the shadeless ways, and bleak the path must be,
Of him who, having open eyes, has never learned to see,
And so has never learned to love the beauty of a tree.

'Tis well for man to mix with men, to drive his stubborn quest
In harbored cities where the ships come from the East and West,
To fare forth where the tumult roars, and scorn the name of rest.

But he is wise who, 'mid what noise his winding way may be,
Still keeps a heart that holds a nook of calm serenity,
And an inviolate virgin soul that still can love a tree.

Who loves a tree he loves the life that springs in star and clod,
He loves the love that gilds the clouds, and greens the April sod;
He loves the Wide Beneficence. His soul takes hold on God.

The writer of this essay confesses to a clandestine friendship with one tree since boyhood. It is a great wide oak in a field near Andalusia station on the Pennsylvania Railroad, shaped like an inverted bushel basket, its lowest branches close to and level with the ground. With it we have had a bowing acquaintance all our manhood years. We look out of the car window for it whenever we pass that way, and it always nods and waves its hands—if there is wind enough.

At times and in a way trees have been teachers of mankind. By rooted abiding in their appointed places they admonish vagabonds and inculcate stability. Vagrant Louis Stevenson hints at advantages forfeited by the gypsily inclined: "He who can sit squarest on a three-legged stool, he it is who has the wealth and the glory." As by continuity of growth in a fixed place, the tree gains height, girth, and celebrity, so a man by becoming, through honorable years, an old resident, adds to whatever other standing he may have a peculiar prestige. Sidney Lanier wrote of the Cedarcroft chestnut on Bayard Taylor's place:

The worth and sum of all his centuries
Suffused his mighty shadow on the grass.

The steadfastness, uprightness, and aspiration seen in trees is recently acknowledged by one who hangs his votive song upon its boughs and cries to the strong tree :

> Give me to clasp this earth with feeding roots like thine,
> To mount yon heaven with such star-aspiring head;
> Fill full with sap and bud this shrunken life of mine.

Man may well emulate that instant and invariable responsiveness to celestial influences which is observed by Shakespeare when he remarks that it is useless to "Forbid the mountain pines to wag their high tops, and to make a noise, when they are fretted with the gusts of heaven." Suppose the apostles had been irresponsive to the "rushing mighty wind" of Pentecost! As the first temples of primitive worship and parliament houses of early Gauls and Teutons and Celts, trees taught men how to build. Where did old architects get their ideas for cathedral columns and arches but from arched and columned forest aisles? At Woolthorpe in Lincolnshire an aged apple tree was cut down in 1820, to preserve its wood from decay because it had once made a pupil of a young man who lay at its feet, and had taught him one of God's great secrets. A hundred and fifty years previous this tree, seeing young Isaac Newton, aged only twenty-three, whose mother lived in a house near by, lying on the ground beneath, dropped an apple to the sod for him to notice. The apple struck the earth and stopped, but kept on falling in his mind until he made a discovery which included the dropping apple and the solar system and the sidereal heavens and the immense universe. Such lesson could a tree teach to an apt pupil, though so wide an inference from so small a phenomenon none but a studious, well-prepared, and expert mind could make. St. Bernard said to his pupils, "You will find something greater in the woods than in books. Stones and trees will teach you that which you will never learn from masters. The mountains drop sweetness and you will suck oil from the flinty rocks." He declared that the oaks and beeches of Clairvaux had been his best teachers in theology, and that what he had learned to understand from Scripture had been taught him chiefly by the woods and fields:

> Good is an orchard, the Saint saith,
> To meditate on life and death,
> With a cool well, a hive of bees,
> A hermit's grot below the trees.

Good is an orchard; very good,
Though one should wear no monkish hood;
Right good, when spring awakes her flute,
And good in yellowing time of fruit.
Very good in the grass to lie
And see the network 'gainst the sky,
A living lace of blue and green,
And boughs that let the gold between.
The bees are types of souls that dwell
With honey in a quiet cell;
The ripe fruit figures goldenly
The soul's perfection in God's eye.
Prayer and praise in a country home,
Honey and fruit; a man might come
Fed on such meats to walk abroad,
And in his orchard talk with God.

Amid the many marvels and splendors of the world few surpass the entrancing spectacle which the Great Artist sometimes makes of a single tree, and literature and life are full of the exquisite response of the human spirit to such spectacles. Dorothy Wordsworth's journal pictures one:

As we went along we were stopped at once, at a distance of, perhaps, fifty yards from our favorite birch tree. It was yielding to a gust of wind, with all its tender twigs; the sun shone upon it, and it glanced in the wind like a flying sunshiny shower. It was a tree in shape, with stem and branches, but it was like a spirit of water.

Emily Dickinson wrote Colonel Higginson, "I think you would like the chestnut tree I passed in my walk. It hit my notice suddenly and I thought the skies were in bloom." Does any ecstasy of earthly vision exceed the rapture of seeing a perfect apple tree in perfect blossom, a bouquet fit for the new bridal of the sun and earth? In Greenwood does any marble monument begin to match the white slopes of the dogwood in mid-May? But the apotheosis of trees is named October, whose splendor beggars language. Celia Thaxter, enraptured with the gorgeous autumnal pageant among New England mountains, wrote:

Oh, the trees! fires and flames; incandescence was the only word I could think of. Burning coals the maples were, and where the frost had touched some of the tops they were like white ashes; I expected to see smoke rising. Then the gold and topaz and amber flaring up into the blue of the clear sky, and the garnets and rubies! It was magnificent. Maples bigger than I ever dreamed they could grow, in such ranks, looking as if they had had such a good time all their

lives, with nothing on earth to disturb them, and plenty of room to grow and attain to the fullest perfection. Enough to do you good it was to see them!"

That the sensitive imagination of poets should be enamored of such a living wonder as the tree was from the first and forever inevitable. Witness of this is borne in English as in earlier languages. Old Chaucer wove the woodland in his measures; Spencer sent his heavenly maid moving amid the forests; Milton tuned his deep diapason to the groves, and owned that cathedral organs give forth no music grander than that which sounds when a forest of pines awakes at midnight to chant a solemn psalm of praise; tall oaks awed Keats into calling them "those green-robed senators of mighty woods;" Wordsworth wandered pensive in leafy shade, and rounded an oak at Rydal Mount into a sonnet; Tennyson confided his secret of love to the talking oak of Sumner-chase; and out of meditation in Dulwich woods Browning brought his limpid-souled little Pippa to sing her sweet saving songs forever in the startled ear of the world's wickedness.

Very early in the life of our race the tree struck deep root in the reverences and superstitions of men. Towering aloft between man and the sky, its strength and grace, its stir and animation, its beauty and beneficence charmed him to admire and often subdued him to worship. In many a place and time it has stood associated with the sacred and the superhuman. Indications of tree worship are found among relics of prehistoric forest races as well as in the rites of later and even modern polytheistic idolatries. The earliest superstition vaguely conceived of the tree as itself a wonderful living being; then thought advanced to the conception of a tree spirit, like the Greek dryads or tree nymphs, confined within or near the tree, and possessing power to command rain or to cause fertility in plants or animals; the next advance of imagination was to a tree god who was able to quit the tree or who presided over many trees. An effect of such superstition is seen in the fact that the heathen emperor Julian professed himself unable to give assent to the Christian religion because he could not conceive how one supreme God could govern the world without a corps of lesser intermediate deities such as were supposed to dwell in trees or fountains, rivers, oceans, or planets. Recent archæological research into pre-Homeric times shows that with the Greeks, as with the Northern Europeans, the groves were the first temples.

It is thought by some Greek scholars that the word *vaός* (temple) originally meant a tree trunk. The Ephesian Artemis had her earliest habitation in the bole of an elm, and Zeus was present in the Dodonean oak. Before the time of walled temples superstition separated some attractive spot of ground, most likely on an elevation giving extended vision or around a crystal spring affording sweet refreshment, consecrated it as holy ground and surrounded it with sacred trees which must not be harmed by anyone nor touched by hands irreverent or unclean. Homer described a well built by Ithacus, Neritos, and Polyctor, round which was a grove of sacred poplars set circlewise, while beside the flowing fountain in the center was an altar on which weary and thirsty wayfarers, refreshed by the shade and the cool water, deposited an offering. Similar superstitions among early Gauls and Britons explain the Druidic rites performed in forest depths. Even in our own day the last vanishing trace of such beliefs is seen in the obsolescent Maypole usages. The Maypole of the Teutons was a sort of totem which protected villagers from harm and brought numerous blessings. Matthew Arnold, in that most perfect of all his poems, "The Scholar Gipsy," writes of

> Maidens who from the distant hamlets come
> To dance around the Fyfield elm in May.

The children dancing round the Maypole do not know that their play is a survival from long-ago tree worship whose devotees danced around the tree in the direction of the sun's course. Thus was worshiped the sacred olive of Athenæ at Athens, and, in Rome as well as Greece, the laurel, sacred to Apollo, the ivy dedicated to Dionysus, youngest of gods; thus also the palm in Assyria, and in India, even to this day, the fig tree, especially the peepul fig or Bo tree (*ficus religiosa*), reverence for which extended also through Africa, Australia, Sumatra, and Java. The sacred Bo tree in the grounds of the moldy old Buddhist temple at Kandy is said to have been worshiped for twenty-two centuries. In the ancient folklore of Palestine the olive tree was holy as giving food in fruit and light in oil; and whoever cut one down could expect no peace of mind thereafter.

In India trees are connected with marriage rites and burials. The Oráons of Bengal revere the tamarind and bury their dead under its branches; and in the same country the plantain tree

is clothed as a woman and worshiped. In the Punjab marriage with a tree is not uncommon. The number three being regarded as unlucky, if a man, not content with two wives, wishes to marry another, he will first be formally married to a tree so that his new wife may be his fourth and not his third. (This well illustrates the mental imbecility and the conscious and transparent make-believe of heathen religions). Likewise women who for any reason wish to have the name of being married, but are not sought by any man, have themselves married with due ceremony to a tree. In Japan pictures of the holy pine with its double stem, are presented to every bride and groom on their wedding day.

The importance of the tree in the mind of universal man is mirrored in the tree Igdrasil, the mighty ash, which, in Scandinavian mythology, upheld the universe; but it is natural that the tree should be, as in fact it is, most esteemed in hot countries, and central in their superstitions. A traveler reports that in Herzegovina the direct rays of the sun are so malefic and intolerable that a saint might feel tempted to sell his soul for the cool shade of a leafy tree, in a frenzy like that of the rich man in torment pleading for a drop of water, and that in so naked, rocky, and scorched a country the inhabitants might be forgiven for performing pious ceremonies in gratitude to an oak tree a thousand years old and fifty-two feet in girth which stands near the village of Rankovia.

Our own Bible, which is an oriental book, is full of trees. At its opening in Genesis stand "the tree of life in the midst of the garden, and the tree of knowledge of good and evil;" and at its close in Revelation "the tree of life which is in the midst of the paradise of God;" while in all the space between are trees almost innumerable—the burning bush from which God's angel appeared unto Moses, the oak of the diviners at Shechem, the palm tree under which Deborah prophesied, the oak of Ophrah where an angel appeared to Gideon, the tree which caught up Absalom, the mulberry trees whose rustling tops signaled to David that the Lord had gone before him to the battle. On the fervid pages of Wesley's Journal trees shake their glittering bravery of fluttering leaves and cast a blessed shade. Riding along he notes the green-shaded vale which makes the river bank an arbor for miles on miles, the almost perpendicular hills with tall oaks standing rank above rank from the bottom to

the very top, the beautiful thick trees which, with their benificent broad boughs, protected him and his little congregation from the hot June sun when he preached at noon near a farmhouse in Westmoreland, and when, as he records, "a little bird perched in one of them and sung without intermission from the beginning of the service unto the end." Such beauteous earthly things our great apostolic evangelist takes note of while he calls sinners to repentance and invites human souls to shelter under the Tree of Life, whose leaves are for the healing of the nations.

The sacredest thoughts we Christians can have about trees belong to the life of Him "who his own self bare our sins in his own body on the tree." In 1853 Arthur Penrhyn Stanley wrote from Jerusalem:

> I have now been inside the garden of Gethsemane, and cease to wonder at the emotion it inspires. It is not the situation. It is those aged olives, the more striking from their total unlikeness to all the others. They could not have seen the agony. No! But they have seen the tears of generations of pilgrims, and more than anything else in or about Jerusalem, except the everlasting hills themselves, they carry you back to that night of superhuman anguish. Of all the trees that I ever saw or shall see they are the most venerable.

Next to the calm unimpassioned narratives of the evangelists the one thing fittest to be read in Gethsemane or repeated in a sermon on the Agony in the Garden, is Sidney Lanier's "Ballad of Trees and the Master," which by its tender and devout simplicity stands alone in uncanonical literature and must unavoidably conclude this essay:

> Into the woods my Master went,
> Clean forspent, forspent.
> Into the woods my Master came,
> Forspent with love and shame.
> But the olives they were not blind to Him,
> The little gray leaves were kind to Him,
> The thorn tree had a mind to Him
> When into the woods He came.
>
> Out of the woods my Master went,
> And he was well content.
> Out of the woods my Master came,
> Content with death and shame.
> When death and shame would woo Him last,
> From under the trees they drew Him last:
> 'Twas on a tree they slew Him—last
> When out of the woods He came.

## THE ARENA.

### "NESCIENCE OF GOD."

An article, by Dr. M. S. Terry, on this subject in the January issue, displays its author's well-known clearness of thought and expression. He deprecates the "tendency among Arminian Methodist theologians to look with favor upon the idea that the foreknowledge of God may be limited." This tendency is likely, nevertheless, to intensify and widen, for Dr. Terry's reasons why it should not are far from conclusive, though they admirably summarize the best stock arguments in favor of his view.

1. He says that omniscience is "the knowledge of all things." This is no more true than that omnipotence is the power to do all things. It is the power to do all doable things; and so omniscience is the knowledge of all knowable things.

2. God's failure to foreknow a contingent future event is not the result of choice on his part, but of the necessities of the situation; for an event contingent on a free choice not yet made, is apparently unknowable.

3. Dr. Terry says that God's nescience of contingent events would seem to involve the acquisition of knowledge on the part of God when they occur. We reply that God now knows all the choices which can be made; and therefore the one which finally is made, being already familiar to him, cannot increase his knowledge. It simply becomes a fact, instead of a possibility. If this does increase his knowledge, it is an increase similar to that he receives when he knows an event has taken place which he knew would take place; he never knew before that it had taken place; this, therefore, is new knowledge. Such new knowledge has been pouring in upon him from the beginning, and does not invalidate his omniscience.

Dr. Terry attacks Dr. L. D. McCabe's proposition that "divine nescience of future contingencies is a necessity," and says:

1. "This is not a self-evident proposition," that is, it is not mathematically self-evident like the assertion that two and two equal four. But many great thinkers have affirmed it to be logically self-evident. Bishop E. O. Haven declared himself unable to conceive the contrary. Bishop Wiley said virtually the same. Dr. Jonathan Edwards and Chalmers and all the leading Calvinistic writers admit the impossibility of infallible foreknowledge of contingent events; while Watson, Whedon, and most Arminian theologians confess that the existence of such foreknowledge is an "insoluble mystery."

2. If Dr. McCabe's proposition is true, says Dr. Terry, God "cannot be omniscient." But he can be, if omniscience is the knowledge of all knowable things and a contingent event is unknowable, for as soon as it becomes knowable he knows it.

3. The proposition, says Dr. Terry, "must needs apply to all God's future free volitions." Certainly, and we have abundant evidence that it does. "And it repented the Lord that he had made man on the earth . . . And the Lord said, I will destroy man" (Gen. vi, 6, 7). Did the Lord intend to destroy man when he created him? Such a supposition is incredible.

4. This brilliant exegete questions "the competency of any finite mind to affirm" God's nescience of contingent events. Why then does Dr. Terry affirm God's prescience of contingent events? It requires no more mental competency to make the first affirmation than to make the second.

5. "The proposition assumes a notion of what time must be with God," declares the doctor. But, if we have no notion of that, there is no basis for either argument or theology. Dr. Clarke was evidently mistaken when he said that with God past, present, and future are one "eternal now;" and John Wesley when he said, "God does not know one thing before another, or one thing after another." To say that God did not know that the battle of Waterloo was being fought, and did not know afterward that it had been fought, sounds irrational. An "eternal now" is to us unthinkable. The weight of both evidence and common sense favors the idea that "time is an objective reality." Professor Bowne says: "Change is real, and change cannot be conceived without succession. In this sense the world process is in time, . . . and God himself is in time, so far as the process is concerned; . . . this involves sequence in both action and knowledge."

Dr. Terry also declares that Professor McCabe's arguments are not convincing, and says:

1. If future contingencies are nonentities so are future necessities. This is not self-evident, for while a future necessary event is a fact a future contingent event is only a possibility, and may never exist.

2. He also avers that God's responsibility for existing evil is not relieved by nescience of contingent events. But that is not the way we judge men. One who foreknows that his child will inherit dipsomania or insanity or leprosy has no right to become a father. It is different if he sees that his child will have an equal chance with others. If we can say that God foreknew on general principles that free agency, with uncertainty, would be better than mere automation, we can say that he is good, though evil exists. But if God could foreknow that any particular soul would suffer eternally it would be diabolical for him to create that soul.

3. If, says Dr. Terry, "Knowledge of contingent events impeaches God's sincerity in exhortations and warnings," then "omniscience unfits the Eternal for the creation and government of the moral universe." This is not very conclusive, and not at all self-evident; it looks like a *non sequitur*.

In closing our writer quotes and indorses Dr. D. D. Whedon, who says, "The real difficulty . . . is to conceive how God came by his

foreknowledge." If he had added, "of contingent events," all would respond, "Yes, such foreknowledge is too wonderful for us!" But foreknowledge of events that are planned and predetermined is not difficult to conceive. Omniscience could easily grasp an infinitude of such events. Human intelligence does not stumble over such an idea. It is generally believed that the whole universe of matter is under God's absolute sway. He foreknows eclipses and cataclysms and earthquakes. He probably rules, also, in a general way, over our race. Quite likely there have been "men of destiny," such as Moses and David and Paul and perhaps Cyrus and Washington and Lincoln. It may be that no one is absolutely and always a free agent, for "the wrath of man shall praise him." Nevertheless, as Arminians we affirm that, down in the depths of his soul, each man is free to choose good or evil. How God can foreknow what a free choice will be is indeed an "insoluble mystery." A contingent event being, according to Webster, dependent on something "unknown," we cannot comprehend how it is possible for it to be known; being dependent upon something "undetermined," how can it be predetermined? And "not being certain to occur," how can it be foreknown as certain to occur? A thing cannot be unknown and foreknown, undetermined and predetermined, uncertain and certain at one and the same time. Why should we cling to a theory which involves such glaring contradictions?

Dr. Whedon made a brave and very brilliant attempt to render belief in the foreknowledge of contingent events plausible. The chief corner stone of the logical edifice he rears is the following sentence, "It is certain that there will be a one particular course of future events, and no other." This sounds truer than it is. Marvelous thinker though he was, Dr. Whedon begs the question when, in referring to contingent events, he says "there will be a one;" he should only say, "There may be either one of several." To particularize is to select, and the one who alone can select is supposedly not yet born. If God selects for him then it is God, not man, who chooses. The grotesqueness of the edifice reared indicates the awryness of its chief corner stone. It consists of an imaginary "record, perfectly accurate, of all futuritions." Concerning this record Dr. Whedon says, "It is absolutely impossible that it should not be true," and then adds, "It is perfectly possible that the events it contains should not take place." In other words, the same thing is at one and the same time both possible and impossible.

See also the pitiful situation in which it places both man and God. Here is a prospective free agent whom God from all eternity has known would be lost. He at last appears on the scene, and reads Dr. Whedon's account of the "record," and finds that all he will say or do or even think has been eternally foreknown and certain. His final fate is recorded, and is inevitable. It makes no difference to the poor victim whether his fate is a necessity or a certainty, as the result is the same. What motive has he for trying to do this instead of that, or that instead

of the other, so long as the "record" is made and he knows it is "impossible that it should err?" To render the situation increasingly painful God approaches this reprobate and, with crucifying anguish, cries, "Turn ye, turn ye . . . for why will ye die." Who can blame the man for retorting, "Lord, thou knewest I would before thou created me, and thy exhortation is insincere." Who would not draw a veil over the doctrine which neccessitated a situation so distressing?

*Milburn, N. J.* J. S. BRECKINRIDGE.

---

## WESLEY'S *MAGGOTS.*

NOT entomological specimens, but a curious little book—five and three fourth inches by three and one half inches, with one hundred and ninety pages, beautifully bound in whole calf and gold, doubtless the original binding—is before us as we write. It is an exceedingly rare specimen of seventeenth-century literature, the date being 1685. It is peculiarly interesting to us because it is the first book published by Samuel, the father of John and Charles Wesley, at that time the coming rector of Epworth and Wroot. The author was then in his twenty-third year, and had been at Oxford University about a year. The register of Exeter College says his "Deposit of Caution Money" was made September 26, 1684. Born in Dorchester, in Dorset, at the close of 1662, there he lived until March, 8, 1678, when he removed to London to continue his education which had been so well begun in the Free School in Dorchester, of which Mr. Henry Dolling was the head master from 1664 to 1675. To him his former pupil dedicates this, his first published book.

The Epistle Dedicatory occupies two and a quarter pages, and is headed, "To the Honoured Mr. H. D., Headmaster of the Free School in D——, in the county in D——." Then follows "The Epistle to the Reader," occupying nine pages. In this, after playful references to the bookseller, Mr. Wesley claims originality for the book, saying, "All here are my own pure Maggots, the natural Issue of my Brain-pan, bred and born there, and only there." He anticipates sharp criticism, pleads his youth, and offers to add a beard to his face if some one will furnish it "and be at the charge of grafting it on." The frontispiece has an anonymous portrait of the author. He looks like a boy of about fourteen years, but with a face much older. The poet's wreath is on his brow, and on it, in the middle of his forehead, is a good-sized maggot in the act of biting. He is standing at a table on which rests a manuscript and an open book in which he is writing. Underneath the picture is written:

"In 's own defence the Author writes
Because while this foul Maggot bites
He nere can rest in quiet
Which makes him make soe sad a face
Heed beg your worship or your grace
Unsight unseen to buy it."

On the title-page opposite is:

"Maggots:
Or,
Poems
On
Several
Subjects,
Never before Handled.

By a Schollar.

London,

Printed for John Dunton, at the sign of the Black Raven, at the corner of Princes street, near the Royal Exchange. 1685."

The seventeenth page preceding the one hundred and fifty-two pages of *Maggots* advertises "Books lately published by J. Dunton." Of the poems we will give only the titles as they appear in the volume. There are thirty-three, three of which are dialogues, as follows: "On a Maggot;" "On two Souldiers killing one another for a Groat;" "The Argument;" "A Tame Snake left in a Box of Bran, was devoured by Mice after a great Battle. Written An. Dom. 1681;" "A Pindarique, On the Grunting of a Hog;" "To my Gingerbread Mistress;" "On the Bear-Faced Lady;" "An Anacreontique on a Pair of Breeches;" "A Tobacco Pipe;" "On a Cow's Tail;" "The Lyar;" "On a Hat broke at Cudgels;" "A Covetous old Fellow having taken occasion to hang himself a little; another comes in, in the nick, and cuts him down, but instead of thanking him for his life, he accuses him for spoiling the rope;" "On a Supper of Stinking Ducks;" "To the Laud and Praise of a Shock Bitch; An Elegy On the untimely and much lamented Death of Poor Spot, as loving a Bitch as ever went upon two legs, who departed this life, An. 1684;" "A Box made like an Egg, was between Jest and Earnest, between Stoln and Borrow'd; but at last, (see the Honesty!) After a year's Possession, restor'd with this in the Belly on't;" "The Beggar and Poet;" "*Plures alsit Aristoteles Quam Alexander;*" "A King turn'd Thresher;" "On a Discourteous Damsel that call'd the Right Worshipful Author—(an't please ye!) Sawcy Puppy;" "On a Cheese;" "*Pinguis & ingrata permeretur Caseus* (*Virg.*) A Pastoral;" "A Full and True Account of a Journey with its Appurtenances;" "The Leather Bottle. (a) Out of Lucian's true History, Part the First." Then follows in prose, "An Elegant Letter, with a copy of fine Verses by a London Wit, in answer to a Lampoon. An Answer to the Joyner's smart Letter." Then follow in verse, "I Dialogue, Between a Thatcher and a Gardner, for Precedency, on occasion of a Pot of Ale with this Inscription; Detur Digniozi;" "The Second Dialogue, Between the Herring and Whale;" "The Third Dialogue, Between Utensil and Frying—Pan." Six short poems close the book, namely, "Against a Kiss;" "A Pindaric; On a certain Nose;" "In

Praise of Horns;" "Advice to Monsieur Ragoo, who had his choice either to be Hang'd or Married;" "On a Pretended schollar that would have had some Verses he had stolen from another book inserted into the Maggots." The title of the last is, "A Pindaric Poem On Three Skips of a Louse." Each poem is followed by explanatory notes—concerning the classical and local references in the poem. Some of these are amusing, and with the poems give an idea of the close of the seventeenth century and of the young man of the period. Some higher critics would find it difficult to harmonize *Maggots* with the author's heroic poem on the "Life of Christ," or with his four-volumed *History of the Bible in Verse*, or with hymns 157 and 215 in our *Hymnal*.

The book sold for a shilling. Its sale largely helped Mr. Wesley through college. It probably brought him more money than any other of his many writings. Perhaps there are not a dozen copies now in existence. In all our searches this is the only copy we have yet seen. As Samuel Wesley's first book it is valuable. It is probably the oldest bit of Wesley literature, if not the very first Wesley book. His lampoons while at the Grammar School, Veal's Academy in Stepney, and Morton's Academy in Newington Street, London, were short-lived. His last teacher, Mr. Morton, came to America, preached in Charleston, Mass., and became vice president of Harvard College. He died in 1697. His academy was the principal dissenting academy in England. Wesley, his pupil, wrote lampoons against its rival, Doolittle's.

Samuel Wesley's first publisher was a strange character. He was only three years older than Wesley, and at twenty-six was a London publisher. He married Elizabeth Annesly; his friend Wesley was at the wedding, and presented the happy couple an epithalamium. Did Samuel first meet Susannah at this wedding? Certainly, six years later he married her, and became Dunton's brother-in-law. The editor of the *Methodist Recorder*, of London, took the present writer to the house where the Annesly family lived. Dunton became financially embarrassed, and came to America for a year. Returning to London he disguised himself, and sometimes wore woman's clothes to escape his creditors. He fled to Holland, Flanders, and Germany, returning to London in 1688. Then his affairs turned. He printed six hundred books, all but seven proving successful. A fortune was left him, but at thirty years of age he was bereaved of his wife. He took a new wife within a year. He soon left her, became financially embarrassed again, and died in obscurity two years before Wesley, whom he first loved and then hated. Bishop Hurst has some of his rare publications. Dunton projected six hundred distinct treatises, all to be written by himself. He drew his own portrait, saying he is "of middle stature, hair black and curled, eyes quick and full of spirit, lips red and soft, face though not so beautiful as some, yet rendered amiable by a cheerful sprightly air, body slender and well proportioned, spirit pious and devout, temper sweet, hard to be displeased, has great skill in poetry. His soul," he

says, "was tender and compassionate, and his modesty more than usually great." He finishes his description with, "I must sincerely say I have all the good qualities that are necessary to render me an accomplished gentleman." Such was Samuel Wesley's first publisher and brother-in-law, whose name appears on the title-page of *Maggots*. This exceedingly rare volume is one of the many invaluables in the Wesley collection of R. T. Miller, of Cincinnati, O. W. H. MEREDITH.

---

## "NESCIENCE OF GOD."

THE critique which appears under this caption in the May–June *Review* seems to call for a few additional observations:

1. Is it, or is it not, a self-evident proposition that absolute perfection is incompatible with notable imperfection? If God is ever acquiring new knowledge it must be that his knowledge is notably imperfect. But partial or imperfect knowledge is not omniscience. How God came by his omniscience is only another way of asking how God is God. Any finite telescope—or microscope—which presumes to find "constellations of truth" in such an inquiry is more than likely to prove itself a delusive looking-glass.

2. We are asked how God can be omnipotent if he cannot increase his own knowledge. May we not as well answer, in turn, Is it the province of God's omnipotence to augment his omniscience? Then must one attribute of Deity be conceived as the creator of another attribute. One may query how closely this way of thinking verges on the pantheism of Schelling, who taught that the divine nature is a sort of primordial abyss of potencies coming to the knowledge and self-consciousness in acts of creation and in the personality of man; or how far it appropriates the pantheism of Hegel, who conceived God as an eternal process of becoming, having no independent self-consciousness apart from that of man. We do not believe that God is such a thinker.

3. The absolute knowledge implied in omniscience doubtless "foreknows all the possibilities and possible contingencies" of future events, but cannot be guilty of the absurdity of knowing "a thing as a thing which is not a thing," or of knowing "a thing to be in existence which is not." It does not follow, however, that God cannot have cognizance of an event and all its conditions, contingencies, and issues, and foreknow it as an event certain to be, before it actually come to pass. God foreknew the crucifixion of Jesus, along with all the possibilities and contingencies of the free responsible acts of the lawless men who brought that event to pass, and could therefore have received no new knowledge to augment his omniscience after the event became a fixed fact.

4. We are further told that "a house that has always stood has never been built." This we take to be a self-evident proposition. Accordingly we conceive that God has always existed as God, and could therefore never have been built, formed, created, or brought into being and

self-conscious personality. Scandalous as it may seem to any thinker we are bold to affirm that the God whom we worship cannot grow in grace, or in wisdom, or in power. What he is now he always has been and always will be. "By faith we understand that the ages have been framed by the word of God, so that what is seen has not been made out of things which do appear." Our reason compels the conviction that the omnipotence which could make all that is now seen must have also been associated with omniscience to know the entire future of the creation before it all appears in time. But, that God did not and could not know beforehand every event which would in its own time come to pass and fill the ages, is certainly not a self-evident proposition.

*Evanston, Ill.* M. S. TERRY.

---

## THE POWER OF PRAYER.

IN the "Arena" department for January Walter T. Green states that God is an unalterable law and is not influenced by the prayers of his creatures. Yet the Scripture seems to teach the contrary. The fourteenth verse of the thirty-second chapter of Exodus reads thus, "And the Lord repented of the evil which he thought to do unto his people." These words show clearly that God was influenced by the prayer of Moses. The twentieth chapter of 2 Kings tells us that Hezekiah was sick unto death, and that Isaiah said to him, "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Hezekiah prayed to God for his life and wept sore. Whereupon the Lord said to Isaiah, before he had gone out into the middle court, "Tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will heal thee." Thus was God influenced by the prayer of Hezekiah. In the parable of the importunate friend at midnight, contained in the eleventh chapter of Luke, are the words, "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." In the parable of the importunate widow, contained in the eighteenth chapter of Luke, are the words, "Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." In both these parables Jesus teaches that God is influenced by the prayers of his creatures. In the fifth chapter of James are the words: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." The apostle James plainly teaches here that God is influenced by the prayers of his creatures.

In conclusion, I affirm that, if God is an unalterable law, he is unalterable in his purpose to be influenced by the prayers of his creatures, and that he is especially influenced by the fervent prayers of the righteous.

*Stockham, Neb.* W. K. WILLIAMS.

## CAN THE "MODE OF BAPTISM" CONTINUE A MOOTED QUESTION?

In these latter days, when we are hastening on to new facts, conditions, and developments, it is doubtless true that a larger acquaintance with the archæology of the early Church will scatter many of our preconceived notions. This being true, what may be said of *The Teaching of the Twelve Apostles* as having a bearing on important doctrinal differences among religious denominations?

The majority of critics now seem to concede the genuineness of the writing and that the document dates from the first quarter of the second century A. D. In this little book it is revealed to us that the apostles were quite liberal as to the "mode of baptism." Immersion is plainly set forth as desirable, but, where circumstances do not permit of it, other "modes" are allowable. Now, if in the second century, and within twenty-five years of the death of John, liberty was allowed as to "mode," does it become the nineteenth-century Christian to fall out with his neighbor by alleging that only one mode is biblical? Shall the Church of the twentieth century show narrowness on a point regarding which the Apostolic Church was liberal-minded?

It seems to the writer, therefore, that, as urging catholicity and helping to allay sectarianism, the real importance of the *Teaching* has not even yet been appreciated as it should be; and that, together with other similar documents, the *Didachè* will help to lead us unto a faith which impels sister denominations to join hands.

A. V. Barss.

*Paloma, Ill.*

---

## DOES GOD SUFFER?

In the January number of the *Review* the Rev. F. B. Stockdale writes a very interesting article on the above subject. I do not question the doctrine taught in said article. The author seems, however, driven to unnecessary straits to prove his position. He says: "We hold it to be true that the Divine cannot impart what he does not possess; also, that what he possesses is held as attribute of his nature." From this he very logically concludes that, since man has the capacity of suffering, so has God: and he does not hesitate to conclude, also, that, as man has the ability to sin, so has God. But Mr. Stockdale has no fears whatever that God will sin, though he has the ability.

This is very good and very well. We make no objection, so far. But take the following in the same argument, And what about it? The author says: "We believe the capacity to suffer is universal, because it is the profoundest trait in the divine nature. If some grant the ability, but deny the experience, we say no part of the divine nature can be inactive." Now, if, as taught by this argument, the ability to sin is a part of the divine nature, and no part of that nature can be inactive, then God must be a great sinner. Of course, the brother does not mean to teach this horrible doctrine; nevertheless his logic surely does teach it.

*Humboldt, Ill.*

J. Jay Dugan.

## THE ITINERANTS' CLUB.

### THE GOSPEL OF THE MINISTER'S VACATION.

At first view it may seem strange to speak of the minister's vacation as a Gospel, and yet there is a sense in which our Saviour himself taught this truth to his disciples. In the sixth chapter of Mark we are told that he "called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." He further commanded them that they "should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse." Then follows the martyrdom of John. After he had been laid in the tomb Jesus gathered the apostles unto him and said, "Come ye yourselves apart into a desert place, and rest a while." It has been noticed that "the twelve, who are generally called 'disciples,' are here given the name which describes their official work instead of their discipleship, and that the occasion—the only one in which the name is used in Mark—is one in which they were returning from that apostolic work."

This direction to rest given by Jesus to the disciples is suggestive of the topic at the head of this paper. First, the apostles were weary, for we are told that they reported to Jesus "both what they had done, and what they had taught." And this condition of the apostles may fitly be applied to the preacher's service to-day. His life is a toilsome one. Much physical labor is involved in the performance of the duties of the pastoral office; so many families are to be visited, and so many interests are to be looked after. The modern minister is a kind of executive officer, with a multitude of things on hand that are toilsome to the flesh. When to the performance of these duties there are added the exacting labors of the Sabbath, involving the preparation of two sermons each week, and the intellectual toil cognate thereto, in keeping abreast of the thought of the age—there results great intellectual weariness. Perhaps the minister's spiritual neglect of himself, growing out of his care for others, makes him at times an exceedingly weary man. There is, therefore, need of a rest.

We may notice, further, the Saviour's invitation, in view of these conditions. "Come ye yourselves apart into a desert place, and rest a while." In other words, "Take a vacation." Where the desert place was has been much discussed. Swete says: "The rendezvous was, therefore, close to the lake, probably near Capernaum. The boat took an easterly course, and they landed perhaps a little south of Bethsaida, on the edge of the plain now known as 'el-Batîhah,' a part of the old lake basin . . . sown two or three times during the year . . . and grazed by the buffalo herds . . . in its northwestern part . . . covered with ruins." Perhaps we have never thought of the apostles' vacation, but

it is clear that at the suggestion of Christ they did have a short one. The relief of a weary body is often the best thing for people who have weariness of soul. When one is tired out physically he cannot see clearly and appreciate fully many of the most important and delicate interests. So the apostles went out into a desert place to rest. This applies in an equal sense to the minister of to-day. The call is equally to them: "Come ye yourselves apart into a desert place." It is presumed that the Saviour meant, "Change your environment, surround yourselves with new associations." No doubt they had been preaching in the cities where the masses of the people were gathered. The best place for them to rest was in a desert place, amid green fields and mountains and by rivers, where they could look upon nature in all its beauty. It is presumed this means that, if a minister lives in the country, it would be rest for him to go to the town or to the seashore where something is going on, and that in the change of scene there will come a change of thought and a recuperation of body and soul.

But the vacation suggested by the Saviour was not a long one, "Rest a while." Rest only after work, the vacation only to last until one has recuperated. It does not say how many days and weeks. The need is different in different persons. Some people seem to imagine that they are to rest all the time, but the suggestion of Christ to the apostles was not this. Each one should adapt his vacation to his particular needs.

Nor did Christ leave his apostles to go to their rest alone. He was with them. He said, "Come ye," and the subsequent history shows that he was still the center of their company, even while they were taking a respite from their more public labors. The minister in his vacation must never forget to take Christ with him. Christ is always with and in his people, but they must aim in their leisure to have him with them as a conscious presence. There is danger lest, when off duty in places of recreation, ministers, as well as people, forget that their walk and "conversation" should be such as "becometh the Gospel of Christ." The church at home has sometimes been put to shame by the thoughtless conduct of its representatives abroad.

It is further to be noticed that even in this vacation the apostles were not free from the obligations of their position. It seems in this case that "they departed into a desert place by ship privately." But the people saw them go, and "many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him." So well known was Jesus that he could not escape from the crowd, and though he and his disciples had gone into a desert place even there the people followed them. And, even there, Jesus did not regard himself or his apostles as relieved from the obligation to do good. When he saw the multitude he had compassion on them, "because they were as sheep not having a shepherd, and he began to teach them many things." In order to provide for the wants of the crowd in a desert place he further performed the notable miracle of feeding about five thousand with five

barley loaves and two fishes. That they were in the country, and in a desert place, is evident from the fact that he commanded them all to "sit down by companies upon the green grass." It is also a remarkable fact that the Saviour, who, out of his abundant power, could provide by a miracle for five thousand, saw to it that nothing was wasted. For it is said that "they took up twelve baskets full of the fragments, and of the fishes." In this resting place, even in the munificence of his own divine power, his disciples recognized the economies of life. His miracles of helpfulness were not wasteful, but wise and thoughtful of the assistance of those in need. So the minister's vacation of to-day is to be a time of rest; but he should never forget that opportunities for doing good are all around him, in the city and in the desert.

It is clear from this passage that there is a Gospel of vacation. When the minister, after months of labor and anxiety in his arduous calling, lays aside his work for a little season and rests, he is in harmony with the teachings of the Master, and when he returns recuperated physically, mentally, and spiritually for his work, he may indeed feel that he has enjoyed the benefits of the Gospel of vacation.

---

PHARAOH, AN INSTRUMENT OF GOD'S MERCY.—ROM. IX

IN the Version of King James this passage reads: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." The Revised Version differs slightly from this as follows, "For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth." This is a verse concerning which much discussion has arisen. By some it has been understood that God called Pharaoh "into existence" (Beza), in order to exhibit his wrath toward Pharaoh and thus make Pharaoh an example of God's dealings with the impenitent. Something similar to this in its general bearing is the interpretation of Augustine, "I have stirred thee up to resist"—as if God had purposely instigated Pharaoh to disobey his commands, in order thereby to show his power in his punishment. These interpretations do not seem to be borne out by the context or by the study of the passages as found in the Old Testament Scripture. The Hebrew is found in the Hiphil, and means simply "to cause to stand," "for this purpose have I caused thee to stand." In close harmony with this is the Septuagint rendering, "For this cause thou hast been preserved." Calvin is not out of harmony with this general view, who renders it substantially, "I have brought thee forward and laid this part upon thee." Neither the Hebrew nor the Septuagint of the Old Testament passage justifies the interpretation, "I have called thee into existence." It is better to follow the Hebrew in general, "For this reason have I maintained thee in thy position;" or the Septuagint, "Thou hast been preserved."

"That I might show my power in thee" has been rendered "that I might make thee see my power." This is followed by a coordinate clause, "that my name might be declared throughout all the earth." The purpose, then, for which Pharaoh was raised was to make God's power known and his name sacred wherever this incident in the history of Pharaoh, especially in connection with its application in the Epistle to the Romans, is proclaimed. Pharaoh had resisted the successive plagues, which were intended to bring him to repentance for his persecution of God's people. With every resistance Pharaoh is said to have hardened his heart more and more, until finally the last plague led to his permission to allow the children of Israel to go. Afterward he again became obdurate and pursued God's people until he was overthrown in the midst of the sea. Thus, wherever the story has been told, it has been a demonstration of God's power and a proclamation of God's name. The whole history of the plagues in Egypt is a history of supernatural manifestations which are afterward affirmed in this quotation of Paul in the Epistle to the Romans. It shows God ruling in the affairs of men, but ruling also in the spirit of benevolence. The accompanying verse affirms his mercy, and not his wrath, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Pharaoh was not called into being in order that he might be punished for a disobedience which he could not help, but he was maintained in his position that thereby this manifestation of God might be more widely diffused and more generally proclaimed among men. The whole conception of the passage is of divine mercy, rather than of wrath.

---

## DISCRIMINATION IN THE USE OF CHRISTIAN LITERATURE.

THE age is a literary one. The articles produced every year would fill volumes. Christian literature is specially abundant, and its influence is amazing. That line of thinking, either in science or art, in theology or philosophy, which dominates the choicest literature, dominates the mind of the young. Perhaps we do not appreciate at its full the influence of the great publishing houses, and especially that of the foremost magazines and papers, on the thought of the age. Just here lies a point of danger. The publishers of literary productions of all kinds, whether Christian or non-Christian, are anxious to increase the financial results which proceed from their business. Hence, they study the tastes of the people, and produce that which they think will be acceptable to the largest body of their readers. The modern biblical criticism, or if one prefers to call it, the literary criticism which is now in vogue, derives its prominence in part from the fact that it is constantly promulgated in the literature of the country, especially in encyclopedias and periodicals. Thus, wherever one turns for information, he is likely to fall in with the critical method and ideas which are most likely to meet with favor from the greatest number of readers. Hence the school of thought in theology

or criticism which dominates the choicest literature of the country will exert a lasting impression upon contemporary ideas.

Every cause that would reach the best results for itself must do so by providing for its students a suitable literature. Modern destructive criticism would surely have perished at its birth but for the hold it got on the thought of the period through its literary productions. Professor Green, in his *Introduction to the Old Testament*, remarks concerning the eighteenth century, quoting from Alexander: "The Bible now began to be studied and expounded as a classic, with reference merely to the laws of taste. Upon this principle the great work of Eichhorn was constructed, the first complete introduction to the books of the Old Testament, the influence of which has been incalculably great in giving an infidel character to modern German exegesis." Referring to the question of exegesis, the influence of DeWette and Meyer has been very marked in spreading one kind of exegesis, while that of Hodge and Ellicott has been effective in influencing thought in a different direction.

It is important that ministers read the best books. They have not time for inferior productions, so many of which proceed from the press. The best literature cannot be irreverent. It is not wise to read books, however elegant in diction or scholarly in expression, that treat sacred things without a due appreciation of their importance. No such writer can have an adequate comprehension of the great problems with which the minister has to deal, and hence the reading of his works will be a waste of time. Nor can one read with advantage books that are onesided only, even if not unfair. On all great subjects there must be differences of opinion among the most trained minds. It is only superficial people who attend to one side of the subject exclusively. All great Christian problems of to-day should have a fair hearing.

This is true of the great biblical problems which agitate the minds of so many thoughtful ministers and people. The presumption, however, for the Christian minister must be in favor of that which is handed down by the scholars and thinkers and devout men of the past. It can only be set aside in his thinking by arguments that are absolutely convincing. And this is one of the dangers of a part of our modern literature on these subjects. This presumes that the new view is necessarily the right view, and does not give adequate attention to those who in the centuries past have reached conclusions which are now regarded as traditional. It must always be remembered that a tradition may have had at its beginning a genuine historical basis. The new literature must not displace the old, and both should receive fair and honest consideration by the thoughtful minister of the Gospel. It is not well to follow any human master exclusively. Lexicographers are not infallible. Students often turn to a lexicon to ascertain what is the precise meaning of a word, and do not always remember that if the word represents a controverted matter a lexicographer may be unconsciously biased by his preconceived opinions, even when intending to be most fair.

## ARCHÆOLOGY AND BIBLICAL RESEARCH.

### THE BOOK OF DANIEL AND THE MONUMENTS.

THE Protestant world will, during the present month, devote special attention to the book of Daniel. No less than four of the lessons selected by the International Sunday School committee are taken from the first part of this book. The more thoughtful teachers and older scholars will necessarily consider its authorship, authenticity, age, aim, and character. The conclusions at which they arrive will very largely depend upon the helps used in the preparation of the lesson. This is fortunate, for the vagaries and the deductions of the so-called historical critics have not as a rule yet found their way into the literature of our Sunday schools.

Till comparatively recent times this remarkable book was all but universally regarded as the work of Daniel, who was carried to Babylon about 607 B. C., and who continued to live there till about 538 or 536 B. C. To-day, however, there are critics who deny the very existence of Daniel; and many more, though accepting the historical character of the man who is made to play so important a part in the narrative, yet maintain that the narratives themselves are in no way historical, but are rather religious stories, mostly legendary, written, not by Daniel nor even by any of his contemporaries, but rather by some "unknown moralist of the Maccabean age"—say about 167 B. C.—to encourage the faithful Jews who maintained their faith under the dreadful persecutions of Antiochus Epiphanes.

Whatever may be the real arguments at present against the Danielic authorship of the book, the time was when the rationalistic critics rejected its historical character chiefly on account of the prevalence in it of the miraculous and prophetical. This could not have been otherwise, for it was a canon of their criticism that no book of the Bible could be historical which presupposed so much of the supernatural element. In the course of time many Christian scholars have accepted the conclusions of the destructive critics while professedly rejecting their rationalistic premises. This is the occasion of so much unrest in the biblical criticism of our day. If the book of Daniel is nothing but a pretty religious story, without any historical basis, it makes no difference where, when, or by whom it was written, for no one needs to tax his faith or credulity to believe in the miraculous deliverance from the lions' den and the fiery furnace, or in the minute details of prophecy that are given in the book. If, however, it was written about 538 or even 500 B. C. by an eyewitness, it would be certainly difficult for those who believe in the miraculous and prophetic elements, whether in the Old or New Testament, to deny the reality of the events which are

therein enumerated. Let it be granted, on the other hand, that the Book of Daniel was written three or four hundred years after the close of the captivity, and sufficient time would have elapsed for the growth of the most ridiculous and exaggerated stories. Smooth it over as we may, the destructive biblical critics have a decided passion for depressing the dates of the books.

We are told by Professor E. L. Curtis, the latest writer on Daniel, that "the ancient Jewish opinion and the prevailing Christian one, until recent times, has been generally abandoned, and the book in its present form must be assigned to the age of Antiochus Epiphanes (B. C. 175–163)." The learned professor, after discussing the matter at some length, evidently feels the inconclusiveness of his arguments and says: "The great difficulty, of course, in assigning the Book of Daniel to the late date is the fact that caps. 7–12 are represented as revelations of the future given to Daniel during the exile. But this difficulty vanishes the moment one considers how prevailing in Old Testament and among Jewish writers was the custom of representing present messages as given in the past to ancient worthies. Thus, the law of Deuteronomy is given as though spoken to Moses in the land of Moab, and the legislation of P as though revealed to Moses in the wilderness." This observation of Professor Curtis seems like reasoning in a circle, and will not satisfy the very large majority of American Christians who still believe in the Mosaic origin of the Pentateuch.

Arguments against the supernatural elements in the book are now crowded to the background, and, naturally so, for to the destructive critic they are puerile, unworthy of notice. Much stress is therefore laid upon the language of Daniel. The critics point out some Persian and Greek words, and see in them a positive proof of a late date. Though Driver finds fifteen Persian words, it may be a question whether more than nine of these are surely Persian. Now, several of them are nouns denoting titles or offices, as "satrap," "counselor," "judge," "lawyer," "president." There certainly could be nothing improbable that a man like Daniel, brought up at the court and acquainted with court language, should use some unusual foreign words. Yet few Persian terms could have well found their way into Babylon during the lifetime of Daniel. As to the Greek words, there are only three of these—all names of musical instruments—to which objections have been made. The occurrence of these three words does not establish a late date for the book. History and archæology sufficiently prove that there was much intercourse between the Euphrates valley, all parts of Asia Minor, and even Greece, to say nothing of Egypt, centuries before the age of Daniel. Sargon (722 B. C.)—as had other monarchs before him—made captures in many places where the Greek language was spoken. "He led off prisoners, and received tributes from Cyprus, Ionia, Lydia, and Cilicia, which were Greek lands."

Too much is also made of the Aramaic portion of the book, as well as

of the character of the Hebrew. Indeed, the critics themselves are in no manner of agreement on the question of language. Even as radical a critic as Professor Cheyne says: "From the Hebrew of the Book of Daniel no important inference as to its date can be drawn. It is true, Aramaisms abound, but this feature is common to all the later books of the Old Testament. Nor, in spite of the assertions of controversial writers on both sides, can any argument be based on the fact (strange as it seems) that the Book of Daniel is written in two languages or dialects."

The four principal characters, aside from the Hebrews, mentioned in the book are Nebuchadnezzar (more correctly Nebuchadrezzar), Cyrus, Belshazzar, and Darius the Mede. The first two are well known to Babylonian history. There are a very large number of tablets, bricks, and other monuments on which they are mentioned and glorified. So our critics have little to say regarding the rôle played by these two in our book. Wherefore we shall pass them by. Not so with Belshazzar and Darius. Indeed, in the first part of our century it was quite usual for the destructive critic to read out both these persons from the pages of history. Strangely enough, there are biblical critics who are ready to deny the historicity of any character, unless supported by evidence other than that offered in the Hebrew Scriptures. And if, perchance, some tablet or cylinder is discovered in the ruins of any ancient temple or palace which in any way disagrees with the Bible, then the latter is always at fault, and must be rejected. And yet, was it any more impossible for a Babylonian, Egyptian, or Persian scribe to have made a mistake than for a Hebrew writer?

Both Darius and Belshazzar are styled "kings," in Daniel. Neither Berosus, the Greek writers, nor yet the cuneiform inscriptions recognize them as such. This is especially true of Darius. Bold, however, is the man who will argue too much from the silence of the monuments. They have not spoken their last word. Indeed, only a small portion of the mounds supposed to contain them have been explored, and, besides, a very large proportion of the monuments already discovered yet remain undeciphered.

The custom of changing names is a very ancient one, as is attested in the case of Joseph in Egypt. That it was common in the time of Daniel is also clear. Something of the kind may have been the case with Darius. Indeed, Josephus tells us that he was known to the Greeks by another name (*Ant.* x, 11, 4). Both the Book of Daniel and the monuments agree that Babylon was not captured by Cyrus himself, but by another, namely, by Darius, according to Daniel, and by Ugbarn (Gobryas) according to the monuments, where we read: "On the 16th of Tammuz (June) Ugbarn, governor of Gutium [part of Kurdistan] and the troops of Cyrus, entered Babylon without fighting." Mr. Pinches, of the British Museum, maintains that Gobryas and Darius may be identical, and that during the absence of Cyrus he was practically the viceroy.

Several things seem to corroborate this view. In Daniel v, 31, we read that "Darius the Mede *received* the kingdom, not "*took*," as in the Authorized Version. This expression, as commentators point out, describes a delegation of authority rather than an inherited succession or capture. It is again stated in Daniel that Darius was sixty-two years old when Belshazzar was slain. This agrees with a remark in Xenophon's *Cyropædia*, where we read that Gobryas "was a man in years." If Darius had been a mythical character why should the author of Daniel have told us that he was just sixty-two years old, or why should he state his family connection and nationality?

There was also a remarkable silence maintained by the Greek and Babylonian writers in regard to Belshazzar. Neither Herodotus nor Berosus mentions him. For that reason he also has been condemned to the realm of myth. The discoveries of Sir H. Rawlinson and others have rescued him from oblivion. Four cylinders found in 1854 at the temple of the moon god, at Mugheir (Ur of the Chaldees), have forever silenced those who had no place for Belshazzar. The cylinder bearing a lengthy inscription of Nabonidus, too long to be reproduced in full, says among other things the following: "I am Nabonidus, king of Babylon, maintainer of the temples of Bit-Saggil and Bit-gida, worshiper of the great gods. . . ." "Set the fear of thy great godhead in the heart of Belshazzar, my firstborn son, my own offspring; and let him not commit sin, in order that he may enjoy the fullness of life." There is another inscription by the same king, much longer than the one just mentioned, but which, at the very point where Belshazzar is named, is so mutilated that nothing but the following remains, "Belshazzar my firstborn son . . . lengthen his days, let him not commit sin." The name of Belshazzar is also found on a large number of business tablets on which he is styled "the son of the king." One such refers to his leasing a house, another to the purchase of some wool, while a third is a note for money borrowed, secured by mortgage on the growing crops in the field. These are dated 551, 545, and 544 B. C. respectively. On the so-called "Annalistic Tablet of Cyrus," first published by Pinches in 1880, we find frequent references to Belshazzar. Though the tablet is mainly concerned with the life of Nabonidus and his final overthrow by Cyrus, Belshazzar is represented as playing a most important part. We shall only quote the following: "In the seventh year (B. C. 548) the king, Nabonidus, was in the city of Tema [also spelled Teva, near Babylon]. The king's son, the great men, and his troops were in Accad [northern Babylon]." Both father and son continue to occupy the same positions during the ninth, tenth, and the eleventh year. What happened between the eleventh and the seventeenth is not known; the imperfect condition of the inscription affords no intelligence. In the seventeenth year of Nabonidus, however, which is also the last of his reign, the conditions change. Cyrus invades northern Babylonia. The king and crown prince exchange places, the former takes command of the

army in Accad, and the latter is sent to defend the capital and to administer affairs in the absence of his father. Cyrus first takes Sippara. Nabonidus flees southward, but is taken prisoner. One of Cyrus's generals, Gobryas, is dispatched against the capital, which is captured without much, if any, opposition.

The ease with which Babylon was taken by the Persians is explained by the inscription, which may be regarded as Cyrus's proclamation. From the document it becomes evident that Nabonidus, who, it must be remembered, was a usurper, had met considerable opposition both from the nobles and priests of Babylon. Nabonidus had not only forced himself upon the people, but had also attempted some radical changes in the religious affairs of the country. He had transferred the images of the gods from various temples to Babylon. This very naturally outraged the feelings of many influential priests. These points are brought out very clearly in several of the inscriptions. Take the following from what may be called "Cyrus's proclamation:" "I restored the gods who dwelt within them to their places. And I founded for them a seat that should be long-enduring; all their people I collected, and I restored their habitations. And the gods of Sumer and Accad, whom Nabonidus, to the anger of (Merodach) the lord of the gods, had brought into Babylon, I settled peacefully, by the command of Merodach the great lord, in their sanctuaries, in seats which their hearts desired." This policy of Cyrus to restore nations, gods, and sacred vessels is fully confirmed by the biblical account as to his treatment of the Jews.

But, to return to Belshazzar. His existence will never be doubted again. Neither can there be any valid objection to his being styled "king," in the Book of Daniel. For, as Rawlinson, in speaking of Nabonidus, says: "He had associated with him in the government his son, Belshazzar, or Bel-shar-uzur, the grandson of Nebuchadnezzar. . . . In his father's absence Belshazzar took the direction of affairs within the city." And there was one excellent reason why Nabonidus should have associated his son with him as coregent. It is the same old story over again. It was the politician trying to please the people. He, himself, having usurped the throne, and having married the daughter of Nebuchadnezzar, would hasten to strengthen his dynasty by having a real descendant of the old, royal Babylonian line on the Babylonian throne. History has often repeated itself in this regard.

We see, therefore, that there is nothing strange that the writer of Daniel should have designated both Darius and Belshazzar as kings. If the emperors of Rome, centuries later, could appoint kings outside of Rome, as in the case of Herod—or indeed, to come nearer our own times, we might mention Napoleon—it is not at all surprising that Cyrus, perhaps from state policy, should have made his Median general, Gobryas, that is, Darius, ruler over Babylon, or, indeed, that both Darius and Belshazzar, who were *de facto* kings, should have been styled such in common parlance.

## MISSIONARY REVIEW.

### INCREASED HEATHEN POPULATION.

A STATEMENT with an argument based on it concerning the alleged increase of the heathen population of the globe, which has been current for a few years past, is worthy a passing word. It has been commonly claimed that the increase of the non-Christian populations of the world within the past century so far exceeds the accessions of Christianity among them that there are many millions more non-Christians now in pagan and Moslem lands than at the commencement of the nineteenth century when the modern missionary movement took its rise.

There are several facts to be considered in reaching any conclusion about this claim. The motive of the writers, generally, who elaborate the argument places the argument itself in a suspected category. They, for the most part, aim to support in this way the theory that the world is not to be brought to Christ in the present dispensation—only a limited number being converted—and that the present dispensation requires only the proclamation of the Gospel as a witness among all nations, when the divine scheme will be changed.

We have no disposition here to argue the question as to the limitation on the Gospel, in the present effort at evangelization. Many devout Christians hold the view mentioned, and their zeal seems thereby greatly quickened to spread the knowledge of Christ. Our present purpose is only to say that the theory is liable to prejudice their view as to statistics, and hence warrants the challenge of their estimate regarding the pagan and Moslem populations of the world.

Let us consider a few statements needing attention. It is not easy to establish the fact of the increase of heathen populations in Africa. There are no statistics of a hundred years ago that can be at all relied on for the population of the continent at large, nor are there any now which are more than guesses. It is more than probable that causes have been operative which have greatly reduced the population of overwhelmingly large parts of the "Hinterland," the slave-raiding alone having practically depopulated large areas of the continent. The vast population of China is known to have been greatly reduced over large sections, as by the Taiping rebellion, and the constant trend of investigation is to lower the estimated figures for the country as a whole. These two sections, Asia and Africa, may be safely set down as containing one half of the unchristianized population of the race, and it is impossible to prove that there has been a numerical advance in their populations. Turning to India, it may be conceded that statistics appear to show a considerable increase in that country within a score of years; but even this claim is not established. The far greater accuracy of the last

British census would seem to show an advance on the preceding ten years; but the inaccuracy of the previous census must be reckoned with, before the contrast can be assured, and the extension of the latest tables so as to include geographical segments not embraced in previous counts must also be remembered. It must therefore be manifest that no reliable argument can be constructed on so precarious a premise.

On the other hand, it is well known that the conditions of life in Christian countries greatly accelerate the numerical growth of population, so that the ratios are constantly shifting in favor of these nations. They are severally doubling every twenty-five or fifty years, while even the census of India on its face shows that its population would not double in a hundred years. Thus, the increase of Christians who do the work of evangelizing, is out of all proportion to the increase of heathen, and there certainly is a growth in zeal for evangelization.

Furthermore, the penetration of Christian civilization and thought tends to change the character of the several systems of heathendom. If there are more Brahmans, there follows a weakened Brahmanism; if there are more Buddhists, there results less Buddhism. The intelligent Moslems in certain parts of the world recognize that they cannot hold their own without acquiring the learning and adopting some of the features of Christian civilization. The late Sayud Ahmad, who founded a Moslem college in India to teach Western learning, was only one of a multitude now coming to see that if they trust to strictly Moslem methods they must all be distanced in the race. The undermining of Hinduism has already awakened the suggestion that there may any day come an avalanche, carrying off whole mountain sides of the community and resulting in a great landslide of heathenism.

If the extension of Christian governments over uncivilized people goes on it will tend to an increase of the population of the present heathen nations, and there may be, a half century hence, far more multitudes to reach than there are now. There is little prospect that the population of the world will decrease. But there is a moral certainty that the ratio of Christians will be greater, by the increase from birth-rate alone. A vast religious preparation has been accomplished for acquainting the people with the Christian religion, through the efforts of the Churches in the century just closed. The providence which has made the Christian nations politically dominant, which has thrown the wealth of the world into their coffers, and which has made them the teachers of other nations through the discoveries of modern science, now places the Christian Church in such a position of influence that there may be a greatly accelerated movement in the near future—even a great national turning to the Christian religion.

Thus, if it were true, as some have made bold to assert, that there are two hundred and fifty millions more non-Christians in the world than there were a century ago—a statement which we again say is not susceptible of being established—the new conditions for reaching them

would antagonize the claim that the world cannot be brought to Christ under the present dispensation, because it is not in the divine plan.

It is not proposed in these observations to say that the divine economy may not suddenly be changed and a new dispensation be inaugurated, but only to affirm that the argument based on the mere fact of the greater aggregate of heathen as compared with a century ago affords no support for the theory of the impossibility of the conversion of the world in the existing dispensation. All the factors necessary to be considered in this argument cannot be stated.

---

## THE CONGO RAILROAD AND INTERIOR MISSION WORK IN AFRICA.

ALL the Christian world should be interested in the completion of the Congo Railroad, as it bears on the question of the evangelization of interior Africa. The river Congo is navigable for ocean steamers of twenty-five feet draught only for one hundred miles from its mouth, or, to Matadi. For two hundred miles above that point navigation is interrupted by cataracts, which, like a series of locks in a canal, let the water down from the great plain along which they have poured for an unbroken thousand miles, though there are some spaces between these cataracts which can be traversed by small boats and steam launches. It has hitherto been necessary to unload ocean steamers at Matadi and transport goods for the interior on men's heads to Stanley Pool, where the cataract system begins. During the past year the railroad has been completed between Stanley Pool and Matadi, a distance of two hundred and fifty miles. From Stanley Pool the river is navigable for a straight thousand miles to Stanley Falls; and the great affluents of the Congo within this distance furnish another four thousand miles of water highway on which ply, at present, some fifty steamers. Beyond the point at which the steamers meet with obstructions on this great water highway are eight thousand more miles of water paths over which small steamers may go until boats and canoes must be used.

Any thoughtful person can see at a glance that these highways for trade are also available for the evangelization of the people. Last fall or winter a representative of the Church of England Missionary Society stationed at Uganda, in East Central Africa, returning to England chose the way of the Congo to reach the sea, and surprised the missionaries of the Upper Congo by happening in to spend the night with them. This has stirred a fresh desire to complete the "chain of missions" from "salt sea to salt sea." In fact, only two more stations are now necessary to complete the links of the chain, though the distances between the stations are very considerable. Krapf, the early missionary to East Africa, charged the Christian world to establish a "chain of missions across Africa." He left it, he said, as "a legacy" to all branches of the Christian Church. Bishop Taylor attempted the line from St. Paul de Loanda to the Upper Congo as a short cut for the chain. The open-

ing of the Congo Railway, however, makes the shortest way to be the passage up the great river. Vast difficulties had to be overcome to make the link of two hundred and fifty miles referred to around the cataracts. That having been completed, the forward movement into the interior of West and Central Africa must be greatly facilitated, and, if the government will subsidize the railway to aid in cheapening freights, there is no reason why the opportunity does not imply greater responsibility to advance on the interior of the "Dark Continent."

The retention of the Congo Free State in the hands of the king of Belgium is seemingly very important to the successful occupancy of the region by the Protestant missions. If he has been bankrupted, as is hinted, and there must be a redistribution of territory among the European nations, and if France should fall heir to the north bank of the Congo River, there would be a limitation of the prospective privilege of doing thoroughly evangelical work, not only because of the leaning of France to Romanism, but because she would probably do as she has done elsewhere in Africa, require the exclusive use of the French language in all schools.

---

## CHRISTIAN LITERATURE FOR CHINA.

ELEVEN years ago a society was formed in China with a view of reaching the mandarins, the learned class of the empire, and others who in the providence of God are the leaders of one fourth of the human race. The effort has served to spread knowledge as to Christian countries and the foundations on which their prosperity rests. There is a spirit of inquiry unprecedented in this slowly-moving country, and great eagerness for information in regard to Western religion and civilization. The land is astir, and the Society for the Diffusion of Christian Literature has helped to bring about this state of things. The recently deposed emperor sent for books to the number of one hundred and twenty-nine, of which eighty-nine were publications of this society. One of the members of the Reform Society petitioned Li Hung Chang to memorialize the throne to make the *Review of the Times*, published by this agency, the organ of the government, and to have ten thousand copies printed monthly. This, of course, did not avail, but the Reform Society did print a paper called *Chinese Progress*, which attained a circulation of ten thousand, with branches in Hunan and Macao. This was one of the results of the attempt to stir the people through literary channels, though the paper was entirely independent of the Chinese Literature Society. When the Hunan people began to study the cause of China's defeat by Japan the Chancellor of Education advised the gentry to study the publications of this society, and they changed from a province the most violently antagonistic against Christianity and foreigners to one of the most friendly. All this emphasizes afresh the importance of literature as one of the agencies for the advance of the kingdom of Christ among such literary nations as China, India, and Persia.

## FOREIGN OUTLOOK.

### SOME LEADERS OF THOUGHT.

**Paul Schwartzkopff.** By several recent publications this writer has brought himself into prominence as a believer in the doctrine that Jesus Christ was not only not omniscient but that he erred in several instances. He affirms that these errors are the outgrowth of his human, as distinguished from his divine, nature, and that they do not affect his work as Saviour and Redeemer because they pertain in no case to the essentials of Christianity. He rejects the notion that Jesus was naturally omniscient, but voluntarily chose to desist from using this attribute. He holds that these errors in no way contradict the facts of Christ's sinlessness and deity. Some of Schwartzkopff's critics have tried to make it appear that since the matters in which Jesus is supposed to have erred were beliefs which he held in common with his times they cannot be regarded as evidence of errancy on the part of Christ. They argue that it is impossible to determine whether anyone is in error, except by referring his opinions to the existing state of knowledge, and that it is not proper to speak of the errors of those who lived in a past age and who held opinions which we now reject, but that we must simply regard their state of knowledge as less advanced than ours. If this were true, then Jesus could be held as errant only in case he misunderstood the teachings of his times. If he understood them, on the other hand, he would have to be regarded as inerrant. We have no disposition to defend his inerrancy on unreliable grounds. This, we think, these critics of Schwartzkopff have done. Take a special example of alleged error, for illustration. Schwartzkopff says that Jesus erred in taking the story of Jonah for real history. Now, if it should be assumed for the sake of argument that it is not real history, the fact that the people of Christ's time held it to be such does not relieve Jesus of the charge of error, if he believed as they believed. The truth, on that supposition, was on one side, and Jesus and his contemporaries were on the other. If to err is to miss the truth he and they must be held to have erred. It does not relieve his case to say that he could not have gone beyond his age. That would be only to say that Jesus was capable of error, which is what Schwartzkopff asserts. On the other hand, if to err is merely to misunderstand the beliefs of one's times, one might err by erroneously understanding one's times to teach what later ages will see to be exact truth. The whole subject of the infinity of Christ's knowledge needs study and elucidation.

---

**Carl Clemen.** Should he live to complete a work which he has undertaken, entitled *Die Christliche Lehre von der Sünde* (The Christian Doctrine of Sin), Göttingen, Vandenhoeck und Ruprecht, 1897, and should

the doctrinal, historical, and dogmatic parts be equal in value to the first part, which sets forth the biblical doctrine ("*Die biblische Lehre*") of sin, he will do for our generation a work that will earn the thanks of all future students of theology. It is not so much in the conclusions reached by Clemen as in his method of going about his work that his value consists. His method is to give an exegesis of a passage, not by direct statement of his own views, but by recounting and refuting the interpretations which he rejects. The reader thereby secures a history and compendium of interpretations, and at the same time it affords Clemen an opportunity to develop gradually his point of view, so that when he is ready to state it his readers are prepared to see its reasonableness and force. It is the difference between painting a picture with and without a background. The reader also has the advantage of a choice between many opinions. If he cannot accept Clemen's interpretation he may find another that suits him better. Nor is there danger by this method that the author will cause any studious reader to lose sight of the fundamental point under discussion. The method affords a constantly growing climax for every smaller and larger question considered. As a mere model of method Clemen should be studied. Doubtless, too, a work on the Christian doctrine of sin is exceedingly valuable. The sense of sin is unquestionably declining among us, and a new and masterly work on the subject will recall our attention to a fearful fact. Yet we cannot help sympathizing with one reviewer of Clemen who points out how valuable a work would be which should portray the characters of the Bible under the one aspect of how they thought and felt about sin and how they struggled with, and by the grace of God triumphed, over it. Were it possible to write such a work it would present a somewhat melancholy picture. It would be a drama in which the tragic element would play a chief part. But it certainly would have an impressiveness which no merely impersonal study of sin—no study of sin in the abstract—could secure. It is to be devoutly hoped that preachers will not so much proclaim the didactics of sin from the theological standpoint as follow the more personal and concrete method now mentioned.

## RECENT THEOLOGICAL LITERATURE.

**Das kirchliche Bücherverbot** (Ecclesiastical Prohibition of Books). Mayence, Franz Kircheim, 1897. By Joseph Hollweck. On January 23, 1897, Pope Leo XIII issued an "Apostolic Constitution" relative to the reading of books by the faithful of the Roman Catholic Church. Prior to that no general regulation had been issued since the bull of Benedict XIV. in 1753. Hollweck is a Roman Catholic professor of canonical law, and his book is a brief commentary on the Constitution of Leo XIII. Hollweck finds that the regulations issued by Leo are distinctly more moderate than those of his predecessors. For example, the writings of the heresiarchs, such as Luther, Calvin, and Döllinger, are no longer abso-

lutely forbidden. They may be read, if they contain nothing contrary to the Roman Catholic doctrine or Church. But while the regulations of Leo are less severe than those of Benedict, Hollweck regards them as being more severe than the actual practice, which had become somewhat lax. And not only had the practice become lax, but formerly the papal censure or prohibition of books was spoken of slightingly. At present it is customary among Roman Catholics to speak of the Index respectfully. Hollweck affirms that the purpose of the Constitution is neither to favor nor to suppress any scientific tendency or opinion, but solely to protect the faith and the morals of the Church. Nevertheless, it must not be overlooked that it is not uncommon for scientific tendencies and opinions to be regarded as detrimental to faith and morals, so that freedom of investigation in science is really dependent upon the judgment of the pope. Many curious questions in reference to the prohibited reading are still left unanswered by the Church. It is uncertain how much one might read in a forbidden book without incurring the penalty attached to the prohibition. Some authorities hold that in the perusal of a single line one incurs the entire guilt; others would allow several pages. Hollweck thinks that if one should read, say five or six pages, in a forbidden book he would be guilty whether what he read contained any injurious matter or not. It is a question, also, whether one is guilty who, though he may not himself read, listens to the reading of prohibited books. Hollweck also opposes those literal interpreters who regard the printing of books as sinful, taking the word "printing" to include the setting of the type and the running of the press, but excluding the reading of the proof. A further matter of dispute is as to whether one dare read an unbound, but may not read a bound, periodical. The Protestant may well thank God that he is left free to choose for himself what he shall read, and that his responsibility is to God and not to the pope.

---

**Der Kampf um die Schrift in der deutsch-evangelischen Kirche des neunzehnten Jahrhunderts** (The Conflict Relative to the Scripture in the German-Evangelical Church during the Nineteenth Century). Berlin, Reuther und Reichard, 1898. By P. Gennrich. This is not a contribution to the conflict in question, but is rather a review of it. Gennrich regards it a question of utmost importance as to whether the German Church shall be able to adjust itself to the new view of Scripture. His conclusion is that, notwithstanding all the differences of opinion relative to the Scripture among the German Protestants, they have reached a position upon which all practically agree. That position is, in brief, the one held by the Reformers, which concerns all the religious interests of the old dogmatics. He divides the struggles of the present century into two phases, the first being confined chiefly to the circles of scientific theology. The second phase began about 1890, and was participated in by the pastors and even by the laity. Gennrich holds: (1) That the authority of the Scripture does not rest upon any definite

theory relative to its origin, but upon the experience which the believer has of its power; (2) That the authority of the Scripture is, in the last analysis, the authority of Jesus Christ, and each portion of the Scripture is authoritative in proportion as it reveals Jesus to our faith; (3) That the revelation demands both a religious and historical comprehension. But the first is ignored by what he calls "historical-critical empiricism;" the second, by an unhistorical supernaturalism; (4) That the Scripture becomes a means of grace as far as the Spirit of God employs it to awaken faith. From the Scripture we gain a knowledge of the true form of the divine revelation and of the Christian life, and it can accomplish the last only by first accomplishing the impartation of knowledge. Gennrich proceeds on the supposition that the old doctrine of inspiration is hopelessly shattered. This is held by many in America, as well as in Germany; and not only pastors, but also many of the laity, are profoundly interested in the outcome. One of the great sources of difficulty in the United States has been the failure to distinguish between essentials and nonessentials in the controversy. If the parties to the conflict were to seek the points in which they agree, rather than those in which they disagree, they would probably be surprised to find how much they hold in common.

---

**Der Prolog des vierten Evangeliums. Sein polemisch-apologetischer Zweck** (The Prologue to the Fourth Gospel. Its Polemic Apologetic Purpose). By W. Baldensperger, Freiburg i. B., J. C. B. Mohr, 1898. As early as 1871, and then again in 1893, in the "*Hand-Commentar zum Neuen Testament*," Holtzmann had called attention to the fact that possibly there was a good deal more of an effort on the part of the disciples of John, the Baptizer, to make out their master as the Messiah than we now suppose. Baldensperger has seized upon this hint, and has worked it out into a theory designed to explain the origin of the prologue to the fourth gospel and, indeed, of that gospel's entire Christology. In other words, he undertakes to explain the prologue and Christology of the fourth gospel as a polemic against the sect which gathered about the person of John the Baptist, and as a defense of the claims of Jesus against those made for John the Baptist. Anyone who will read the first chapter of John with this idea in mind will be impressed with the fact that John is exceedingly careful to distinguish between Jesus and John the Baptist, and to bring out the subordinate relation of the latter to the former. Nor are we left in doubt, even by the New Testament, as to the existence of followers of John the Baptist, probably in the form of a sect (see Acts xix, 3, where we learn that the sect had its adherents in Ephesus). The New Testament also gives us a hint of a jealousy on the part of John's disciples toward Jesus (John iii, 25–30). Our interest in the theory, however, lies in the conclusion of Baldensperger that the Christology of John's gospel is determined by the necessary antagonism to the sect of the Baptists, and that, after the growing

Church had thus, as it were accidentally, acquired its Christology, it held to a doctrine of Christ which completely obliterated the original portrait of him, forgetful of the occasion of John's representations. Aside from this new attempt to cast doubt on the authenticity of the representations in John's gospel, the theory has little in its support. For example, it has nothing like as much evidence as the once popular, but now generally rejected, theory of Baur that the New Testament writings nearly all bear witness to the existence of a Pauline and a Petrine party in the early Church. If Baur's theory will not bear the light, how much less this of Baldensperger. One may find evidence of a sect of the followers of John the Baptist and of their jealousy of the growing popularity of Jesus; but there is no evidence, unless the fourth gospel furnishes it, that there was any widespread struggle between them and the disciples of Jesus, such as could lead to a perversion of the facts in the interests of the latter.

## RELIGIOUS AND EDUCATIONAL.

**The Prussian Minister at the Papal Court.** The propriety of having a representative from Prussia at the Vatican has been more or less agitated from time to time, and now Professor Mirbt has published a small pamphlet in which he takes decided ground against the official recognition by Prussia of the secular power of the pope. From present appearances there is no probability that Prussia will refuse the pope this recognition by withdrawing her representative; for both Parliament and press seem to oppose such action. Mirbt takes the position that, as the kingdom of Prussia existed for a hundred years without such a representative, it could not suffer from his withdrawal now. It is claimed that when diplomatic relations were begun again in 1806 it was under the impression that the power of the papacy was broken, and that it would continue to become more and more harmless as our century progressed. The pope certainly has a double advantage as head of the Church—professedly the only Church—and as a secular ruler. As the former, the secular power cannot well interfere with him; as the latter, he cannot well be held responsible, since, if the Church goes wrong, he is a secular ruler, and if his politics are not agreeable, he is the head of the Church. It is significant that Frederick the Great refused to accredit a Prussian representative to the court of the pope.

**"Wanted a Converted Assistant Pastor."** Such was the announcement recently published in one of the most influential journals of the Fatherland. The pastor was sick, and needed an assistant for a few weeks. He was not particular whether this assistant was ordained or not, but he must be "converted." That this was a somewhat peculiar "want" to announce through the public press is certain; and it is not surprising that it should have attracted some unfavorable attention. The

objection to it which seems to be most prominent in the German mind is that it is a bid for hypocrisy, since the candidate's conversion was to be established chiefly by his own profession. But this would not be the case were conversion a systematic part of the German State Church's scheme. Wholesale hypocrisy is impossible. Nothing that has come under our observation for years has so completely set forth the chief defect in the life of the German Church as this "want." It is not their doctrine nor their adherence to the results of the higher criticism which is to blame for the deadness of their churches, but the fact that conversion is not insisted upon. We imagine there are some congregations in America that would join in the demand for a converted pastor.

---

**Mission Work Among the Belgians.** Some light may be thrown upon the criticism of Germans on missionary work among their people by the fact that the Germans themselves are engaged in a similar work among the Roman Catholic Belgians. The population of Belgium is made up of two classes, the Flemish and the Walloons. The Flemish are reported by the missionaries to be superstitious in the highest degree, and absolutely submissive to their priests, even in politics. The Walloons, on the other hand, are anticlerical and quite inclined to reject Christianity, which they identify with Roman Catholicism. Both elements of the population are reported as excessively addicted to drunkenness and unchastity. The missionaries make all these facts a basis for their sense of duty in carrying the pure Gospel to Belgium. Their avowed purpose is to correct the errors of the Flemish religionists and to lead the free-thinking Walloons to a recognition of the claims of Jesus Christ upon them. The work, thus far, has been more successful among the Walloons than among the Flemish.

---

**The Woman Question in Germany.** The space given to this topic in the religious and secular press of Germany shows it to be one of the burning questions of to-day. There is scarcely a meeting of ecclesiastics, or of those organizations devoted to the solution of German religious problems, which does not take the subject into consideration. "Woman's rights" will be agitated until the present unsatisfactory situation is modified. The only question the German ecclesiastics feel called upon now to settle is how to control the movement, and thus save it from falling into antichristian hands. As in this country, so there, the Church is divided in sentiment. Some wish the entire emancipation of women; others, on the alleged scriptural ground, desire to continue women in a state of comparative subjection. Among the women themselves there are those who deny even the intrinsic distinction of femininity and masculinity, asserting that, so far as such a distinction exists, it is the result of education. We should not be surprised if conservative Germany would forestall progressive America in the so-called emancipation of woman.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

ACROSS the path of commercial enterprise—in the estimate of many students of our social conditions—the trust now looms in its mammoth proportions as a menace to the public thrift. The mercenary spirit and the insatiable greed charged against it are evidently becoming the subjects of increased editorial comment. In the *Review of Reviews* (New York) for June, Byron W. Holt contributes an article of this nature on "Trusts—The Rush to Industrial Monopoly," whose statistics and assertions are startling. "Few people," he says, "appreciate the extent to which prices and rates are fixed by monopolies and combinations. Outside of grains, vegetables, and fruits in manufactured forms and of live stock, it is difficult to purchase any article upon which there is not an artificial price, fixed either by the producers of the article itself, by the producers of the raw materials used in making the article, by the dealers in it, or by agreements between any or all connected with the manufacture or sale of the article." As to the number of existing trusts and similar organizations Mr. Holt writes: "Besides the incorporated trusts, which probably number more than five hundred in the United States, and are capitalized at $6,000,000,000 to $8,000,000,000, although their actual capital is probably less than $3,000,000,000, there are perhaps five hundred more agreements and pools between competing manufacturers and transporters which, from the standpoint of the consumer, are as effective, injurious, and obnoxious to just the same extent as are the great corporate trusts. These agreements are often, if not usually, kept secret, and the public has little or no knowledge of them until some competitor or former member announces the facts or brings suit against the trust." Of the effect of trusts upon prices and labor the author speaks as follows: "As yet it is a moot question whether any trust has given us lower-priced products than we would have received from independent producers. Perhaps the prices most frequently quoted by trust advocates are those of sugar and refined oil. And yet there is no justification for their claims in either of these cases. Sugar would certainly, and oil probably, have been cheaper had there been no trust in either of these industries. . . . The prices of wire nails have been advanced about one hundred per cent since the trust was formed, and some mills have been closed. The village of Duncansville, Pa., is almost ruined by the action of the wire and cotton tie trusts, which have closed all of the factories in the place. . . . The prices of nearly all manufactured articles have advanced from ten to fifty per cent during the last eight months. Chemical experts tell us that adulterations are on the increase. The recent slight advances in wages are perhaps insufficient to offset the great advance in prices, so that as yet wage-earners, except that more are employed, may not be as well off as they were a year ago." As

to antitrust legislation the writer says: "Besides the antitrust laws now on the statutes of nearly thirty States, many severe laws are certain to be passed during the next year against trusts, department stores, insurance companies, etc. It is probable that most of these laws will be mischievous and harmful to business interests, as is the recent Arkansas law, which is handicapping business in that State by preventing cheap and safe insurance. . . . The better way is to remove all obstructions, such as come from special privileges and natural and legal monopolies, and to open the natural opportunities to production." And, finally, trusts, in the estimate of Mr. Holt, are to continue. "Their number may decrease from the tendency of big ones to gobble up little ones, as is now being done in the iron and steel industries, where a single billion-dollar trust may soon control all branches of these industries in the entire process of manufacture, from the ore mines to the merchants and consumers. That many of the recently organized trusts will fail is reasonably certain. That their collapse will cause great disturbance in the business and financial world is more than probable. But to suppose that their failure will put us back to the single-mill system of production of even ten years ago is absurd."

---

THE charm and the importance of Hebrew prophecy are set forth by Bishop E. R. Hendrix in the May–June number of the *Methodist Review* (Nashville, Tenn.) of the Church, South. "Moses, Samuel, and Isaiah," he writes, "are God's three great spokesmen, each ushering in a new era. The first gave the law; the second sought the reformation of the morals of the people by the upright administration of justice and the regular organization of the prophetic order; while to Isaiah, who spoke in consolations rather than in lamentations, was given the joy of announcing, 'Unto us the child is born, unto us the Son is given.'" The bishop's article is entitled, "The Prophet as a Spokesman of God." In a contribution devoid of "metaphysical speculations" and "doubtful theories," which contains no "controversial polemic;" and which avoids the use of all "ambiguous and disputed terms," Professor M. S. Terry considers with his usual clearness and force the "Biblical Doctrine of Human Sinfulness." W. E. Edwards, D.D., follows with a paper entitled "Victor Cousin; and the True, the Beautiful, and the Good," in which he pays the highest tribute to one whom Sir William Hamilton called "the first philosopher of France." The succeeding papers are "Anglican Articles Omitted from the Methodist Confession," by T. O. Summers, D.D., LL.D.; "Hawaii," by B. W. Arnold, Jr., Ph.D.; and "Spanish California," by Bishop O. P. Fitzgerald. Each is deserving of particular comment for its subject and manner of treatment. In his article on "Popular Historical Interest and the Revised National Consciousness" Professor H. N. Snyder shows that the "historic sense" which had its early development in the United States has of late had "a

quite noteworthy revival." In a comprehensive review of the volume recently published on the great chancellor of Germany, Dr. W. H. Withrow describes "The Real Bismarck." Metta Folger Townsend follows with a paper which is entitled, "On Reading Martin Chuzzlewit," and the editor concludes the contributed articles with a strong review of Professor Bowne's recent publication, under the title of "An Idealist's Prescription for Modern Materialism." The editorial departments of the publication are, as usual, varied and ably conducted.

---

WHILE Germany has not of late attracted attention by any quarrel in China or Africa, by participation in the affairs of Crete, or by another Dreyfus scandal, yet her condition is far from that of stagnation. In the May issue of the *Yale Review* (New Haven, Conn.) appears an article by H. H. Powers, written in Berlin, which discusses "The Political Drift of Germany" and points out some of the important developments that are now taking place within the borders of the Fatherland. One of these is the effort to settle the problem of imperial federation. The alliance of the German States is unlike that of the American. The north of Germany is Protestant, the south is generally Catholic. The States have been at war for centuries, and are very unequal in size, "Prussia being more than a match for all the rest put together." In Germany's union of monarchies "the monarchs, small and great, have no possibility of greatness outside of their own territories. This bottling up of ambition tends strongly to perpetuate the particularism of the German States." The most striking instance of local agitation lately occurring is that at Lippe-Detmold, a principality having "about one third the area and population of Rhode Island," where the children of its present incumbent by order of the emperor have been refused the right of recognition to the succession. The meaning of all the irritation, writes Mr. Powers, "is that a policy of tactless centralization is being opposed by a sentiment of sullen separatism which the genius of Bismarck and his imperial assistant did so much to repress." The parliamentary situation in Germany, continues the author, is in close connection with this movement. Unlike the House of Commons in England, the German Commons, or *Reichstag*, is not supreme. Bureaucracy is gaining on parliamentarism. Again, the emperor "is still a power in German politics, and he who omits that factor from his calculations reckons without his host." William II "is not a liberal monarch" —though conscientious, industrious, and perhaps able—and punishment for disrespect shown him still goes on. And, lastly, the recent serious restriction of academic freedom is a significant fact. The prosecution of Professor Delbrück, of Berlin, by the government for his criticism on the expulsion of certain Danes from the empire is an instance to the point. "The sensation is immense. The professor has been greeted every day since the prosecution was announced by a perfect ovation from

his enormous classes, and all Berlin testifies to the esteem of which the government declares him to be unworthy." The first decade of the reign of William II, in short, has not contributed to the rectification of the evils mentioned. The radical party is rapidly growing; and at some future date it or its successor is destined to win a majority, when there will be an instant reapportionment of seats. "The divine right of kings? Well, yes, in a sense, certainly. The nineteenth century has not come to destroy, but to fulfill. No century ever recognized more fully that the powers that be are ordained of God. But the voice of the people is the voice of God."

---

THE June number of the *Missionary Review* (New York) contains the following general articles: 1. "The Sudan and the Sudanese (Map and Illustrations)," by Rev. C. T. Wilson; 2. "The Problem of City Evangelization (Illustrated)," by Dr. A. T. Pierson, Editor-in-Chief; 3. "Samoa—Its People and Missions (Map and Illustrations)," by Rev. J. M. Alexander; 4. "The Present Center of the Slave Trade (with Map)," by Rev. S. M. Zwemer, F.R.G.S.; 5. "Reflections After a Winter Tour in India (Illustrated)," by Rev. F. B. Meyer; 6. "The Church Missionary Society Centenary," by Rev. A. R. Buckland. The other departments of the publication are comprehensive, and the magazine is one of the most able of its class.

---

THE *Conference Examiner* (Minneapolis, Minn.) for May-June has an editorial on "The Logos;" "The Pastor's Study of Men," by S. C. Bronson, D.D.; "The Preacher and the Times," by Rev. T. W. Stout; "Church Finances," by Rev. W. H. Holmes; "A Review of 'Studies of the Mind in Christ,'" by Rev. W. B. Norton, Ph.D; "Clarke's 'Outline of Christian Theology,'" by De Loss Tompkins, D.D.; "The Training of John Wesley," by Professor J. A. Faulkner; and "Representative Knowledge; a Lesson in Psychology." These articles, with the literary and editorial notes that follow, contain much of importance for the student ministers of our Church.

---

THE May and June numbers of the the *North American Review* (New York) appear under the new editorial management of G. B. M. Harvey, with a page of enlarged size and the usual variety of articles discussing social and national questions.

---

THE *Preacher's Magazine* (New York) has in its June number: "The Genius of Knowing and Teaching," by Rev. W. B. Pickard; "Modern Biblical Scholarship," by Professor J. A. Beet; "Those Patient and Passionless Statistics," by Rev. W. Harrison; "Extract from a Memorial Oration," by Judge Leo Rassieur; and many suggestive paragraphs in the departments of homiletics, Sunday school teaching, and prayer meeting worship.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Modern Interpretations of the Gospel Life.* By ADOLF AUGUSTUS BERLE, Minister of the Brighton Congregational Church, Boston. 8vo, pp. 328. Boston and Chicago: The Pilgrim Press. Price, cloth, $2.

The author dedicates his book to the memory of his father, "whose intellectual courage and abundant human sympathies held under the sway of a steady purpose of will and a resolute love of liberty and truth have been the inspiration" of his life. The effort of his ministry has been "to present a spiritual view of the application of the Christian Gospel to the whole of modern life as we live it in America." As one part of this effort he has "tried to apply the teachings of Christ to the social and political life of our time, an experiment always fruitful of danger and misunderstanding, but none the less necessary." These "interpretations" are not final declarations of opinion of dogma. Mr. Berle's conception of preaching the Gospel is "not the proclamation of the ideas of a creed or a clique, but the announcement of Christ's purpose in the life of the world." Under *New Testament Biography* the author writes of "St. Paul the Gospel Democrat," "St. Peter the Apostolic Ecclesiastic," "St. Thomas the Believing Rationalist," "St. John the Christian Philosopher," St. Matthew the Publican Apostle," and "Judas One of the Twelve." Under *Social and Political* he discusses "The Losses of Civilization," "Industry and Morality," "The Wealth of Man," "The Battle Against Greed," "The Many-headed Multitude," and "The Daily Dust of Life." Several educational topics are treated, and then follow, under *Literary and Romantic*, "The Christian in Novels and New Testament," "The Forerunner of God," "A Memorial of Love," "The Redemption Idyl;" and, under *The Spiritual Life*, "The Sphere of Influence," "The Family Faith," "Spiritual Exile," "The Conflict of Duties," and "Spiritual Life." The book tempts to extensive quotation. "With all the progress of democracy, the world figure, the national figure, the community idol still survives. Our heroes are still turbulent spirits from battlefields or tireless manipulators of cabinets. Democracy is the continual protest against undue exaltation of the individual at the expense of the whole body. It is for this that Paul peculiarly stands, and there is no finer embodiment of the rule and purpose of his own life than the words he penned to the Romans, 'For none of us liveth to himself.' That was democracy reduced to its absolute and lowest terms; and was at the same time the highest altitude of religious attainment. . . . It was this that made him the apostle to the Gentiles, made him see the strategic importance of the conversion of the Roman army, made him the evangelist of the

great cities of his time, and made him see that schism for the sake of freedom was better than harmony with bondage. "Thomas is regarded here, not as a gloomy, despondent, hesitating mind, but as the type of the strong, frank, searching, alert, critical mind." The difficulty with Thomas was that he based his beliefs upon a standard which, if consistently carried through the world, would drive a man first to a monastery and then to a grave. The idea that a man must see to believe has been demonstrated times without number to be too foolish for a moment's entertainment in this practical world. The Gospel of Christ has no quarrel with thoughtful and inquiring minds. The Son of God makes his appeal to reason no less than to the heart and feelings and will. But the appeal to reason must be a genuinely reasonable appeal. Christ's forbearance and tenderness are noticeable here. Instead of meeting this unreasonable man with reproach and rebuke the Master, well knowing the temperament of his rationalistic disciple, accepts his own harsh test and does it in his own way. Did Thomas do as his Lord invited him? The general opinion has been that he did not, but that, overcome with humiliation and shame, he at once gave forth his wonderful and powerful testimony to Christ. My own thought is different. The probability is that he did it. Strong, resolute, determined man, I can see him walking close up to the Master, taking that nail-marked hand into his, putting his strong arms tenderly around Christ as he feels the imprint of the Roman spear. Then out of the great revulsion of faith I can feel the welling up of that powerful nature in its effort to give adequate expression to its emotions, and then I hear him say, 'My Lord and my God.' But the lesson is not yet learned. Christ has yet another word. 'Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed.' Therein Christ taught the true rationalism; to believe what is believable with a just appreciation of the proper standards of judgment and with appropriate scrutiny of all that requires our credence and acceptance. . . . But for Thomas's inquiry Christ had no word of reproof. This outward skeptic had a heart of belief and love. Loyal to the end and faithful in his calling, he remains to us the type of that spirit and habit of mind which dares interrogate the sublimest facts of human life. And out of his lips we have that most majestic and moving declaration of personal faith, 'My Lord and my God.' Reason and emotion combined in that exclamation, and it stands as converted Reason's testimony to Jesus Christ. And like all else that proceeds from the sanctified reason, it is the highest in dignity, the farthest reaching in significance, and rings with sonorous resonance through history as the witness of a strong man's devotion to the Son of God." In his discourse on "The Wealth of Man," from the text, "All things are yours," the author says, "The luxury of modern life, even among the simplest classes of the people, is one of the astounding facts which a student of antiquity comparing past conditions with present cannot fully make

real to himself. The curious thing about all this luxury is that it has not brought what would seem its first natural product, namely, contentment. People seem more disquieted than ever. We hear more about not having what belongs to us than we ever did; more clamor about injustice than at any period in the world's history. No one apparently is conscious that we are all personally and individually wealthier than the mightiest princes of antiquity, and have resources at our command beside which the wealth of a Midas is a mere bagatelle. But some one says these luxuries are for the rich alone. Is the Public Library for the rich alone? Is the City Hospital for the rich alone? Or are these and similar results and signs of progress made at once the possession of the whole race? The poorest as well as the richest cross and recross the Atlantic now. 'Yes, but they have to go in the steerage,' you say. Well, the cabin of the *Mayflower* had not half the comforts of the steerage of a modern steamship. The lightning express train is at the service of the poor man as well as the millionaire. Never were the richest benefits so universally diffused among the whole people. Men are impelled and compelled to impart and communicate what they have in order to enjoy it. A man invents a new toy. To make it profitable to himself he must induce a host of children to play with it. In order to this he must cheapen its production to the point where the many can afford to buy it. Most things in this world cannot be made profitable without putting them within everybody's reach. So the multitude get the benefit of the brains and skill of the ablest inventor. Every invention or discovery in electricity, mechanics, chemistry, or what not, conveys its benefits in some way to the poorest. Great books must be put within the purchasing power of the million to get the circulation they desire and need. Authors, scientists, inventors, cannot work a day without sharing results with the public. They must give out what they have gotten or made before they can enjoy or profit by it themselves. A man might have planned out the cathedral at Milan and kept the plans and specifications to himself, gloating over them in secret. But the same Power that gave him the talent to plan made him want to see his plan stand up in stone, and then it was no longer his but everybody's; all the world could see and enjoy it. Raphael had madonnas in his brain; he might have kept them there; but God impelled him to put them on canvas, and then all mankind had what he had. None of the great benefits of life can be shut up. Numberless influences work to diffuse them. And never anywhere were comforts and pleasures so widely distributed among all sorts and conditions of men as now and in these United States. Not to know this is to be immensely, inexcusably ignorant." "It is complained that working-people, wage-earners, have too many hours of work. This is true in some cases, but in the main it is not. No wage-earner would submit to the number of hours required of scholars in their studies. The great artists, editors, captains of industries, professional men, spend many more hours at actual work than

the ordinary wage-earner does; and their work is more driving and exhausting in its nature than his." Amazement and indignation mingle in Mr. Berle's remark that "the Church of England, with an insolence almost unmatched in the history of ecclesiasticism, still alludes to the great nonconforming population of England as 'schismatics.'"

*Liberty.* By HENRY VAN DYKE, D.D., LL.D. 12mo, pp. 38. New York: The Macmillan Company. Price, paper, 10 cents.

This is a reprint of the sixth chapter in Dr. Van Dyke's book, *The Gospel for an Age of Doubt*, now in its sixth edition. This essay on "Liberty" is particularly interesting to Arminians. It contains the doctrine now taught in Calvinistic pulpits. It is the new Calvinism, which to disinterested persons seems not to be Calvinism at all. The Presbyterian Church as a body has refused to revise its historic creed; but the individual ministers freely revise or reject important parts of that creed, each in his own pulpit; nobody thinks of preaching it. The Westminster Confession is retained as the nominal creed of the denomination, but really represents an ancient and obsolete belief. In the long-ago day when it was framed it was a report of progress up to date for that section of the Church; but the people know and the ministers show that their theology has progressed since then almost out of sight of that confession, which is now interesting only as a mossy relic and a far-back waymark. United protest is made by Christians of all creeds against the positive philosophy and materialistic science which teach that the fortune of each human being is fixed fast in fate by heredity and other circumstances, and there is unanimous denunciation of the doctrine of an atheistic fatalism. But to our thought a "godless predestination" is preferable to the other, since it does not involve and inculpate any God. This eminent Presbyterian clergyman is right in saying that fatalism is not made the more acceptable by theologians who, "by the aid of certain misconstrued and very much overworked passages of Scripture," have brought in "the idea of a supreme Deity who has constructed the loom and devised the pattern of the net and decreed the weaving of every loop. The chain of Fate is not made less heavy by fastening the end of it to the distant throne of an omnipotent and impassive Creator. . . . To baptize fatalism with a Christian name does not change its nature." That is just what our Methodist fathers said, and kept on saying until everybody came to believe and accept it. Hear Dr. Van Dyke for that: "The common assumption that the abstract reasoning of Jonathan Edwards against the liberty of the will has never been and cannot be refuted, is based upon ignorance of the facts. An American philosopher, Mr. Rowland Hazard, in his *Freedom of the Mind in Willing* (Boston: Houghton, Mifflin & Co.) has answered it with great clearness and force. Professor George P. Fisher says: 'The fundamental point of Mr. Hazard's criticism of Edwards is fully established. It must be allowed that his confutation of that conception of

the will which underlies the reasoning of the great theologian is sound and conclusive.'" One of Mr. Hazard's sayings is this: "Every intelligent being, capable of conceiving of higher ethical conditions than he has yet attained, has in his own moral nature for the exercise of his creative powers an infinite sphere, within which . . . he is the supreme disposer. . . . A man who does not want to be pure and noble may yet begin one step lower in the scale of moral advancement with the wish to want to be pure and noble; and, here commencing the cultivation of his moral nature, ascend from this lower point, through the want to be pure and noble, to the free effort to gratify this want." Dr. Van Dyke says, as if it were necessary to say it, that the preaching of Jesus was a gospel of liberty: "There was a singular propriety in the text of Christ's first public discourse. It was a declaration of liberty, as well as of grace. It was an emancipation proclamation as well as a gospel of comfort and health. 'The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are crushed, to proclaim the acceptable year of the Lord.' And what was the oppressive bondage from which he proclaimed release? Was it not the tyranny of a false doctrine of necessity over the minds of men, as well as the enslaving influence of sin over their inert and hopeless wills?" If a Methodist minister fifty years ago had used and construed the above passage in this way he would have been accused of wresting the Scriptures for purposes of special pleading. Dr. Van Dyke goes on to our entire satisfaction: "Here were the scribes and Pharisees teaching that the whole world was divided into two classes—the chosen and the not-chosen, the righteous for whom salvation was secure whatever they might do, and the sinners for whom salvation was impossible whatever they might do. Here were the outcast, the lost, the neglected, shut out, by no choice of their own, but by their birth, by the occupations in which they were engaged, by their ignorance, by the very conditions of their life, from all part in the kingdom of heaven as the scribes and Pharisees conceived it; not only the harlots and the publicans, but also *Am-Haares*, 'the people of the land,' with whom it was not fitting that a righteous person should have any dealings; miserable souls, bound by inheritance to a desperate and unhallowed fate. Here came Jesus, taking his way directly to these lost ones, these outsiders, and telling them that all this doctrine of inevitable doom was a chain of lies, breaking the imaginary fetters from their souls, and assuring them that they were free, even though they were ignorant of it. 'Repent,' he cried, 'for the kingdom of heaven has approached unto you.' 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.' And what is the significance of these words, 'repentance' and 'conversion'—their real significance, I mean, not that which has been read into them by centuries of false and formal theology? They are not passive and involuntary words; they do not

rest upon the idea of qualifications which may or may not be in the possession of those to whom Christ speaks. They are active words—words of inward movement and exertion. 'Repent' means change your mind; make that simple effort of the soul for internal change which is the ultimate act of the free will; put forth that power of fixed attention to the new motive which is the central essence of liberty and the creative force of the soul. 'Be converted,' as Christ spoke the word, is not passive; it expresses an action exercised by the soul within itself; it means simply 'turn around;' set yourself in a new relation to God, to truth, to virtue. The name of this relation is faith. 'Believe' is Christ's great word. It is the '*open sesame*' of the kingdom. 'Believe in God, believe also in me.' 'He that believeth hath everlasting life.' 'All things are possible to him that believeth.' But it is never spoken of as a mere intellectual opinion, or emotional experience, an irresistible conviction wrought by external evidence in the mind, or bestowed without effort upon the soul. The Bible never says that faith is a gift. There is a voluntary element in it. It is something to be done by the exercise of an inward power. It is a coming of the soul to Christ; it is a following of the soul after him; it is the first step in a long course of spiritual activity. It is a deed. The disciples said unto Christ, 'What must we do that we may work the works of God?' Jesus answered, 'This is the work of God, that ye believe on him whom he hath sent.' Now there is not a hint in all the teaching of Jesus that this first act of freedom is impossible for any soul to whom he speaks. He has no idea of an eternal predestination binding some to belief and others to unbelief, a secret decree including certain men in the kingdom and excluding others from all possibility of entering into it." That is excellent doctrine, and none the worse for being distinctively Methodist. It is sound, wholesome, and powerful to convince, encourage, and edify. It will surely spread and prevail until it shall possess the whole earth. Dr. Van Dyke quotes the following words, written by Dr. A. A. Hodge a few years before his death: "This matter of free will underlies everything. If you bring it to question, it is infinitely more than Calvinism. . . . I believe in Calvinism, and I say that free will stands before Calvinism. Everything is gone if free will is gone; the moral system is gone if free will is gone; you cannot escape except by Materialism on the one hand or by Pantheism on the other. Hold hard, therefore, to the doctrine of free will." Dr. Hodge is the standard authority of the new Calvinism. But even he begins to be out of date, for we hear sounding from conspicuous and influential Presbyterian pulpits the voice of a still later Calvinism, which is yet more un-Calvinistic, and which openly flouts the authority of Dr. Hodge, quoting him on the distinctive doctrines of election and predestination only for the purpose of explicitly and vigorously repudiating his teaching. The world moves.

> God's in his heaven:
> All's right with the world.

*Spirit and Life.* By ELLIN J. KNOWLES (MRS. JOSEPH H. KNOWLES). 12mo, pp. 287. New York: Silver, Burdett & Co. Price, cloth, $1.

Mrs. Knowles's Bible readings, given in many places, have attracted attention and done great good by their blending of religion with sound practical sense, their intelligent application of divine truth to the daily needs of human hearts and lives. They contain an uncommonly large amount of sane, sweet, wholesome help for brave and happy Christian living. They are without cant or fanaticism or foolishness of any sort. They hearten the discouraged soul, they feed the feeble and famished with nourishing food, they clear the way for bewildered feet, they bring us near to God in a tender, familiar, yet wholly reverent approach. This book, which is most aptly entitled *Spirit and Life*, is made of selections from the author's Bible readings. To give thus to a wider public the wise Scripture lessons given originally to hundreds of women in the Sunday afternoon Bible class of the Young Women's Christian Association in New York City, was meet, right, and a bounden duty, as it is the duty of us all to scatter the good seed as widely and more diligently than the enemy sows tares. Bishop Vincent writes an introduction on the meaning and glory of Easter Day, the day which makes our Bible the Book of Eternal Life to us. Mrs. Knowles sent out her book last spring with the glad Easter message, "All hail! Peace be unto you!"—a message dearer than ever to her own heart, because last Easter morning was the first that poured the splendor of its sunrise over her husband's grave. Speaking out of poignant experiences, her message has the note of reality and quivers with pathos. The spirit in which this minister's wife goes on with the holy work of truth-teaching which was her husband's and hers together, is expressed in the lines:

> My work is left me though my friend is gone;
> A solemn trust hath love bequeathed to me.
> I take the task thy languid hand laid down
> That winter morning, for mine own alway;
> And may the Giver of both cross and crown
> Pronounce me faithful at our meeting day!

The book is full of apt, touching, and illuminating illustrations from life of the truth and power of the Divine Word. We quote: "I love to repeat the true story of poor Jack, who, without ordinary earthly wisdom, had learned much of the wisdom of heaven. He was dying, and one who had always been a good friend to him asked him if he was afraid. 'O, no, not the least afraid,' he said. 'Why, have you never done anything bad, Jack?' 'O, yes, much bads. God had a whole page against me. But when I first prayed to Jesus he took the book out of God's hand and drew his own pierced bleeding hand over the page so that every sin was blotted out, and God could see there nothing but Jesus's blood. And when I come to stand before God, he will say holding the book up to the sun, 'No, nothing there against Jack.' And then God will shut the book and the Lord Jesus will come and put his arm around me and say, 'My Jack,' and bid me stand with the angels till

the rest are judged." The most learned of men cannot attain to any higher wisdom than the trustful faith of poor ignorant Jack. In one of the last years of his life Dr. Daniel Curry rose in a love feast, lifting into the sight of all his tall, gaunt, angular frame, and his great head with its shaggy white hair and rugged features, and told of a vision he had had of the great day of final account, in which he himself stood awe-struck and trembling before the Judge, in fear of condemnation and not knowing how to answer, and then told how, in the supreme moment of his trepidation and dismay, a Radiant Figure with a countenance like unto the Son of God came and stood beside him, and said to the High Court of Heaven, "I am here to answer for Daniel Curry." Sailor and sage alike find their sole comfort in simple trust in the same divine Saviour, who, by the grace of God, tasted death for every man. All theology at the last reduces its practical value to that; that is the only comfortable pillow it can put under the biggest brain of the wisest man. We quote again: "I saw a beautiful child held high in the hand of her tall, strong father. It seemed so perilous I trembled lest the little one should fall. 'Who's got you?' asked the father. Without a shade of fear, with a merry laugh of delight, the baby said, 'Papa.' So safe, so sure, so happy, even in a place of apparent danger, because her father held her there!" Another story is this: "One day Mr. Spurgeon came in saying to his deacons, 'Brethren, I am fresh from a struggle with doubts.' And one of the deacons said, 'Why did you not tell us you were fresh from a struggle to keep from horse stealing?' 'What do you mean!' asked Spurgeon. 'Well, the same God who forbids your stealing a horse also forbids your doubting.' 'You are right,' said the great preacher; 'I have no more right to doubt God than I have to steal a horse.'" Our quotations only hint the quality and abundance of the contents of Mrs. Knowles's book. It is full of suggestive thoughts for the Bible class, the lecture room, the home circle, the sick room, or the place of private devotion. There is practical good sense in what the book says about the Bible amid the questionings of to-day: "Do not get bewildered by what anyone says about the Bible. Read it for yourself, and take the Holy Spirit for your teacher. The Bible was not written for 'literature,' although it is foremost among literary productions. It was not written for scientific teaching, although its intimations of scientific truth have probably been misunderstood largely because men have not discovered the wonders of nature as God knows them. It was not written for history, although its records of ancient nations are invaluable. One purpose runs through all the book, in poetry, prophecy, history—only one, and that is salvation. From beginning to end we see Christ the Saviour of men. This is the secret of the saving power of the Word. Other books appeal to the mind and the heart; this goes through the mind and the heart into the deepest being, the inmost self." On page 258, Mrs. Knowles writes: "What folly it is to allow the questioning spirit that is abroad to shake our faith in the

living Word of God! Because the higher criticism demolishes some of the old human theories about this blessed Book, shall that disturb our deep comfort in the Spirit which giveth life? The difficulty is, the masses of the people see only the troubled surface of those waters into whose depths devout thinkers are plunging. The little billows on the stream rock their lifeboats and they think a great wreck of everything is to follow. But the disturbance is only on the surface and only for a time. The God of the Bible walks on the waters and holds his truth safe as in the hollow of his hand. No criticism has ever touched the living heart of this Word; not one principle, not one promise, not one law of conduct has ever been changed in the least under the sharpest scrutiny of scholarship. If the criticisms trouble us it is probably because we cannot go into them deeply enough to understand them, and if we cannot we had better turn away from them altogether, and hold fast the beginning of our confidence, steadfast to the end. For if we let go of the old staff that has upheld us over many a rough way, in reaching after something we suppose will take its place, we will surely find that it is true of us as of God's people of old: 'My people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water.'" The words of Mrs. Knowles recall to us what Mrs. Browning once wrote in a friendly letter: "I read the Scriptures every day, and in as simple a spirit as I can; thinking as little as possible of the controversies engendered in that great sunshine, and as much as possible of the heat and glory belonging to it. It is a sure fact in my eyes that we do not so much require more knowledge as we need a stronger apprehension by the faith and the affections of what we already know." A portrait of Mrs. Knowles fronts the title page; and interspersed between the Bible readings are some sweet and beautiful poems, most of them signed "E. J. K."

*The Theology of the New Testament.* By GEORGE B. STEVENS, Professor of Systematic Theology in Yale University. 8vo, pp. 617. International Theological Library. New York: Charles Scribner's Sons. Price, $2.50.

Professor Stevens in his earlier treatises, entitled respectively the Pauline and the Johannine Theology, gave such good illustration of his competency to deal with the theme of the present volume that one naturally opens it with a decided prepossession in its favor. A perusal serves to justify expectation. The professor has placed students of the Bible under obligation by presenting them with a lucid, compact, readable, scholarly, and judicial exposition of the several types of New Testament doctrine. He has reproduced the best that was contained in his former contributions to biblical theology, and has added a very considerable sum of important material. The one hundred and sixty-six pages on the teaching of Jesus according to the synoptical gospels make an especially valuable addition. Among those who have wrought in the same field our author selects for largest attention Weiss, Beyschlag, and

Wendt, coinciding with them in part and in part opposing their conclusions. He makes reference to the elaborate work of Holtzmann, but we gain the impression that his own investigation was too nearly completed before its appearance to incline him to take very special account of its contents. The reader who occupies a suspicious attitude toward the trend of recent criticism will perhaps find in Stevens's book some evidences of a tendency to deal too freely with the products of inspired penmen. He will perchance decline to follow the author when he concludes that the eschatological discourses, as reported by the synoptists, obscure in a measure the real meaning of Christ respecting his coming; or, when he supposes that Christ, in his references to angels, to demoniacal possession, and to the conditions of Hades, used very largely the language of accommodation, and did not design that his words should be literally or precisely construed. A judicial examination of the whole treatise, however, will make plain that its animus is evangelical and conservative. The Christological discussion is distinctly in a catholic vein. The synoptical gospels are regarded as, at least by implication, transcending the humanitarian view of Christ's nature, and in other portions of the New Testament ample ground is recognized for predicating of him a unique sonship, a special metaphysical relation to the Father. Some of the strongest pages of the book are devoted to the refutation of the attempts of Wendt and Beyschlag to evade the evidence for Christ's personal preexistence. A catholic and conservative position is also taken on the subject of atonement. The New Testament is credited with assigning a certain objective value to Christ's work, as affording a consistent method for the dispensation of grace, in that it presents the divine forgiveness in close association with a manifestation of God's holiness and judgment against sin. Single points may doubtless be specified upon which the author's exposition is liable to challenge. We surmise that a considerable fraction of scholars will be of opinion that he might have conceded more than he does as respects tokens of reference in the Epistle of James to Paul's way of thinking, and as respects signs of dependence in 1 Peter upon the Pauline epistles; and also that he has not done complete justice to the evidence which suggests doubt whether Paul's thought of the resurrection provided for the participation of the wicked therein. But even on these points he does not lack for good company, and those who differ with him on individual items must recognize the large measure of courage, candor, and success with which he has laid hold upon the difficult problems pertaining to his theme. Of the passages which solicit citation we give place to only one, selecting this as expressive of an important canon of interpretation entertained by the author. "We must conclude," he says, "that Jesus did not regard it as falling within his province to criticise the popular beliefs of his time regarding the order of the world, or as any part of his mission to extend human information in the fields of historical fact, literary criticism, or philosophical inquiry. When, for example, he spoke of the

heart, the spirit, the soul, or life of man, he spoke the language of popular speech, and his purpose was to impress religious truth, not to impart psychological knowledge. His lifework belonged to a realm which is immeasurably higher than that of human science. He saw the inner meaning of the world and of life, with whose details science is occupied. He penetrated to the heart of Old Testament truth and was oblivious of such questions as those of time, place, and date."

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Three Studies in Literature.* By LEWIS E. GATES, Assistant Professor of English in Harvard University. 12mo, pp. 211. New York: The Macmillan Company. Price, cloth, $1.50.

The subjects of these studies are Francis Jeffrey, Cardinal Newman as a Prose Writer, and Matthew Arnold. The first essay treats of Jeffrey's reputation, characteristics, and literary criticism, the *Edinburgh Review*, the new editorial policy, and the new literary form. The one distinction which Jeffrey claimed for himself as a literary critic was that more uniformly and earnestly than any preceding critic he "made the moral tendencies of the works under consideration a leading subject of discussion." His qualities as a literary critic are thus summed up by Professor Gates: "As an appreciator he is sadly to seek, owing to overintellectualism and disputatiousness. As a dogmatic critic he is even yet thoroughly readable because of his dashing style, his deft and ready handling, his shrewd common sense, and his sincerity; he expressed brilliantly the tastes and antipathies of a large circle of cultivated people of considerable social distinction, who, while not particularly artistic or literary, read widely and intelligently, and felt keenly and delicately, though within a somewhat limited range. Even in his dogmatic criticism, however, his faults are obvious; his dogmatism is peremptory; his tone, often bitter; and his prejudices are as scarlet. On the other hand, for giving a strong ethical trend to literary criticism he deserves all honor. His social sympathies were intense and alert; they fixed the character of his whole theory of beauty, and continually expressed themselves in his comments upon books and authors. Through his persistently ethical interpretations of literature he really enlarged the borders of literary criticism." Jeffrey was by nature and training a dogmatist, not a scientific student of fact; the disinterestedness of science was foreign to his nature; he was not so much an investigator or interpreter as a censor bent on praise or blame. Macaulay considered him to be more nearly a universal genius than any other man of that time. He dealt magisterially with a vast variety of subjects, decided the reputation and fixed the fate of many authors. Mrs. Carlyle speaks of his "dark, penetrating eyes, taking note of most things in God's universe." Jeffrey criticises Addison for his "extreme caution, timidity, and flatness," and says that "the narrowness of his range in poetical sentiment and diction, and the

utter want of either passion or brilliancy, render it difficult to believe that he was born under the same sun with Shakespeare." What sort of writing pleases him is indicated in this commendation: "There is in any one of the folios of Jeremy Taylor more fine fancy, and original imagery—more brilliant conceptions and glowing expressions—more new figures, and new applications of old figures—more, in short, of the body and soul of poetry than in all the odes and epics that have since been produced in Europe." Against the Lake Poets, Wordsworth, Southey, Coleridge, and the rest, Jeffrey objected that they were nonsensically mystical: that they falsified life by showing it through a distorting medium of personal emotion; that is, they were misleadingly subjective; that they were guilty of grotesque bad taste in their democratic realism; and that they were pedantically earnest and serious in their treatment of art, and inexcusably pretentious in their proclamation of a new gospel of life. Against Wordsworth's mysticism and excessive subjectivity Jeffrey protested; he was a pleader for common sense and the commonplace, the type of what Lamb called "the Caledonian intellect," which scornfully rejects ideas that cannot be adequately expressed in good plain terms and grasped by twelve men on a jury. His judgment of contemporary poets in 1829 was as follows: "The tuneful quartos of Southey are already little better than lumber; and the rich melodies of Keats and Shelley, and the fantastic emphasis of Wordsworth, and the plebeian pathos of Crabbe, are melting fast from the field of our view. The novels of Scott have put out his poetry. Even the splendid strains of Moore are fading into distance and dimness, and the blazing star of Byron is receding from its place of pride. The two who have longest withstood this rapid withering of the laurel are Rogers and Campbell; neither of them a voluminous writer, and both distinguished rather for the fine taste and consummate elegance of their writings than for the fiery passion and disdainful vehemence which seemed for a time to be in favor with the public." With all his acuteness, brilliancy, and vigor, Jeffrey was unable to read and interpret the age in which he lived; he failed to perceive and measure what was most significant and predictive in its development. To us the most interesting essay in this book is the one on "Newman as a Prose Writer," in which are discussed Newman's manner and its critics, his rhetoric, methods, irony, style, additional characteristics, and relation to his times. The author truly says that such subjects as Newman discusses have rarely been treated with so much of the wayward charm and pliant grace of friendly discourse as Newman reaches, and that his style has the urbanity, the affability, the winning adroitness, even the half-careless desultoriness of the familiar talk of a man of the world with his fellows. "When he chose, Newman was absolute master of the severe beauty of rational discourse—that kind of discourse which disdains to follow any associations save those of logic, discusses with fine economic precision just the aspects of truth that right reason detects as essential to the question in hand, and

is everywhere formally correct, systematic, and dignified. His earliest work is often austerely wrought in accordance with this ideal. Ultimately, however, the essential charm that made him so winning in personal intercourse passed over into his prose, and conveyed into it the warmth, and elasticity, and color of life. Much of the fascination of Newman's work is due to the possibility of finding in it a continual victorious union of logical strenuousness with the grace, and ease, and charm of a colloquial manner and idiom—a victory which is the result of rare tact, finely disciplined instinct, exquisite rhetorical insight and foresight, with extraordinary luminousness and largeness of thought." "Newman's style classes him among Romantic writers. . . . The glowing beauty, the picture-making power, the occasional imaginative splendor, the elaborate, swelling music of Newman's writings, place him as a master of prose in the same group with De Quincey and Ruskin and Carlyle, and part him from Landor or Macaulay or Matthew Arnold. No prose can more surely send quivering over the nerves a sense of the shadowing mystery of life than some of Newman's sermons, and passages here and there in his *Apologia* and in his *Essays*. Through the play of his imagination, its rhythms and beat of the wing, because of the ease with which his prose carries the reader into regions of impassioned and mystical feeling, and because of the vital warmth and color of his phrasing—qualities so different from the hard, external glitter of Macaulay's rhetorical style—Newman reveals his kinship with the great group of poets and prose writers who deepened and enriched the imaginative life of the early part of the century. By reason of the conservatism of ecclesiasticism the new spiritual forces of Romanticism did not renovate the Church through the Oxford movement until a full generation after they had made almost wholly their own the purely imaginative literature and life of the English nation." Newman distrusted the power of mere logic, and his idea of how to move men is indicated in his words, "The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. People influence us, voices melt us, looks subdue us, deeds inflame us." Walter Pater instances Newman's *Idea of a University* as an example of "the perfect handling of a theory." Newman's epigrammatic power is illustrated by sentences like these: "Great things are done by devotion to one idea." "Calculation never made a hero." "Great acts take time." "Ten thousand difficulties do not make a doubt." "All aberrations are founded on, and have their life in, some truth or other." "A book cannot make a stand against the wild living intellect of man." "One is not at all pleased when poetry or eloquence or devotion is considered as if chiefly intended to feed syllogisms." "To live is to change, and to be perfect is to have changed often." Of the essay on Matthew Arnold there is not room to speak, except to note that the essayist finds in Arnold's prose an unfortunate knack of exciting prejudice, a certain

strut, a condescension, a debonair and jaunty self-assurance, a duplicity of innuendo, a treacherous irony; and also remarks upon Arnold's habit of inventing nicknames for those whom he disliked, as when he designated some of his fellow-countrymen as Barbarians, Philistines, and Populace; compared the Nonconformist to Ephraim, "a wild ass alone by himself;" retorted on Professor Huxley, who spoke of "the Levites of Culture," by intimating that men of science were the "Nebuchadnezzars of Culture," and dubbed *The Church and State Review* "the High Church Rhinoceros," and the *Record* "The Evangelical Hyena."

*Wessex Poems and Other Verses.* By THOMAS HARDY. Crown 8vo, pp. 218. New York: Harper & Brothers. Price, cloth, $1.75.

An earlier volume was entitled *Wessex Tales.* This has thirty illustrations by the author's own hand, "rough sketches recently made, inserted for personal and local reasons rather than for their intrinsic qualities." Many of these verses are not poems; some, the first for instance, are hardly verse—contorted prose, rather, caught in the uncouth act, and fixed midway in the awkward agony, of trying to turn into verse. If sued for libel for this assertion we would begin our defense by citing in evidence the following lines which close "The Temporary The All:"

> Then, high handiwork will I make my life-deed,
> Truth and Light outshow; but the ripe time pending,
> Intermissive aim at the thing sufficeth.
> Thus I . . . But lo, me!
> Mistress, friend, place, aims to be bettered straightway,
> Bettered not has Fate or my hand's achieving;
> Sole the showance those of my onward earth track—
> Never transcended!

As disjointed, kinky, and rheumatic as the lines just quoted are some of the queer notions and cranky views of life which labor toward expression on the smooth glazed pages before us. In fourteen lines entitled "Hap," written in 1866, somebody is made to say in substance that if disappointments, sorrows, and hardships came from some vengeful god who laughed over our misery and told us our suffering was ecstacy to him because he hated us, why then this somebody thinks he could bear it all and clench himself and die, hardened into steely resentment; but since it all haps by chance, since "crass casualty" darkens our sun, slays our joy, unblooms our hopes, and gives moans in place of gladness, and since there is nobody to get mad at and blaspheme against, why this somebody doesn't see what he is to do or how he can put up with it all. Is this poetry or wisdom or sense, or is it stuff and nonsense? The grim, the sickly, the ghastly, the base, the bitter, the forlorn, the false, the foul, the hideous, and the hateful, travail and tears, are poor stuff to try to weave into poems, and of the most shapely poem so made one might truly say that 'twere something better for it not to be. There is far more breath and beauty, relief and religion, life and lift, aspiration and art, hope and help in W. E. Henley's poems than in

Thomas Hardy's, whose verse is warped and woofed too exclusively of the somber, the sour, and the sinister. In all these two hundred pages there is scarcely one entirely sweet and pleasant piece, and seldom a noble thrill. The trail of the serpent is over them all. There is no joy in nature or in man. Life shows as a bitten and poisoned thing. The world is a bleak and dreary scene. Pessimistic thoughts go wandering up and down a poverty-stricken universe like lost and hungry sheep bleating on a barren moor. All man's ardent hopes die down into heaps of malodorous ashes. Faith and faithfulness have no reward. Existence is an accursed failure. The universe is the work of Vast Imbecility or Infinite Malice. The human mind wrestles in the dark with Peradventure, to no result but defeat, exhaustion, and anguish, a fractured thigh, no blessing, and no strength to pursue the vanishing Enigma. Knowledge is nowhere. Can any man make music out of such ideas as these? Can the setting of them to rhyme or verse pay him or profit his fellow-men? Does anybody care to attend a concert where the vocalists' songs are made of moans and groans, hisses and howls, sobs and screams? Would not the singer who should apply his art and practice his powers on such material be judged insane and left without audience? In not a few modern books literary power is seen practicing its skill gloomily and grimly, in a chill and cheerless atmosphere in which float agues and fevers for the soul of the reader who exposes himself thereto: and afterward his reminiscences will be an ache and a shiver. This is all wrong; life is neither an Alkali Desert, an iceberg in a bitter sea, a Pontine Marsh, a Dismal Swamp nor a sty. There is something degraded and indecent, something sub-human and beastly squalid in such faithlessness. The soul which cherishes it shows as a shrunken and shriveled thing, a sort of withered-up remnant of a soul, a kind of open-eyed, blank-staring cadaver such as one sees in the refrigerators of dissecting rooms in medical colleges. Perhaps Hardy's *Wessex Poems* do not deserve all that the faithless tone of them has provoked us to write; but the class of literature to which they belong does deserve it all, and we have taken them as a type which brings to mind the forlorn and ignoble class. Since the above comments were written an article by May Kendall on "Pessimism and Thomas Hardy's Poems," has appeared in the *London Quarterly Review*, which expresses more amply than our space allows views like those here written. Emerson speaks of people who seem "pleased with their power of making earth a howling wilderness," and Carlyle pours out his wrathful scorn on alleged thinkers who "turn life into nothing but dirt." No small portion of literary talent and training is employed in the production of literature which is but little preferable to the pestilence that walketh in darkness or the destruction which wasteth at noonday. Winifred Lee Wendell truly says that the publication of *Wessex Poems* has crowned Thomas Hardy the prince of pessimists. It is an infernal eminence, a reduction of himself not merely to a vulgar fraction but to a minus

quantity. He has created a vacuum for the soul to live in and his achievement recalls to us the words of a gentleman in Mississippi who, seeing some laborers digging a large hole in the ground, remarked: "They seem to be erecting a cellar." Thomas Hardy, looking out upon the world from Max Gate, his Wessex home, across three thousand acres of meadow, said to be the largest in England, should be able to abstain from slandering the world and the Maker of it. Etymologically the devil is "the slanderer."

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Fragments of An Autobiography.* By FELIX MOSCHELES. 8vo, pp. 364. New York and London: Harper & Brothers. Price, cloth, $2.50.

A celebrated portrait painter and musician gathers here many reminiscences of his life. There is more about others than about himself, and the book might be entitled, "Recollections of Famous Poets, Artists, and Musicians." The pleasure which the author takes in these writings is like that expressed by Bolingbroke in "Richard II," "I count myself in nothing else so happy as in a soul remembering my good friends." Delightful remembrances and stories of Mendelssohn, Dupont, Mazzini, Rossini, Irving, Terry, Robert Browning, and others, fill with interest and charm a book of much literary excellence and beauty of style. The author sees life and the world from the artist's standpoint and with an artist's eye, and writes with an artist's mingling of critical judgments and broad, generous sympathies. The volume contains reproductions of the author's portrait paintings of his mother, of Mazzini, and of Robert Browning. The eleven chapters have titles as follows: "Early Impressions;" "Will You Sit for Me, Frida?" "Leipsic in 1847 and 1848—Mendelssohn's Death;" "My First Commission;" "Claude Raoul Dupont;" "A Trip to America in 1883;" "Grover Cleveland Viewed;" "Guiseppe Mazzini;" "Rossini;" "Paris After the Commune;" "Some Incidents of Robert Browning's Visits to the Studio." Moscheles spent several years in New York and Chicago, and tells the story of his life during that time, showing favorable impressions of us and our country, with much surprise at our large resources and achievements. From the early experience of this English boy in learning foreign languages there is this recollection: "I had my first skirmishes with the French language, and certainly thought I was being made a fool of when I was told there was no word in the French for our verb 'to stand.' I had learned the German 'steten,' and the ditto 'schtehe,' and I had conjugated every tense of the Latin 'stare,' and now I refused to believe that the French language could have *a locus standi* amongst civilized nations without an equivalent for those words. I did not know then how much civilization can put up with, and it took me a long time to overcome my mistrust of a language so evidently unsound at its base." It really might be fairly questioned whether a republic or anything else could long stand

in a country which has not even a word to describe that act, and where, one might infer, there is such general instability that there is no need for a word to express the idea or describe the act of *standing*. In Germany Moscheles looks back to "the good old times when the Fatherland was not yet weighed down by blood and iron taxes." Looking on great pictures by old masters made the youth long to paint. "There was a certain picture by Murillo, a Madonna and Child, which so filled my imagination that I was fired by the desire to go forth and do likewise. Boylike, I fancied I could. In a masterpiece the artist betrays no effort; all looks so easy that one fancies it *is* easy. The lines of the composition flow so naturally, the colors strike so complete a chord, that one is deluded into the belief that it could not be otherwise, and that it is just what one would have done oneself had one been in the painter's place. So I settled in my mind that, as soon as I had passed my examinations, I would, without much delay, begin to paint like the old masters." Easy to say, but hard to do; yet, by *trying*, through patient and laborious years, so to paint, the boy became an artist of distinction and made his life honorable and successful. Felix Mendelssohn, it seems, was godfather to Felix Moscheles, and Mendelssohn when young had played for the aged Goethe. "Mendelssohn relates how, seated at the piano, he familiarized the great poet with the work of Beethoven, and how the grand old man was overwhelmed by the beauties and mysteries revealed, and sat all the while in a dark corner, like a Jupiter Tonans, with his eyes flashing fire." The words of Mendelssohn in concluding this little story remind one of our knowing friends, the biblical critics. He says: "I felt that this was the very Goethe of whom people will one day declare that he is not at all one person, but is made up of several smaller Goethes." Of the painter Dupont the author writes, "He never loved the unbeautiful for its own sake, nor was he a man of the prominent-wart school. In his compositions elevated thought and subtle expression had a tendency to eclipse the nonessentials." And of the rising generation of artists he says: "The enchantress, Art, is ever making new victims. Just now she is wedded to the new master, the variety painter, and is on her wedding trip, fully equipped with new fashions of tone and color, rich too in new values; and she travels along happily unconscious —some ignorance is bliss—over the treacherous roads designed by the 'new' perspective, past tottering towers, over warped planes and down steep inclines, pluckily standing her ground where those fallen angels, the old masters, would have feared to tread. It's the old suit once more before us; young folks versus old fogeys, the traditional battle royal, to be fought to-day as it will be fought to the end of time. I say, Hurrah for the young ones! Perhaps they are leading us a step or two backwards, but I verily believe it is only backing in order the better to jump forward. So let us keep the line clear for youth and strength. We can't do without their vigorous onslaughts. Where would the old tree of art (or of anything else) be if it were not for the new shoots?" This Eng-

lish artist, Moscheles, was disappointed when he found in American cities that there was "more formality in the great republic than under the old monarchy," and that if he wanted to talk to anybody he must be introduced first. "Day after day I have sat with my wife in various hotels at some little table laid for four, sharing it with some other Mr. and Mrs., without exchanging a word. Elsewhere we might for the time being have formed a pleasant little social party. Sometimes my heart went out to my neighbors, I think in a true Christian spirit, but I could have seen them starve, and yet not have dared to hand them the mustard or the butter. I knew they would have looked upon me with suspicion; yet I flatter myself that, with a little discernment, they could have seen that I was not a shady character, and that neither I nor that most guileless partner of mine was capable of playing off the confidence trick on the clergyman opposite, or on the charming elderly lady with the white hair and the two golden-locked grandchildren. . . . Perhaps it is that, by dint of proclaiming that one man is as good as another the citizen of the great republic finds himself arriving at the conclusion that one man is as bad as another, and so it is for the stranger to show cause why he should be allowed to pass the hotel butter or mustard." Our artist had a chance to study the American child in an Omaha boy whose portrait he painted. "One day there was a distinct difference of opinion between Robert and his mother on the advisability of his going out sleighing. He gave in with unwonted docility, but when evening came and the fond mother folded her hands and knelt by his bedside he shook his head and said firmly, 'No, mamma; no sleigh, no prayers!'" With fine sarcasm he expresses his "admiration of the American child that, from its earliest days, is ever ready to elicit the noblest qualities of patience and forbearance in the parent it is training." Grover Cleveland sat to him for a portrait, and is described by the artist as "solid and stolid." Of Robert Browning, whom he saw much of, Moscheles says, "he was the most honorable and lovable of men," "always afraid to give trouble, ever ready to take it for others," "simple and unassuming," "helpful and encouraging," "unvaryingly kind," "even on the most trivial occasions he would write in the warmest and most affectionate terms." Once in Moscheles's studio Browning was requested to read something from his own poems. Turning over the pages he said, "As we are in an artist's studio, I will read 'Andrea del Sarto.'" The artist writes, "There was not a shadow of declamation in his reading. For the time being he was just Andrea talking to his wife—the 'Faultless Painter,' as they called him, who knew his own faults but had not the strength to battle with them. It was Andrea himself we were in touch with, his dreamy sadness that we shared. His yearnings for requited love, his longings for the unattainable in art, drew us to him, and we would have helped him had we been able. That sorry business with the King of France was disgraceful—there was no denying it. He admitted himself that he had abused the king's friendship and misused his moneys,

but surely for such a man as was Del Sarto something could be done to settle matters, and once more to turn his genius to account. And that Lucretia, his wife! his 'serpentining beauty, rounds on rounds!' Why *will* she not answer? The right words from her spoken now might yet make of him the good man and the great artist that a God may create, but that a woman must consecrate. One just felt like giving her a good shaking, if only to make her break the aggravating silence she so imperturbably maintains while he so pathetically pleads. As for the cousin, one would have liked to go out and give him a sound thrashing to stop his whistling once for all. We were so impressed at the close of his reading that for a moment we remained hushed in a silence which none of us cared to break. He looked around at us, anxious lest he should not have brought home his meaning, and said, 'Have I made it clear?'" On Browning's study table in De Vere Gardens lay a little Greek Bible, which he treasured. On the last leaf of it he had written, "My wife's book and mine." It was the guidebook to that far fair celestial country whither Robert and Elizabeth Browning have gone.

*The Letters of Elizabeth Barrett Browning.* Edited, with Biographical Additions, by Frederic F. Kenyon. 2 volumes. Crown 8vo, pp. xi, 478, 464. New York: The Macmillan Company. Price, cloth, $4.

In these letters the lovers of English literature come to a "more intimate acquaintance with one—or, it may truthfully be said, with two—of the most interesting literary characters of the Victorian age." Arranged in chronological order, they form an almost continuous record of Mrs. Browning's life, from the early days in Herefordshire to her death in Italy, in 1861, the few gaps being bridged by brief biographic notes supplied by the editor. Taking her poetry and her letters together, we know her genius, her character and opinions, and the external events of her life; altogether a very full revelation of an extraordinarily gifted woman, a pure and earnest personality, full of passionate love for truth and right, compassion and enthusiasm for the oppressed, with indignation against all that she believed to be oppressive or any way wrong. Mrs. Browning was born in 1806, married in 1846, died in 1861. Most that is known of her early life and writings is given by herself in a letter written in 1843 to Mr. R. H. Horne, who had requested biographical details; "As to stories, my story amounts to the knife-grinder's, with nothing at all for a catastrophe. A bird in a cage would have as good a story. Most of my events, and nearly all my intense pleasures, have passed in my thoughts. I wrote verses very early, at eight years old and earlier; and the early fancy turned into a will, and remained with me, and from that day to this, poetry has been a distinct object with me—an object to read, think, and live for. And I could make you laugh, although you could not make the public laugh, by the narration of nascent odes, epics, and didactics crying aloud on obsolete muses from childless lips. The Greeks were my demigods, and haunted me out of Pope's Homer, until I dreamt more of Agamemnon than of Moses the black pony . . . The

love of Pope's Homer threw me into Pope on one side and into Greek on the other, and into Latin as a help to Greek—and the influence of all these tendencies is manifest so long afterwards as in my 'Essay on Mind,' a didactic poem written when I was seventeen or eighteen, and long repented of as worthy of all repentance . . . It has a pertness and a pedantry . . . which I regret now more than I do the literary defectiveness. All this time we lived at Hope End, a few miles from Malvern. . . . There I had my fits of Pope, and Byron, and Coleridge, and read Greek as hard under the trees as some of your Oxonians under the Bodleian; gathered visions from Plato and the dramatists, and ate and drank Greek and made my head ache with it." In a brief review of thirty years of letters, it is hard to choose out of their rich fullness and large variety what to notice in particular. Remembering the deep and reverent devoutness of Mrs. Browning's poetry, we looked with special interest to her letters for additional and more explicit revelations of her religious views. Speaking of certain antique poetry she writes that the want of devotional feeling and conscience of God is a grave want in poetry, and very strange in antique poetry, because the antique pagan poets rejoice abundantly to put their religion into their poetry, so that a poet who is both antique and godless is an exception, a discrepancy, a monster in the history of letters and experience of humanity. "I would rather be a pagan whose religion was actual, earnest, continual—for week days, work days, and song days—than be a Christian who shrank from hearing or uttering the name of Christ out of church. I am no fanatic, but I like truth and earnestness in all things. What pagan poet ever thought of casting his gods out of his poetry? In what pagan power do they not shine and thunder? . . . Be sure Burns was right, and that a poet without devotion is below his own order, and that poetry without religion will gradually lose its elevation. We do not live among dreams. The Christian religion is true or it is not. If it is true it offers the highest and purest objects of contemplation; and the poetic faculty, which expresses the highest moods of the mind, passes naturally to the highest objects. Who can separate these things? Did Dante, or Tasso, or Petrarch, or Calderon, or Chaucer, or the poets of our best British days? Did any one of these shrink from speaking out the divine name? Chaucer, with all his jubilee of spirit and resounding laughter, had the name of Jesus Christ and God as frequently on his lips as a child has its father's name." She writes that she did not depreciate the power and eloquence of Rev. Henry Melville, but that he is inclined to High-Churchism and to such doctrines as apostolical succession, and therefore she, who is a Dissenter and a believer in universal Christianity, recoils from his exclusive doctrine. To Mr. Boyd she writes: "We are not, as Christians, called to the exclusive expression of Christian doctrine, either in poetry or prose. All truth and all beauty and all music belong to God—he is in all things; and in speaking of all we speak of him. In poetry, which includes all things, 'the diapason closeth full in God.'"

From Rome, where a number of deaths from fever among her friends had darkened their social circle, she wrote, "Deathbeds and graves! I am horribly weak about such things. I can't look on the earth-side of death. I flinch from graves and corpses, and never meet even a common funeral without a shudder. When I look deathwards I look *over* death, and *upwards*, or I can't look that way at all." Thanking Mr. Westwood for having defended her against "the stupid, blind, cur-dog backbiting" of some American critic, as to her religious tendencies, she says: "I have thought freely on most subjects, and upon the state of the Churches among others, but never at any point of my life, thank God, have I felt myself drawn toward Unitarian opinions. I should throw up revelation altogether if I ceased to recognize Christ as divine. Sectarianism I do not like, even in the form of a State Church, and the Athanasian way of stating opinions, putting one between a scholastic paradox and a curse, is particularly distasteful to me. But I hold to Christ's invisible Church as referred to in Scripture, and to the Saviour's humanity and divinity as they seem to me conspicuous in Scripture, and so you have done me justice and the American has done me injustice." When Miss Mitford was in deep sorrow through some bereavement, Mrs. Browning wrote her: "May the divine love in the face of our Lord Jesus Christ shine upon you day and night, and make all human loves strike you as cold and dull in comparison with that ineffable tenderness. As to wandering prayers, I cannot believe it is of consequence whether this poor breath of ours wanders or does not wander. If we have strength to throw ourselves upon him for everything, for prayer as well as for the ends of prayer, it is enough, and he will prove it to be enough presently. I have been when I could not pray at all. And then God's face seemed so close upon me that there was no need of prayer, any more than if I were near *you*, as I yearn to be, there would be need of this letter. O, be sure he means well by us by what we suffer, and it is when we suffer that he often makes the meaning clearer. You know how that brilliant, witty poet Heine, who was an atheist (as much as a man can pretend to be), has made public profession of a change of heart. He has, to use his own words, 'returned home to God, like the prodigal son, after a long tending of the swine.' It is delightful to go home to God, even after a tending of the sheep. . . . May you be confirmed and elevated and at rest, being the Lord's, whether absent from the body or present in it. For my own part I have been long convinced that what we call death is a mere incident in life—perhaps scarcely a greater one than the occurrence of puberty. I am heterodox about sepulchers, and believe that *no part of us* will ever lie in a grave. I don't think much of my nail-parings—do you? I believe that the body of flesh is mere husk, which drops off at death; while the spiritual body (see St. Paul) emerges in glorious resurrection at once. . . . I believe in an active, *human* life beyond death, as before it—an uninterrupted human life. I believe in no waiting in the grave and in

no vague effluence of spirit in a formless vapor." To Ruskin she sends on New Year's day this message: "I wish you, from my heart, a good, clear, noble year, with plenty of work, and God consciously over all to give you satisfaction. What would this life be, dear Mr. Ruskin, if it had not eternal relations? For my part, if I did not believe so, I should lay my head down and die. Nothing would be worth doing, certainly. I am what many people call a 'mystic,' but what I myself call a 'realist,' because I consider that every step of the foot or stroke of the pen here has some real connection with and result in the hereafter." She looked for a reconstruction and recasting of Christian essential verity into other than middle-age scholastic forms, and said: "Believing in Christ's divinity, which is the life of Christianity, I believe this. Otherwise, if the end were here—if we were to be covered over and tucked in with the Thirty-nine Articles, or the like, and good-night to us for a sound sleep in 'sound doctrine'—I should fear for a religion incapable of expanding according to the needs of man. What comes of God has life in it, and certainly from all the growth of living things spiritual growth cannot be excepted." Harriet Beecher Stowe's last words to Elizabeth Barrett Browning at their final parting were, "Those who love the Lord Jesus Christ never see each other for the last time." In one of the last letters of her life Mrs. Browning wrote, "I don't believe in arbitrary reward and punishment, but in consequences and logical results. That seems to me God's way of working. The Scriptural phrases are simply symbolical. Then, as to redemption and its mode—let us receive the thing simply. Dr. Adam Clarke, whose piety was never doubted, used to say, 'Vicarious suffering is vicarious nonsense.' Which does not hinder the fact that the suffering of the Lord was necessary in order that we should not suffer, and that through his work and incarnation his worlds recovered the possibility of good. It comes to the same thing. The manner in which preachers analyze the infinite—pass the divine through a sieve—has ceased to be endurable to thinking men." The above extracts are samples of the best thoughts on religious subjects contained in her letters. Religion is a frequent but by no means a predominant theme in her correspondence, which is filled with a great variety of interest and opinion. The two volumes are of value to literature, as enduring as the fame and works of Elizabeth Barrett Browning.

*The Isles and Shrines of Greece.* By SAMUEL J. BARROWS. 8vo, pp. xii, 369. Boston: Little, Brown & Co. Price, cloth, $2.

When a man of culture, even though he have not that exact scholarship which often becomes pedantry, turns aside from serious things to rest a while in Greece he is quite likely to see visions and dream dreams. His old struggles over Greek in college come back again, and the result of them is seen to be a real thing, after all. Dr. Barrows has seen Greece more thoroughly than opportunity offers to most of those who are fortunate enough to visit it at all. He has a glow of enthusiasm that enables him to see the wonderful life of ancient Hellas through the sad poverty

and the sorry political abasement of modern Greece. He has in this book set down impressions and opinions and visions and dreams, and he has done it all with a dash and sparkle that will enable the weary man who can hardly read at all to follow him with zest. He has heard men speaking tongues "in which the vowels explode like a Gatling gun and the consonants go off like smoke," and he turns from them to Greek with a burst of enthusiasm like this: "It is nonsense to treat Greek as if it were a dead language. It is living in the speech, journalism, and literature of the Greeks of to-day, just as Chaucer is living in the speech, journalism, and literature of the English people. The letters, the accents, are the same. The old Greek has changed its form in modern usage. It is simpler, less accurate, less rich in moods and inflections, but it is historically, essentially the same language. One may open his Homer and pick out on every page words that are in common usage to-day, after three thousand years of currency. The universal daily greeting *χαίρετε* is Homeric. The resemblance to the New Testament Greek is remarkable. The Greek Church has done much to preserve the vitality of the language, for the New Testament is used in all the services in the old Greek, and children say the Lord's Prayer by heart just as it stands in Matthew." Dr. Barrows has not written the conventional book of travels. Neither has he written a sober history; he has simply produced a most entertaining volume of sketches in which travel and exploration, archæology, and art, description and meditation are happily blended. He begins with the Ionian Isles, with Corfu, Cephalonia, Ithaca, and Zante, and he tells—well just how they look to-day. Then he comes into Athens and begins at the very beginning with the Parthenon, to follow it with chapters on Attic Grave Reliefs—a most useful chapter for the tourist—the Greek Theater, Modern Athens, the Street and the Agora, the Altar of the Home, and the Christian Shrine. After these there follows a series of sketches with the general title, "Attic Days," on such subjects as the Athenian Press, an Athenian Schoolboy, some Greek Vases, the Greek Calendar, and Greek Philanthropy. The last hundred pages are given to the Peloponnesus, Phocis, Thessaly, Eubœa, and the Cyclades. We commend the book to those who will never see Greece, and more especially to those who are so happy as to have a more cheerful prospect. Let these put it in their bag with the always judicious and accurate Baedeker. It will give spice to his excellent table. The publishers have dressed Dr. Barrows's words in happy fashion, and have supplied a most excellent series of process illustrations.

## MISCELLANEOUS.

*To-day and To-morrow.* By LEWIS RANSOM FISKE, D.D., LL.D. 8vo, pp. 372. Chicago: R. R. Donnelley & Sons Co. Price, cloth, $2.

The subtitle is "Echoes from College Platform," the volume being made up of baccalaureate addresses delivered by Dr. Fiske at Albion Col-

lege in the years when he was president there, and affectionately dedicated to the students of those years. Dr. James H. Potts contributes a most fitting and impressive Introduction, in which he justly says that this book "represents, not a momentary contact on the part of its gifted author with those great problems which have engaged the attention of scholars in all ages, but a long, close, persistent, unyielding grapple—something like Jacob's wrestle with the angel—with those sublime truths of life and duty and destiny which alone seem meet for discussion on the occasions where these addresses were delivered." And again: "One characteristic is especially remarkable in Dr. Fiske's style. While treating the most profound subjects he does not ignore the evangelical and spiritual elements. All his writings show how keenly as a college president he felt the necessity of holding up the deepest truths of the Gospel and of pressing them upon the attention of students. He avoided the cant which too often creeps into the pulpit, yet clung to the vital spiritual essence which gives to the Christian's life its superiority. For the space of twenty years and more, in harmony with revealed standards, he clearly and attractively outlined the noblest life plans, the most urgent duties, the rarest opportunities, and the highest missions possible to trained intellects and consecrated hearts. A glance at the titles of his themes will disclose the sweep of his thought and the burden of his desire." The following are the titles: "The Unknown God Declared to the World;" "The Future the Inspiration of the Present;" "The Relations of the Seen and the Unseen;" "Man's Exalted Nature;" "Freedom the Product of Truth;" "Divine Authentication of the Word;" "Wisdom the Principal Thing;" "The Excellency of the Knowledge of Christ;" "The Resurrection of the Body not Antiscientific;" "The Great Mystery of Godliness;" "What We May Expect of You;" "Conditions of Mental and Moral Growth;" "The Might of Silent Forces;" "The Ideal Life;" "The Three Great Forces in the Soul;" "Human Life and Its Mission;" "Christ in Everyday Affairs the Hope of the World." These seventeen addresses do not read like the chapters of a book, but each one like a separate mighty message from a great, loving, glowing heart spoken with burning earnestness to young, strong, and sensitive souls in the intent to give them light to see by and an impulse which may send them on into noble years of intelligent and consecrated service. They have the power and urgency of reasoned exhortation, with the dignity and breadth of wise disquisition. The volume is a fit memorial of the best years of a devoted and influential life, and will be prized, doubtless, by many, especially by Dr. Fiske's multitude of students, the more so as the standing figure of their president fronts the title-page, while elsewhere in the book are views of the interior of the study, its walls filled on every side with his library and in the middle the table at which these baccalaureate addresses were written and at which he toiled prayerfully through countless hours of many days and nights in order that he might furnish young lives with knowledge and

wisdom for their future careers. Blessed is the man who has deposited his own soul's life in the lives of others, where it must go on forever reproducing noblest effects for the salvation and enrichment of mankind! The army of Christian educators is a splendid and glorious host whose work is a perpetuation of the labors of the Great Teacher. We are glad that President Fiske, at the conclusion of his fruitful labors as a Christian educator, has put these noble discourses in this permanent form.

*Here and There in the Greek New Testament.* By Professor L. S. POTWIN, Adelbert College, Western Reserve University. 8vo, pp. 220. Chicago, New York, Toronto: Fleming H. Revell Company. Price, cloth, $1.

Professor Potwin's introductory essay entitled, "Hints on New Testament Exegesis" is abundant vindication for the soundness of his findings in the body of the book. Among the *qualifications* of the Exegete he mentions an open mind, a mind sensitive to language, sympathy with the writer, a genuine interest in ancient and oriental life, a faculty for history, a good knowledge of the Greek classics and of post-classical Greek outside the New Testament, familiarity with the Hebrew, Septuagint, and Syriac Scriptures, and an acquaintance with the principles of the lower, or textual, and higher, or analytic, criticism. He classifies the *principles* of exegesis into primary and secondary. The former asks: "What does the author mean in the exact form of his thought as conditioned by his knowledge, mental state, language, time and circumstances?" The latter asks: "What does he mean as translated into modern forms of thought, and what is the foundation-meaning, more general and lying deeper than the primary meaning?" Under *methods* of exegesis the Golden Rule is, put yourself in his place; that is, in the place of the writer or speaker and of the original reader or hearer. Imagination, sympathy, and prayer are helps to this end. Careful study of the great and decisive words, phrases, and synonyms of the Bible, employing the unabridged lexicons, concordances and commentaries thereto, not as authorities nor judicial decisions terminating study, but as storehouses of classified usage, furnishing the materials of study. Eighteen essays or "discussions" then follow upon such topics as: "The Gloria in Excelsis," Luke ii, 14; the words "daily" and "evil" (or evil one Revised Version), in the Lord's Prayer; the term "stature," Matt. vi, 27; the question of demons; the term love in the gospels and epistles; "Christ's Descent into Hades," Acts ii, 27 and Eph. iv, 8; "Agrippa to Paul," Acts xxvi, 28; Paul's use of the words "foreknow" and "anathema." It will be seen from these titles that the author treats a circle of questions and passages of great importance and unusual difficulty, and that a partial reference to his treatment could hardly do such discussions justice. Suffice it to say that this is one of those cheap and compact yet scholarly books which every Bible student can afford to possess and enjoy for himself. The work concludes with three excellent papers on words borrowed from the Latin, from the Hebrew and Aramaic, and words not found in the classical Greek writers.

*The Complete Poetical Works of John Milton.* Cambridge edition. One volume, 8vo, pp. 417. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2.

The wide-working purpose to bring all good things to all men is illustrated in this cheap and compact volume, which gives the whole of Milton's poetry. A picture of the poet in his youth is at the front. The title-page has a vignette showing the small house, the "pretty box," which Elwood found for Milton in the village of Chalfont St. Giles, during the prevalence of the plague of 1665. There are appropriate and helpful introductions and notes to the various poems, also instructive matter in the Appendix, and twenty-five pages are given to a Life of Milton, the closing sentences of which we quote: "As for his poetry, Milton must be thought of as a master stylist. Keats is more poignant, Shakespeare more various, Coleridge more magical; but nobody who has written in English has had the same unfailing majesty of utterance. His is the organ voice of England. . . . Milton is always Miltonic, always lofty and grave, whether the subject rises or sinks. Through him we come nearest to that union of measure and might which is peculiar to the master poets of antiquity; and it is through a study of him that the defects of taste incident upon our modern systems of education can be most surely made good." A man in the front rank of the Congregational ministry of to-day, well-known in literature and not unknown as a writer of poetry, said not long ago in private conversation: "For stateliness, elevation, sublimity, and grandeur, no one equals Milton. Of all poets I read him most, and in preference to Tennyson, Browning, or any of our nineteenth-century singers." Professor W. P. Trent, in his *Life of John Milton*, just published, calls Milton "the greatest artist, man of letters, and ideal patriot the world has ever known." Upon this statement a reviewer comments as follows: "That savors of hyperbole, of course, but admiration of Milton is always creditable, and must be respected, even if one can scarcely go so far as to 'shudder,' with Professor Trent, at the risk our literature ran of 'having only one supreme poet instead of two,' when Milton devoted twenty years of his life to the State. It may be fairly said, too, that if the note of hyperbole must be struck in biography (and few biographers seem able to avoid it) it is certainly less out of harmony than usual when Milton is the theme. The gravity and purity of his mind, the profundity of his learning, and the sublimity of his imagination are not to be questioned."

*The Gentleness of Jesus.* By MARK GUY PEARSE. 16mo, pp. 250. New York: Thomas Y. Crowell & Co. Price, cloth, 75 cents.

This compilation of sermons takes its name from the first discourse in the volume. Though Mr. Pearse is an English preacher in his visible field of work, he is one of those Christian teachers whose influence is felt as well in the western world and whose name is held in highest esteem. The present sermons, like the rest he has written, are marked by devoutness, fervor, and charm of presentation. Whoever reads them will feel himself richly repaid.

# METHODIST REVIEW.

## SEPTEMBER, 1899.

### ART. I.—A CENTENNIAL FORWARD MOVEMENT.

THE proposal made by Mr. R. M. Perks, M.P., to the English Methodists, to collect the sum of a million guineas as a thank offering for the blessings of the past century and a resource for coming years, has met with an extraordinary response. Although addressed in the first instance to only one section of English Methodism, the echo of the appeal has been heard around the entire globe, and the whole sisterhood of Methodist churches is responding with an alacrity which gives promise of a very large measure of financial success. It has been felt, however, by many, and the feeling seems to be growing deeper and more widespread daily, that a movement of this kind must be incomplete and fail to accomplish a full measure of success so long as it is limited to material interests. In other words, the effort to collect a worthy financial offering ought to be associated with a corresponding forward movement on spiritual lines. In all great religious movements which are healthy in tone and permanent in results this association of generous giving with earnest and practical working may be observed, and in the present case it will doubtless be found that a carefully organized effort to win disciples for our Master will not only result in an immense ingathering of converts and an uplifting of the spiritual tone, but also in a marked increase in the offerings of the people.

Aside from the influence of such a movement upon the financial enterprise which has been undertaken there are many special reasons why an effort of this kind should be made at the present time. While our Church is not in a state of deca-

dence, and while no immediate peril confronts us, yet the most optimistic observer can hardly regard the present situation as even moderately satisfactory. Some of the weak points in this situation may be indicated in a few words. In the first place, we are confronted, if not by a decline in membership, at least by an arrest of progress which is almost as significant as a positive decline would be. If an Atlantic liner, which for several years in succession has averaged twenty knots an hour, should suddenly slacken its speed and drop down to five or six knots, the owners of the vessel would hardly congratulate themselves on the general condition and working capacity of their steamer. Very much may be said in explanation of the present arrested growth of the Church, but in this discussion we have only to deal with the fact. Be the explanation what it may, the fact presents some ominous features and calls for immediate and careful attention.

For some years past, in common with all our sister churches, we have seemed unable to grapple successfully with the emergencies which God in his providence has set before us. This has been painfully apparent in our great cities, where too often we see Christian churches struggling desperately for mere existence, instead of contending resolutely with the powers of evil around them and moving forward in a career of victory. Nobler Christians have never lived than are many of those who are engaged in the struggle which is going on in our great cities, but up to date it must be confessed that they are barely holding their own. In the foreign field we see even a more depressing spectacle. Wide doors are open, error is giving way, and amazing possibilities are revealed; but the Church holds back and seems irresolute and almost despondent while in full sight of assured victory. Our missionary force is actually decreasing in the face of the most inviting opportunities which God has ever set before a people.

One singular feature of the present situation, which to some appears hopeful, although in reality deceptive, calls for special remark. We have before us the unusual spectacle of a plethora of preachers, and yet in every direction we see men running up and down in search of effective helpers to aid in what they call "revival efforts." The average Methodist preacher

of the present day may be as good a man as at any past period, but it has for some time seemed as if he is a less effective worker than he formerly was. Nor does the evangelist whom he so gladly calls to his aid appear to be the man for the times. He is not at his best when fighting at the very gates of hell. He too often seeks and demands soft conditions, and has a persistent inclination to seek large audiences of sympathetic believers, rather than indifferent or hostile groups of uncongenial unbelievers. The present-day revival is also no longer like that of the last century, or that of a comparatively recent date in the present century. Very many exceptions may be pointed out, but we cannot trust to exceptions. The average revival is shallow, and its results unsatisfactory. A religious movement which does not get a grip on character, which does not revolutionize human lives and remodel and purify homes, may be good in its way, but it is not a revival in the proper sense of the word. A series of special meetings in which most of the Sunday school children between the ages of nine and fourteen are induced to come forward for prayers, with a slight sprinkling of older people, and near the close of which the pastor "opens the doors of the Church" by inviting those who have been forward to join on probation, may be a means of doing some good, but it is not a revival; and there is sad reason to fear that this kind of procedure has filled many of our church registers with the names of persons who have scarcely any realization of what is meant by membership in the Church. Be the cause what it may, it can hardly be doubted that an immense number of nominal Christians have their names inscribed on our Church rolls, very few of whom have any idea of personal obligation to the Church or of personal responsibility as workers in the vineyard.

These remarks will probably be challenged by some readers, but they are not written in a spirit of either hostility or discouragement. The writer has never been accused of pessimism in any of its phases, and does not believe that the present situation furnishes any ground for either despair or discouragement; but when a great aggressive movement is proposed in the name of the Church, and is intended to embrace the whole Church, it is of the first importance that we get an intelligent

view of the actual situation. If we would build securely we must be willing to dig down through all manner of *débris* until we find a solid foundation for the superstructure which we propose to erect. The ancient psalmist was distressed by the inclination of the people around him to make void the law of God; but it only inspired him to cry out, in the confidence of his heart, "It is time for thee, Lord, to work."

If it becomes apparent that a general movement should be inaugurated on spiritual lines, as the complement to the financial movement now in progress, it becomes a question of supreme importance as to what measures are to be adopted to make it successful. It need hardly be said that no great result can be expected without careful organization and systematic work. The first, and perhaps the greatest, danger to be anticipated is that of trusting to an official proclamation of a general revival effort, followed by a series of exhortations in the Church papers. A score of failures in the past ought to suffice to convince everyone that no general movement can be either set in motion or carried forward in that way. Nor is it desirable that the movement should be defined by the single word "revival," a term which unfortunately has become somewhat equivocal in recent years. The practical value of a general revival movement throughout the Church would depend on its depth. It might possibly happen that, like some rivers, it would grow more and more shallow as it increased in width. If we wish to achieve the largest amount of possible good we must determine just what we would do and how our task is to be accomplished. The task to be attempted will be a gigantic one, and to achieve success the movement must be organized—thoroughly organized—and wisely directed by leaders who understand clearly the work to be done.

A successful church should be composed of persons who are living witnesses to a personal Saviour, who give freely of their substance to promote that Saviour's interests, and who personally engage in such forms of service as opportunity offers in their Master's name. How many Methodists in our present day can be classed in the above category? Very many, it is to be feared, are unable to stand forth as living witnesses for Christ; very many are unable to say, "I know;" very many

give little or nothing of their substance; and very few engage in any form of personal service for Christ's sake, unless it be in the way of ordinary routine. The great work of recruiting disciples for the Master is left almost wholly to men in the pulpit, and these in turn trust to long-range methods in which personal effort almost wholly disappears. A church which trusts to professional workers alone, or chiefly, is undone; but it is just at this point that modern Methodism has grown weak. The revival which we need is one which will stir into activity a million idlers in the market place, unloose a million purse strings, unseal a million lips, put songs of joy into a million hearts, and make a million feet swift to run in the way of the Lord's commandments.

"But how," it will be asked by the present reader, "can such results be attained? What standard of piety or of grace do you propose to set up? Is a new Gospel to be preached? And, if so, in what respect is it to differ from the truth which is proclaimed from ten thousand Methodist pulpits every Sunday?" No new Gospel is proposed, but only a revival of that with which universal Methodism was intrusted at the beginning. Everyone has heard the story of how John Wesley's heart was "strangely warmed" one evening while attending a little meeting in Aldersgate Street, London. Whole volumes have been written to prove that the change wrought in his heart, or the gift imparted to him on that occasion, was or was not distinct from a later work of grace. But, while critics are settling this point, let us note one most important fact concerning which there is no conflict of evidence. The heart-warming process, whatever it may have been, resulted in making John Wesley an earnest witness for a living Christ, and from that point forward, like the early disciples, "with great power" he bore testimony to the grace and glory of the risen and exalted Man of Nazareth. Peter's initial sermon was unique because the occasion was exceptional—the inauguration of a new dispensation—and he was aided, moreover, by the united faith of a hundred and twenty believers of rare faith and devotion. But if we compare man with man throughout months and years, John Wesley will appear quite as successful in witnessing for Christ, if not, indeed, more so, than

was Simon surnamed Peter. The work of grace in the hearts of both no doubt had a marked development in later years, but with this we have nothing to do at present. The fact to be noted is that, when a believer receives in normal measure the gift of the Holy Spirit, he is thereby empowered to become a witness for Christ as a personal Saviour and to go forth representing him among men. "As my Father hath sent me, even so send I you." These words have a new and practical meaning to the disciple of every age who receives the gift of the Spirit as shed forth by Him who has been exalted "to be a Prince and Saviour" at God's right hand.

The work to be done, then, by the individual Christian is, first and chiefly, to assume the character and to receive the anointing of a witness for Christ, and thenceforth to win disciples for his Master. After this follows a long list of duties sanctioned in the New Testament and recognized by early Methodism. The conventional Christian worker finds it a much more congenial duty to minister to the souls than to the bodies of men, and it is to be feared that very many Methodists are not yet aware that among the Rules which they have promised to keep is one which enjoins "doing good of every possible sort, and, as far as possible, to all men," both to their "bodies" and to their "souls." The prosperous condition of the American people, until recent years, perhaps more than anything else has made this rule a dead letter to most persons, but we are now face to face with new conditions, and the Christianity which alone can win hereafter must be one that recognizes the double duty of ministering to the wants both of the body and the soul. The modern disciple must not only be a prompt and positive witness for his Master, but also in his daily life be like that Master, who habitually "went about doing good" among his fellow-men. The forward movement, then, which is called for both by the state of the Church and the exigencies of the times, is one which will combine a great manifestation of spiritual life with a corresponding development of personal activity on the part of individual Christians. The Gospel of free grace is one which places a weighty emphasis upon personal responsibility; and the offer of salvation, full and free to the human race, must be accompanied by an

imperative call to service on the part of the penitent sinner. In other words, good works must be insisted on, not as a means, but rather as an evidence of salvation.

We now reach the practical point in this discussion. How is such a forward movement to be inaugurated, and how carried forward? We are all, perhaps, too prone to fall into the error against which Mr. Wesley cautioned his followers in the days when the word "enthusiasm" meant about the same as "fanaticism" does now; we assume that the desired end can be reached without the use of appropriate means. In the present case we cannot be too careful to avoid this error. A great movement, embracing the whole Church and enlisting all classes, cannot be successfully inaugurated without careful preparation and a thorough organization of the forces to be employed. There must be no haste. Had Mr. McKinley rushed into the war with Spain with headlong haste, as many wished him to do, he would simply have plunged the country into disaster and humiliation; and in like manner in a great spiritual campaign a rash beginning will almost certainly result in partial, if not complete, failure. First of all, such a movement needs the deliberate sanction of the General Conference. Ample time remains to secure this sanction, and without it a well-concerted effort of the whole Church cannot be obtained. Plans can be matured in the meantime, and much preparatory work done, but the Church in her official capacity should utter the final word. If this is done not later than the middle of May, 1900, six weeks will remain for organizing the workers and for inaugurating the active campaign, which should formally begin on the first of July; and if the special effort continues one year there will thus be six months of the old century and six of the new embraced in the campaign. The scene thus presented to the world and to history will be that of a great Church standing with one foot in the old century and one in the new, engaged in the most stupendous effort ever made by a Christian organization to wrest a vast multitude of souls from the powers of darkness and gain a new and most important vantage ground in the coming century.

But how are we to organize? Where are the workers? Can any plan be devised for engaging a sufficient number of

capable men and women in such an undertaking to make it successful? Let us see. To inaugurate such a movement throughout the Church a working force of at least 200,000 persons will be needed. This should be regarded as the minimum numerical strength required at the outset; but, if successful at the beginning, the number of workers would no doubt increase steadily, and perhaps rapidly. "How are they to be found?" Simply in the same way in which Mr. McKinley found his soldiers for the war. Let a call for volunteers be issued in the name of the General Conference—that is, a call for men and women to enlist for special Christian work for the term of twelve months—and the response will be prompt, enthusiastic, and equal to the demand. If it be painfully true that a large proportion of the membership of the Church is composed of persons who are only slightly amenable to a sense of personal obligation, it is equally true that a still larger proportion is made up of persons who sincerely wish to serve in the ranks of God's militant host, and who will respond with alacrity if such a call as that proposed above is made upon them.

In the meantime plans for receiving, enrolling, drilling, and otherwise directing these volunteers can be carefully matured. The whole enterprise should be carried out in harmony with presiding elders and pastors, but not necessarily in all cases by them personally. Some may be more than willing to assume the extra work involved in such a movement, while others will gladly make over the most difficult part of the work to volunteers. A great host of laymen of both sexes can be brought into the movement, and in this way brought permanently into active work in the Church. It may be possible to effect a thorough organization by working on Annual Conference lines alone, or it may be found best to utilize the boundaries drawn in demarcating the General Conference Districts. Questions of this kind are mere matters of detail. The main difficulty will be found in securing the services of a few first-class leaders—men who can enter into the spirit of such a movement, who are blessed with a contagious confidence and enthusiasm, and who will devote one year to this work. Leaders will not abound at first, but a great movement of this

kind will develop leadership rapidly, and indeed this is one of the great blessings to be anticipated from the effort.

What will be the cost of such a movement? It need not be very great. If properly managed it can be made to pay its own expenses, including the salaries of ten or a dozen organizers and directors. It can, of course, be made expensive, but one of the objects of such a movement should be to teach our people how to achieve great results by the use of simple means. By observing a few simple rules, and by discarding artificial methods, a whole State might be stirred into new life at less cost than is sometimes required to support a special evangelist for a few weeks in a single city or town.

The reader is perhaps becoming impatient to know what special work is to be done by the volunteers, what duties they are to assume, what meetings are to be held, what training is to be given them, or perhaps whether they are to be organized on a model like that of the Salvation Army. As to this last question the writer most certainly has indulged in no dream of any such elaborate scheme as that devised by General Booth, to say nothing of its questionable features. On the other hand, the object is merely to induce as many Christians as possible to engage in simple but direct Christlike service in such forms and under such circumstances as may be found practicable. There can be no rigid method in such a service. The most prominent object—that which is to be kept in the forefront all the time—is that of winning disciples for the Master. But, after all, this can only be a small portion of an ordinary Christian's duty, nor can any series of duties be said to belong imperatively to every individual Christian. When mention is made of drilling Christians for work no military idea is in the most remote sense in view. The writer remembers very distinctly how his first presiding elder taught him in the days of timid youth to engage in pastoral visiting. In doing so the elder was simply drilling him for a simple but most important service. We have a hundred thousand young people in the Church to-day who need this kind of training, or of drill, if one chooses to give that name to it.

What measures of success can we reasonably hope for if an effort such as that sketched above is made a year hence?

It is easy to make wild estimates in such cases, but with given conditions the laws of grace are not subject to causeless variations any more than other laws. If an honest and earnest effort is made by 200,000 special workers, all striving to do their whole duty through a period of twelve months, the minimum result may be estimated at 500,000 converts, but with a probability that the actual figures will be nearer 1,000,000. Nor will this be all. A new working force will be developed, a new life will be breathed into all the activities of the Church, and the movement will gain a momentum which will project it far into the coming century.

Thus far we have said nothing of any financial offering in connection with this proposal, chiefly for the reason that the movement itself is intended to be the complement of the financial campaign now in progress; but we venture to propose one departure from the general rule. Let everyone who is brought to Christ, and everyone receiving special personal blessing in connection with this great effort, be asked to give as a thank offering a special contribution, be the amount large or small, to be used exclusively in giving a knowledge of the Saviour to the Christless nations of the earth. If this privilege is put before a heart newly warmed with the love of Christ it will not only meet with a prompt and generous response, but in nine cases out of ten this first act of giving will become the basis of a permanent habit, and will thus open a channel for the outflow of love in forms of Christian giving for all the years of coming life.

A proposal of this kind will, no doubt, be received by many in a spirit of utter incredulity—to state the case mildly—but what do objectors propose to do? Are we calmly and deliberately to make up our minds to let the Church of Christ drag along her weary way through another century at a pace so slow as to be hardly perceptible? Are we to proclaim in song and sermon, year after year, that we have been solemnly commissioned to take the world for Christ, and yet shrink from every attempt which contemplates action on a scale that is even in a slight measure worthy of such a high calling? Are our young men and women to be put to shame by the children of this world, who go forth promptly and even

eagerly, at the call of the President, to wage a warfare of blood with weapons of death? Are we in earnest, or are we trifling? Who believes for one moment that the attitude of the Church is consistent with a profound conviction that the nations are all to be brought into subjection to Jesus Christ at the earliest possible day? Every few months a paragraph goes the round of the religious papers that the growth of communicants in the evangelical Churches is more rapid than that of the general population, and many good people breathe a sigh of relief when they read the statement. But is this all that can be said? Is it enough that in a race between the children of the world and the children of God the latter are able to keep a little ahead? How long will it take to save the world if nothing better than this can be achieved? A thousand years will not suffice for the task, unless the whole body of Christian believers can be roused to a new life, inspired with a new spirit, filled with new courage, and led forward to assured victory.

The proposal so imperfectly set forth in this paper may have many defects, but no one should feel that it proposes too much. In God's name let us for once act as if we really believed in Him whose name we bear. Let us at least attempt something worthy of the commission we have received, worthy of the Gospel which we have so long proclaimed to the world, and worthy of the stupendous task which God has committed into our hands. The limited success of the past century must not be our standard for that upon which we are entering. We ought to do more, win more souls, and accomplish more good work in the first decade of the new century than we have done in the last five decades of the century now closing. With God's blessing we can do it, and much more than do it, and, without a thought of shrinking back, we should bravely and trustfully address ourselves to the task.

## Art. II.—JEAN VALJEAN.

The hero is not a luxury, but a necessity. We can no more do without him than we can do without the sky. Every best man and woman is at heart a hero worshiper. Emerson acutely remarks that all men admire Napoleon because he was themselves in possibility. They were in miniature what he was developed. For a like though nobler reason, all men love heroes. They are ourselves, grown tall, puissant, victorious, and sprung into nobility, worth, service. The hero electrifies the world; he is the lighting of the soul, illuminating our sky, clarifying the air, making it thereby salubrious and delightful. What any elect spirit did inures to the credit of us all. A fragment of Lowell's clarion verse may stand for the biography of heroism:

> When a deed is done for Freedom, through the broad earth's aching breast
> Runs a thrill of joy prophetic, trembling on from east to west,
> And the slave, where'er he cowers, feels the soul within him climb
> To the awful verge of manhood, as the energy sublime
> Of a century bursts full-blossomed on the thorny stem of Time,

such being the undeniable result and history of any heroic service.

But the world's hero has changed. The old hero was Ulysses, or Achilles, or Æneas. The hero of Greek literature is Ulysses, as Æneas is in Latin literature. But, to our modern thought, these heroes miss of being heroic. We have outgrown them as we have outgrown dolls and marbles. To be frank, we do not admire Æneas nor Ulysses. Æneas wept too often and too copiously. He impresses us as a big cry-baby. Of this trinity of classic heroes—Ulysses, Æneas, and Achilles—Ulysses is least obnoxious. This statement is cold and unsatisfactory and apparently unappreciative, but is candid and just. Lodge, in his *Some Accepted Heroes*, has done service in rubbing the gilding from Achilles and showing that he was gaudy and cheap. We thought the image was gold which was, in fact, thin gilt. Achilles sulks in his tent, while Greek armies are thrown back defeated from the Trojan gates. In nothing is he admirable save that when his pouting fit is over

and when he rushes into the battle he has might, and overbears the force opposing him as a wave does some petty obstacle. But no higher quality shines in his conquest. He is vain, brutal, and impervious to high motive. In Æneas one can find little attractive save his filial regard. He bears Achates on his shoulders from toppling Troy; but his wanderings constitute an Odyssey of commonplaces, or chance, or meanness. No one can doubt Vergil meant to create a hero of commanding proportions, though we, looking at him from this far remove, find him uninteresting, unheroic, and vulgar; and why the goddess should put herself out to allay tempests in his behalf, or why hostile deities should be disturbed to tumble seas into turbulence for such a voyager, is a query. He merits neither their wrath nor their courtesy. We confess to liking heroes of the old Norse mythology better. They, at least, did not cry, nor grow voluble with words, when obstacles obstructed the march. They possess the merit of tremendous action. Æneas, in this regard, is the inferior of Achilles. Excuse us from hero worship, if Æneas be hero. In this old company of heroes Ulysses is easy superior. Yet the catalogue of his virtues is an easy task. Achilles was a huge body associated with little brain, and had no symptom of sagacity. In this regard Ulysses outranks him and commands our respect. He has diplomacy and finesse. He is not simply a huge frame, wrestling men down because his bulk surpasses theirs. He has a thrifty mind. He is the man for councils of war, fitted to direct with easy mastery of superior acumen. His fellow-warriors called him "crafty," because he was brainy. He was schooled in stratagem, by which he became author of Ilium's overthrow. Ulysses was shrewd, brave, balanced, possibly, though not conclusively patriotic—a sort of Louis XI, so far as we may form an estimate, but no more. He was selfish, immoral, barren of finer instincts, who was loved by his dog and by Penelope, though for no reason we can discover. Ten years he fought before Troy, and ten years he tasted the irony of the seas—in these episodes displaying bravery and fortitude, but no homesick love for Penelope, who waited at the tower of Ithaca for him, a picture of constancy sweet enough to hang on the palace walls of all these centuries. We do not think to

love Ulysses, nor can we work ourselves up to the point of admiration; and he is the best hero classic Rome and Greece can offer. No. Register, as the modern sense of the classic hero, we do not like him.

He is not admirable, yet is not totally lacking in power to command attention. What is his quality of appeal to us? This: he is action, and action thrills us. The old hero was, in general, brave and brilliant. He had the tornado's movement. His onset redeems him. He blustered, was spectacular, heartless, and did not guess the meaning of purity; but he was warrior, and the world enjoys soldiers. And this motley hero has been attempted in our own days. He was archaic, but certain have attempted to make him modern. Byron's Don Juan is the old hero, only lost to the old hero's courage.

But what was the old hero's chief failure? The answer is, He lacked conscience. Duty had no part in his scheme of action, nor in his vocabulary of word or thought. Our word "virtue" is the bodily importation of the old Roman word "*virtus*," but so changed in meaning that the Romans could no more comprehend it than they could the Copernican theory of astronomy. With them "*virtus*" meant strength—that only—a battle term. The solitary application was to fortitude in conflict. With us virtue is shot through and through with moral quality, as a gem is shot through with light, and monopolizes the term as light monopolizes the sky. This change is radical and astonishing, but discloses a change which has revolutionized the world. The old hero was conscienceless—a characteristic apparent in Greek civilization. What Greek patriot, whether Themistocles or Demosthenes, applied conscience to patriotism? They were as devoid of practical conscience as a Metope of the Parthenon was devoid of life. Patriotism was a transient sentiment. Demosthenes could become dumb in the presence of Philip's gold; and in a fit of pique over mistreatment at the hands of his brother citizens Themistocles became a traitor and, expatriated, dwelt a guest at the Persian court. Strangely enough—and it is passing strange—the most heroic personality in Homer's *Iliad*, the Greek's "Bible of heroisms," was not the Atridæ, whether Agamemnon or Menelaus, not Ajax nor Achilles, nor yet Ulysses, but was

Hector the Trojan, who appears to greater advantage as hero than all the Grecian host. And Homer was a Greek! This is strange and unaccountable irony. Say once more, The old hero's lack was conscience. He, like his gods and goddesses who were deified infamies, was a studied impurity. With his lewdness and rodomontade he is excused from the stage. We have had enough of him. We are done with the actor, and want the man. And this new hero is proof of a new life in the soul, and, therefore, more welcome than the glad surprise of the first meadow lark's song upon the brown meadows of the early spring.

A reader need not be profound, but may even be superficial and yet discover that Jean Valjean is fashioned after the likeness of Jesus. Michael Angelo did not more certainly model the dome of St. Peter's after Brunelleschi's dome of the Duomo than Hugo has modeled his Valjean after Christ. Plainly, Valjean is meant for a hero. Victor Hugo loves heroes, and has skill and inclination to create them. His books are biographies of heroism of one type or another. No book of his is heroless. In this attitude he differs entirely from Thackeray and Hawthorne, neither of whom are particularly enamored of heroes. Hawthorne's romances have not, in the accepted sense, a single hero. He does not attempt building a character of central worth. He is writing a drama, not constructing a hero. In a less degree this is true of Thackeray. He truly loves the heroic, and on occasion depicts it. Henry Esmond and Colonel Newcome are mighty men of worth, but are exceptions to Thackeray's method. He pokes fun at them, even. *Vanity Fair* he terms a novel without a hero. He photographs a procession. *The Virginians* contains no character which can aspire to centrality, much less might. He, loving heroes, attempts concealing his passion, and, if accused of it, denies the accusation. After reading all his writings no one could for a moment claim that Thackeray was the biographer of heroes. He is a biographer of meanness and times and sham aristocracy and folks, and can, when he cares to do so, portray heroism lofty as tallest mountains. With Hugo all is different. He will do nothing else than dream and depict heroism and heroes. He loves them with a passion fervent

as desert heats. His pages are ablaze with them. Somebody lifting up the face and facing God in some mood or moment of briefer or longer duration, this is Hugo's method. In *Toilers of the Sea* Galliatt by almost superhuman effort and physical endurance and fortitude and fertility in resource defeats octopus and winds and rocks and seas, and in lonely triumph pilots the wreck home—and all of this struggle and conquest for love! He is a somber hero, but a hero still, with strength like the strength of ten, since his love is as the love of a legion. The power to do is his, and the nobility to surrender the woman of his love; and there his nobility darkens into stoicism, and he waits for the rising tide, watching the outgoing ship that bears his heart away unreservedly, waits only eager that the tide engulf him.

In *Ninety-Three* the mother of the children in the burning tower is heroine. In *By Order of the King* Dea is heroic and spotless as "Elaine, the lily maid of Astolat;" and Ursus, a vagabond, is fatherhood in its sweet nobleness; and Gwynplaine, disfigured and deserted—a little lad set ashore upon a night of hurricane and snow, who, finding in his wanderings a babe on her dead mother's breast, rescues this bit of winter storm-drift, plodding on through untracked snows, freezing, but no more thinking to drop his burden than the mother thought to desert it—Gwynplaine is a hero for whose deed an epic is fitting. Quasimodo, the hunchback of Notre Dame, found, after long years, holding in his skeleton arms a bit of woman's drapery and a woman's skeleton—Quasimodo, hideous, herculean, hungry-hearted, tender, a hunchback, yet a lover and a man—who denies to Quasimodo a hero's laurels? In *Les Misérables* are heroes not a few. Gavroche, that green leaf blown about Paris streets, Fantine the mother, Eponine the lover, Bishop Bienvenu the Christian, Jean Valjean the man—all are heroic folk. Our hearts throb as we look at them. Gavroche, the lad, dances by as though blown past by the gale. Fantine, shorn of her locks of gold, Fantine with her bloody lips, because her teeth have been sold to purchase medicine for her sick child—her child, yet a child of shame, Fantine—her mother's love omnipotent, lying white, wasted, dying, expectantly looking toward the door, with her

heart beating like a wild bird beating with its wings against cage bars anxious for escape—Fantine, watching for her child Cossette, watching in vain, but watching—Fantine, dying, glad because Monsieur Madeleine has promised he will care for Cossette as if the babe were his—Fantine dead with her face turned toward the door, looking in death for the coming of her child—Fantine affects us like tears and sobbing set to music. Look at her; for a heroine is dead. And Eponine, with the gray dawn of death whitening her cheeks and gasping, "If—when—If when," now silent, for she is choked by the rush of blood and stayed from speech by fierce stabs of pain, but continuing, "When I am dead—a favor—a favor, Monsieur Marius [silence once again to wrestle with the throes of death] a favor—a favor when I am dead [now her speech runs like frightened feet] if you will kiss me, for indeed, Monsieur Marius, I think I loved you a little—I—I shall feel —your kiss—in death." Lie quiet in the darkening night, Eponine! Would you might have a queen's funeral, since you have shown anew the moving miracle of woman's love!

Bishop Bienvenu is Hugo's hero as saint; and we cannot deny him beauty such as those "enskied and sainted" wear. This is the romancist's tribute to a minister of God; and a sweet tribute it is. With not a few the bishop is chief hero, next to Jean Valjean. He is redemptive, like the purchase money of a slave. He is quixotic; he is not balanced always, nor always wise, but he falls on the side of Christianity and tenderness and goodness and love—a good way to fall, if one is to fall at all. We love the bishop, and cannot help it. He was good to the poor, tender to the erring, illuminative to those who were in the moral dark, and came over people like a sunrise, crept into their hearts for good as a child creeps up into its father's arms and nestles there like a bird. Surely we love the bishop. He is a hero saint. To be near him was to be neighborly with heaven. He was ever minding people of God. Is there any such office in earth or heaven? To look at this bishop always puts our heart in the mood of prayer, and what helps us to prayer is a celestial benefit. The pertinent fact in him is that he is not greatness but goodness. We do not think of greatness when we see him or hear him, but

we think with our hearts when he is before our eyes. Goodness is more marketable than greatness, and more necessary. Goodness, greatness? Brilliancy is a cheap commodity when put on the counter beside goodness; and Bishop Bienvenu is a romancer's apotheosis of goodness; and we bless him for it.

The bishop was merchantman, freighting ships. His wharves are wide, his fleet is great, his cargoes are many. Only he is freighting ships for heaven. No bales of merchandise nor ingots of iron, but souls for whom Christ died, these are his cargo; and had you asked him, "What work to-day?" a smile had flooded sunlight along his face while he said, "Freighting souls with God to-day, and lading cargoes for the skies." This is royal merchandise. The Doge of Venice annually flung a ring into the sea as sign of Venice's nuptials with the Adriatic; but Bishop Bienvenu each day wedded himself and the world to heaven, and he comes

> O'er my ear like the sweet south,
> That breathes above a bank of violets,
> Stealing and giving odor.

Hugo paints with sunset tints and with lightning's lurid light; his contrasts are fierce, his backgrounds are often as black as a rain cloud. He paints with the mad rush of a Turner. He is fierce in hates and loves. He does nothing by moderation. Calmness does not belong to him. He is tempestuous always; but tempests are magnificent and purifying to the air. Hugo is painting and painting heroes, and his hero of heroes is Valjean. Jean Valjean is conscience. In Macbeth conscience is warring and retributive. In Richard III conscience, stifled in waking, speaks in dreams, and is menace like a sword swung by a maniac's hand. In Arthur Dimmesdale conscience is lacerative. In Jean Valjean conscience is regulative, creative, constructive. Jean Valjean is conscience, and conscience is king. What the classic heroes lacked Jean Valjean possesses.

The setting of this character is entirely modern. *Les Misérables* is a story of the city and of poverty, and cannot be dissociated from them by any wrench of thought, however violent. Not that urban life or poverty are new elements in the school of suffering. They are not new, as pain is not new.

This is the difference. In the old ages the city and poverty were taken as a matter of course. Comfort was not a classic consideration. The being alive to conditions, sensitive to suffering, eager for diminution of the world's woes, is a modern thought, a Christ thought. Sociology is an application of Christ's teaching. He founded this science. Rome was the monster city of the empire, and possibly the monster city of ancient geography, and contained approximately at its most populous period two and one half millions of inhabitants. Man is gregarious as the flocks; he seems to fear solitude, and flees what he fears. Certain we are that in America, one hundred years ago, less than one thirtieth of the population was in cities; now about one third is in city communities; and European cities are outgrowing American cities. In other words, at the present time cities are growing in a ratio totally disproportionate to the growth of population, and this not in the New World simply, but in the Old. London has nearly as many citizens as England had in the time of the Puritan Revolution. Men are nucleating in a fashion foreboding but certain. A symptom of the city life is that he who is city bred knows no life apart from his city. He belongs to it as essentially as the Venetian belonged to Venice. The community is a veritable part of the man's self. Note this in Jean Valjean. It never occurs to him to leave Paris. Had he been a tree rooted in the soil along the Seine he had not been more stationary. Men live, suffer, die, and hug their ugly tenements as parasites of these dilapidations, and draw their life saps from such a decayed trunk. This human instinct for association is mighty in its impulsion. However, not a few but multitudes prefer to be hungry and cold and living in a city to living in abundance of food and raiment in the country. Anyone can see this at his alley, or in his neighboring street in the city. It is one of the latent insanities of the soul. The city is a live wire, and will not let go of him who grasps it. There is a stream of life pouring into cities, but no stream flowing into the country. The tide runs up the shore and back into the deep seas; not so these human tides. They pour into the Dead Sea basin of the urban community. Jean Valjean was a complete modern in his indissoluble identification with the

city. As a matter of course his was the criminal instinct superadded to the gregarious instinct, which hides in a city labyrinth rather than the forests of the Amazon. Yet, take it all in all, he evidently is a thorough modern in his urban instinct. The world was big, and he had gold for passage across seas; and there he had in reason found entire safety, but such a thought came not floating along his sky. Paris was the only sea he knew; here his plans for escape and plans for life clung tenaciously as a dead man's hand.

The second element of background for Jean Valjean is poverty. The people of this drama are named the miserable ones. And poverty is modern and a modern question. All socialists, anarchists, and communists talk of poverty; this is their one theme. Superficial social reformers make poverty responsible for the total turpitude of men. Men are poor, hence criminal. Jean Valjean is poor—miserably poor—sees his sister's children hungry, and commits crime, is a thief, becomes a galley slave as punitive result. *Ergo*, poverty was the cause of crime, and poverty and not Valjean must be indicted; so runs the argument. This conclusion we deny. Let us consider. Poverty is not unwholesome. The bulk of men are poor, and always have been. Poverty is no new condition. Man's history is not one of affluence, but one of indigence. This is a patent fact. But a state of lack is not unwholesome. On the contrary, it does great good. Poverty has supplied the world with most of the kings it boasts of. Palaces have not cradled the kings of thought, service, and achievement. What greatest poet had luxury for a father? Name one. Poverty is the mother of kings. Who censures poverty censures the home from whose doors have passed the most illustrious of the sons of men. Christ's was a poverty so keen and so parsimonious that occidentals cannot picture it. More, current social reformers assume that the poor are unhappy, though if such reformers would cease dreaming and learn seeing they would reverse their creed. Riches do not command joy; for joy is not a spring rising from the depths where gold is found and gems gathered. Most men are poor, and most men are happy, or, if they are not, they may trace their sadness to sources other than lack of wealth. The best riches are

the gifts of God, and cannot be shut off by any sluicing; the choicest riches of the soul, such as knowledge and usefulness and love and God, are not subject to the tariff of gold. Poverty, we conclude, is not in itself grievous. Indeed, there are in poverty blessings which many of us know, and from which we would not be separated without keen regret. But penury is hard. When poverty pinches like winter's night, when fuel fails and hunger is our company, then poverty becomes harsh and unpalatable and not to be boasted of; though even penury has spurred many a sluggish life to conquering moods. When a man lies with his face to the wall, paralytic, helpless, useless, a burden to himself and others, and hears the rub of his wife washing for a livelihood—and he loves her so, took her to his home in her fair girlhood when her beauty bloomed like a garden of roses, and promised to keep her, and now she works for him all day and into the dark night and loves to; but he turns his face to the wall, puts his one movable hand against his face, sobs so that his tears wash through his fingers and wet his pillow as with driving rain—then poverty is pitiful. Or, when one sees his children hungry, tattered, with lean faces and eyes staring as with constant fear, sees them huddling under rags or cowering at a flicker meant for flame —then poverty is hard, and then "the poor always ye have with you" said our Christ, which remember and be pitiful.

But such penury, even, does not require crime. Valjean became a criminal from poverty, but himself felt, now as the days slipped from his life store, it was not necessary. Theft is bad economics. The criminals on the dockets are not those pinched with poverty, as one may assure himself if he gives heed to criminal dockets. People prefer crime as a method of livelihood. These are the criminals. The "artful dodger," in *Oliver Twist*, is a picture of the average criminal. Honest poverty need not steal. In the writer's own city, the other day, a man accused of theft pleaded his children's poverty as palliative of his crime; but in that city was abundant help for worthy poverty. That man lacked an absolute honesty. He and his could have been fed and clothed, and himself maintained his manly dignity and uncorrupted honesty. To blame society with criminality is a current method, but untrue

and unwise, for thus we will multiply, not decimate, criminals. The honest man may be in penury, but he will have help, and need not shelter in a jail. Thus, then, these two items of modernity paint background for Jean Valjean's portrait; and in Jean Valjean to-day has found a voice.

This man is a criminal and a galley slave with yellow passport—his name, Jean Valjean. Hear his story. An orphan, a half-sullen lad reared by his sister, sees her husband dead on a bed of rags with seven orphans clinging in sobs to the dead hands. Jean Valjean labors to feed this motley company, denies himself bread so that he may slip food into their hands, has moods of stalwart heroism, and never having had a sweetheart—pity him—toils on hopeless under a sky robbed of blue and stars, leading a life plainly wholly exceptional, and out of work in a winter when he was a trifle past twenty-six; hears his sister's children crying, "Bread, bread, give bread," rises in sullen acerbity, smites his huge fist through a baker's window and steals a loaf, is arrested, convicted, sent to the galleys and herded with galley slaves, attempts repeated escapes, is retaken, and at the age of forty-six shambles out of his galley slavery with a yellow passport, certifying this is "a very dangerous man;" and with a heart on which brooding has written with its biting stylus the story of what he believes to be his wrongs, Jean Valjean, bitter as gall against society, has his hands ready, aye, eager, to strike, no matter whom. Looked at askance, turned from the hostel, denied courtesy, food, and shelter, the criminal in him rushes to the ascendant, and he thrusts the door of the bishop's house open. Listen, he is speaking now, look at him! The bishop deals with him tenderly, as a Christian ought; sentimentally, but scarcely wisely. He has sentimentality rather than sentiment in his kindness; he puts a premium on Jean Valjean becoming a criminal again. To assume everybody to be good, as some philanthropists do, is folly, being so transparently false. The good bishop—bless him for his goodness—who prays God daily not to lead him into temptation, why does he lead this sullen criminal into temptation? Reformatory methods should be sane. The bishop's methods were not sane. He meant well, but did not quite do well. Jean Valjean, sleeping in a

bed of comfort, grows restless, wakens, rises, steals what is accessible, flees, is arrested, brought back, is exonerated by the bishop's tenderness, goes out free; steals from the little Savoyard, cries after the retreating lad to restore him his coin, fails to bring him back, fights with self, and with God's good help rises in the deep dark of night from the bishop's steps, walks out into a day of soul, trudges into the city of M——, to which he finds admission, not by showing the criminal's yellow passport, but by the passport of heroism, having on entrance rescued a child from a burning building; becomes a citizen, invents a process of manufacturing jet, accumulates a fortune, spends it lavishly in the bettering of the city where his riches were acquired, is benefactor to employee and city, and is called "Monsieur," and after repeated refusals becomes "Monsieur the Mayor;" gives himself up as a criminal to save a man unjustly accused, is returned to the galleys for the theft of the little Savoyard's forty-sous coin, by a heroic leap from the yardarm escapes, seeks and finds Cossette, devotes his life to sheltering and loving her, runs his gantlet of repeated perils with Javert, grows steadily in heroism and sturdy, invigorating manhood; dies a hero and a saint, and an honor to human kind—such is Jean Valjean's biography in meager outline. But the moon, on summer's evening, "a silver crescent gleaming 'mid the stars," appears hung on a silver cord of the full moon's rim; and, as the crescent moon is not the burnished silver of the complete circle, so no outline can include the white, bewildering light of this heroic soul. Jean Valjean is the biography of a redeemed life. The worst life contains the elements of redemption, as words contain the possibility of poetry. He was a fallen, vicious, desperate man; and from so low a level he and God conspired to lift him to the levels where the angels live, than which a resurrection from the dead is no more potent and blinding miracle. Instead of giving this book the caption *Jean Valjean* it might be termed the history of the redemption of a soul; and such a theme is worthy the study of this wide world of women and of men.

Initial in this redemptive work was the good bishop, whose words, "Jean Valjean, my brother, you belong no longer to

evil but to good," never lost their music or might to Valjean's spirit. Some man or woman stands on everybody's road to God. And Jean Valjean, with the bishop's words sounding in his ears—voices that will not silence—goes out with his candlesticks, goes trembling out, and starts on his *anabasis* to a new life; wandered all day in the fields, inhaled the odors of a few late flowers, his childhood being thus recalled; and, when the sun was throwing mountain shadows behind hillocks and pebbles, as Jean Valjean sat and pondered in a dumb way, a Savoyard came singing on his way, tossing his bits of money in his hands, drops a forty-sous piece near Jean Valjean, who in a mood of inexplicable evil places his huge foot upon it, nor listened to the child's entreaty, "My piece, monsieur," and eager and more eager grows, a child whose little riches were invaded. "My piece, my white piece, my silver," and in his voice are tears—and what can be more touching than a child's voice touched with tears? "My silver," and the lad shook the giant by the collar of his blouse —"I want my silver, my forty-sous piece"—and began to cry. A little lad a sobbing! Jean Valjean, you who for so many years "have talked but little and never laughed." Jean Valjean, pity the child; give him his coin; you were bought of the bishop for good. But in terrible voice he shouts: "Who is there? You here yet? You had better take care of yourself;" and the little lad runs, breathless and sobbing. Jean Valjean hears his sobbing, but made no move for restitution until the little Savoyard has passed from sight and hearing, when, waking as from some stupor, he rises, cries wildly through the night, "Petit Gervais, Petit Gervais," and listened, and—no answer. Then he ran, ran toward restitution. Too late! Too late! "Petit Gervais, Petit Gervais, Petit Gervais," and, to a priest passing, "Monsieur, have you seen a child go by—a little fellow—Petit Gervais is his name!" And he calls him again through the empty night, and the lad hears him not. There is no response, and, for the first time since he passed to the galleys, Jean Valjean's heart swells and he bursts into tears, for he was horrified at himself; his hardness had mastered him, even when the bishop's tenderness had thawed his winter heart. Jean Valjean was now

afraid of himself, which is where moral strength has genesis. He goes back—back where? No matter, wait. He sees, in his thought—in his thought, he sees the bishop and wept, shed hot tears, wept bitterly, with more weakness than a woman, with more terror than a child; and his life seemed horrible, and he walks—whither? No matter, but, past midnight, the stage driver saw, as he passed, a man in the attitude of prayer, kneeling upon the pavement in the shadow before the bishop's door; and should you have spoken, "Jean Valjean," he would not have answered you. He would not have heard. He is starting on a pilgrimage of manhood toward God. He saw the bishop; now he sees God, and here is hope; for so is God the secret of all good and worth, a thing to be set down as the axiom of religion and life. A conscience long dormant is now become regnant. Jean Valjean is a man again!

Goodness begets goodness. He climbed, and the mountain air and azure and fountains of clear waters spouting from cliffs of snow and the far altitudes fed his spirit. God and he kept company, and, as is mete, goodness seemed native to him as lily blooms to lily stems. God was his secret, as God is the secret of us all. To scan his process of recovery is worth while. The bishop reminded him of God. Goodness and love in man are wings to help us soar to where we see that service, love, and goodness are in God—see that God is good and God is love. Seeing God, Jean Valjean does good. Philanthropy is native to him; gentleness seems his birthright; his voice is low and sweet; his face—the helpless look to it for help; his eyes are dreamy, like a poet's; he loves books; he looks not manufacturer so much as he looks poet; he passes good on as if it were coin to be handled; he suffers nor complains; his silence is wide, like that of the still night; he frequently walks alone and in the country; he becomes a God to Fantine, for she had spit upon him and he had not resented; he adopts means for the rescue of Cossette; in him goodness moves finger from the lips, breaks silence, and becomes articulate. Jean Valjean is brave, magnanimous, of sensitive conscience, hungry-hearted, is possessed of the instincts of motherhood, bears being misjudged without complaint, is totally forgetful of himself, and is absolute in his

loyalty to God—qualities which lift him into the elect life of manhood.

Jean Valjean was brave. He and fear never met. The solitary fear he knew was fear of himself, and lest he might not live for good as the bishop had bidden him; but fear from without had never crossed his path. His was the bravery of conscience. His strength was prodigious, and he scrupled not to use it. Self-sparing was no trait of his character. Like another hero we have read of, he would "gladly spend and be spent" for others and bankrupt himself, if thereby he might make others rich. There is a physical courage, brilliant as a shock of armies, which feels the conflict and leaps to it as the storm waves leap upon the sword edges of the cliffs, a courage which counts no odds. There is another courage, moral rather than physical. Valjean possessed both, with moral courage in ascendency. He has the agility and strength sometimes found in criminals. He is now in the galleys for life. One day, while engaged in furling sail, a sailor has toppled from the yard, but in falling caught a rope, but hangs swinging violently like some mad pendulum. The height is dizzying. Death seems certain, when a convict clad in red and with a green cap runs up for rescue, lets himself down alongside of the swaying sailor now in the last extremity of weakness and ready to drop like a winter leaf. Valjean, for it is he, oscillates violently to and fro, while the throng below watch breathlessly; his peril is incredible, but his is a bravery which does not falter and a skill which equals bravery; Valjean is swayed in the wind as the swaying sailor, until he catches him in his arm, makes him fast to the rope, clambers up, reaches the yard, hauls up the sailor, and carries him to a place of safety. And the throng below, breathless till now, applauded and cried, "This man must be pardoned." Then it is that he, free once more, leaps down—falls from the dizzying height, the multitude thinks—leaps down into the seas, and wins liberty. Jean Valjean is heroic. His moral courage, which is courage at its noon, is discovered best in his rescue of Fauchelevent, old, and enemy—an enmity engendered by Madeleine's prosperity—to Monsieur Madeleine. The old man has fallen under his cart, and is being surely crushed to

death. The mayor joins the crowd gathered about the unfortunate car-man, offers a rising price for one who will go under the cart and rescue the old man. Javert is there, keen of eye and nostrils as a vulture, and Jean Valjean is his prey. He believes the mayor to be Jean Valjean, and, as the mayor urges some one to rescue the perishing man, says with speech cold as though a breath from a glacier, "I have known but one man who was equal to this task, and he was a convict and in the galleys." The old man moans, "How it crushes me?" and, hearing that cry, under the cart the mayor crawls; and, while those beside hold their breath, he, lying flat under the weight, lifts twice ineffectually, and with one herculean effort lifts again, and the cart slowly rises, and many willing hands helping from without, the old man is saved, and Monsieur Madeleine arises, pale, dripping with sweat, garments muddy and torn, while the old man whom he has rescued kisses his knees and calls him the good God; and the mayor looks at Javert with tranquil eye, though knowing full well that this act of generous courage in the rescue of an enemy has doomed himself. This is moral courage of celestial order.

His magnanimity is certainly apparent. In the rescue of his enemy, Fauchelevent; in his release of his arch enemy, Javert; in his presence within the barricade to protect Marius who had, as a lover, robbed him of the one blossom that had bloomed in the garden of his heart, save only the passing bishop and the abiding God. No pettiness is in him. He loves and serves after a fashion learned of Christ. If compelled to admire his courage we are no less compelled to pay homage to his magnanimity.

His was a hungry heart. Love he had never known; he had never had a sweetheart. And now all pent-up love of a long life empties its precious ointment on the head of Cossette. He was all the mother she ever knew or needed to know. Heaven made her rich in such maternity as his. Mother instinct is in all good lives, and belongs to man. Maternity and paternity are met in the best manhood. The tenderness of motherhood must soften a man's touch to daintiness, like an evening wind's caress, before fatherhood is perfect. All his youthhood, which knew not any woman's lips to kiss; all his

manhood, which had never shared a hearth with wife or child—all this unused tenderness now administers to the wants of this orphan Cossette. His rescue of her from the Thenardiers is poetry itself. He had the instincts of a gentleman. The doll he brought her for her first Christmas gift was forerunner of a thousand gifts of courtesy and love. See, too, the garments he brought and laid beside her bed the first morning he brought her to his garret and watched her slumber as if he had been appointed by God to be her guardian angel. To him, life henceforth meant Cossette. He was her servant always. For her he fought for his life, as if it had been an unutterable good. He lost himself, which is the very crown of motherhood's devotion. He was himself supplanted in her affections by her lover, Marius, and his heart was stabbed as if by poisoned daggers; for was not Cossette wife, daughter, sister, brother, mother, father, friend—all? But, if his heart was breaking, she never guessed it. He hid his hurt, though dying of heartbreak.

Then, too, Jean Valjean is misjudged—and by those who should have trusted him as they trusted God. We find it hard to be patient with Marius, and are not patient with Cossette. Her selfishness is not to be condoned. Her contrition and her tears come too late. Though Valjean forgives her we do not forgive her; she deserves no forgiveness. Marius's honor was of the amateur order, lacking depth and breadth. He was superficial, judging by hearing rather than by eyes and heart. We have not patience to linger with his wife and him, but push past them to the hero spirit, whom they have not eyes to see nor hearts to understand. Jean Valjean misjudged, and by Marius and Cossette? Impossible. Javert may do that; Fantine, not knowing him, may do that, but once knowing him she had as lief distrusted day to bring the light as to have distrusted him. Misjudged, and by those he loved most, suffered for, more than died for! Poor Valjean! This wakes our pity and our tears. Before, we have watched him and have felt the tug of battle on him; now, the mists fall, and we put our hands before our eyes and weep. This saint of God misjudged by those for whom he lives! Yet this is no solitary pathos. Were all hearts' history known we

should know how many died misjudged. All Jean Valjean does has been misinterpreted. We distrust more and more circumstantial evidence. It is hideous. No jury ought to convict a man on evidence of circumstances. Too many tragedies have been enacted because of such. Marius thought he was discerning and of a sensitive honor. He thought it evident that Jean Valjean had slain Javert, and had slain Monsieur Madeleine, whose fortune he has offered as Cossette's marriage portion. Poor Jean Valjean! You a murderer, a marauder, you! Marius acts with frigid honor. Valjean will not live with Marius and Cossette, being too sensitive therefor, perceiving himself distrusted by Marius, but comes to warm his hands and heart at the hearth of Cossette's presence; and he is stung when he sees no fire in the reception room. The omission he cannot misinterpret. He goes again, and the chairs are removed. Marius may have honor, but his honor is cruel, like an inquisitor with rack and thumbscrew; and then Jean Valjean goes no more, but day by day suns his heart by going far enough to look at the house where Cossette *is*—no more; then his eyes are feverish to catch sight of her habitation, as parched lips drink at desert springs. Misjudged! O, that is harder to bear than all his hurts!

Then we will not say of Valjean he has conscience, but rather we will say he is conscience. Valjean's struggle with conscience is one of the majestic chapters of the world's literature, presenting as it does the worthiest and profoundest study of Christian conscience given by any dramatist since Christ opened a new chapter for conscience in the soul. Monsieur Madeleine, the mayor, is rich, respected, honored, is a saviour of society, sought out by the king for political preferment. One shadow tracks him like a nightmare. Javert is on his track, instinct serving him for reason; at last Javert himself thinks Jean Valjean has been found, for a man has been arrested, is to be tried, will doubtless be convicted, seeing evidence is damning. Now Monsieur Madeleine, mayor of M——, your fear is all but ended. An anodyne will be administered to your pain. Jean Valjean has known many a struggle. He thought his fiercest battles fought; but all his yesterdays of conflict are as play contests and sham battles

matched with this. Honor, usefulness, long years of service, love, guardianship of Cossette, and fealty to a promise given a dying mother all beckon to him. He is theirs; and has he not suffered enough? More than enough? Let this man alone; that is all. Let him alone. He sees it. Joy shouts in his heart, "Javert will leave me in quiet." "Let us not interfere with God;" and his resolution is formed. But conscience looks into his face. Ha! the bishop, too, is beside him! Conscience speaks, and is saying, "Let the real Valjean go and declare himself." This is duty. Conscience speaks, and his words are terrible. "Go declare thyself." Jean Valjean's sin is following him. That evening he had robbed Petit Gervais; therefore he is imperiled. Sin finds man out. But the fight thickens, and Valjean thinks to destroy the mementoes of his past, and looks fearfully toward the door, bolted as it is, and gathers from a secret closet his old blue blouse, an old pair of trousers, an old haversack, and a great thorn stick, and incontinently flings them into the flames; then, noticing the silver candlesticks, the bishop's gifts, "These, too, must be destroyed," he says, and takes them in his hands and stirs the fire with one of the candlesticks, when he hears a voice clamoring, "Jean Valjean, Jean Valjean, Jean Valjean!" Conscience and a battle; but the battle was not lost, for you see him in the prisoner's dock declaring, "I am Jean Valjean;" and those of the court dissenting, he persisted, declared his recognition of some galley prisoners, urging still, "I am Jean Valjean. You see clearly that I am Jean Valjean;" and those who saw and heard him were dazed, and he said, "All who are here think me worthy of pity, do you not? Do you not? Great God! When I think of what I was on the point of doing I think myself worthy of envy;" and he was gone. And next, in his own house, Javert is seizing him fiercely, brutally, imperiously, as a criminal for whom there is no regard. With this struggle of conscience and its consequent victory "The Charge of the Light Brigade" becomes tawdry and garish. The sight moves us as the majestic minstrelsy of seas in tempest. No wonder that they who looked at Valjean, as he stood declaring himself to be the real Valjean, were blinded with a great light.

And his heart is so hungry, and his loyalty to God so urgent and so conquering. Jean Valjean has suffered much. Ulysses, buffeted by wars and stormy seas, has had a life of calm as compared with this new hero. Ulysses's battles were from without; Valjean's battles were from within. But, if he has suffered greatly, he has also been greatly blessed. Struggle for goodness against sin is its own reward. We do not give all and get nothing. There are compensations. Recompense of reward pursues goodness, as foam a vessel's track. If Jean Valjean loved Cossette with a passion such as the angels know, if she was his sun and made the spring, there was a sense in which Cossette helped Valjean. There was response, not so much in the return of love as in that he loved her; and his love for her helped him in his dark hours, helped him when he needed help the most, helped him on with God. He needs her to love, as our eyes need the fair flowers and the blue sky; his life was not empty; and God had not left himself without witness in Jean Valjean's life, for he had had his love for Cossette.

But he is bereft. Old age springs on him suddenly, as Javert had done in other days. He has, apparently without provocation, passed from strength to decrepitude. Since he sees Cossette no more he has grown gray, stooped, decrepit. There is no morning now, since he does not see Cossette. You have seen him walking to the corner to catch sight of her house; how feeble he is! Another day walking her way, but not so far; and the next, and the next, walking; but the last day he goes scarce beyond his own threshold. And now he cannot go down the stairs; now he is in his own lonely room, alone. He sees death camping in his silent chamber, but feels no fright. No, no; rather

> Death like a friend's voice from a distant field approaching, called.
> . . . . . .
> For sure no gladlier does the stranded wreck
> See through the gray skirts of a lifting squall
> The boat that bears the hope of life approach
> To save the life despair'd of, than he saw
> Death dawning on him, and the close of all.

But Cossette, Cossette! To see her once, just once, only once! To touch her hand—O, that were heaven. But he

says to his heart, "I shall not touch her hand, and I shall not see her face—no more, no more!" And the little garments he brought her, when he took her from her slavery to the Thenardiers, there they are upon his bed where he can touch them as if they were black tresses of the woman he had loved and lost. The bishop's candlesticks are lit. He is about to die, and writes in his poor, sprawling fashion to Cossette; writes to her. He fronts her always, as the hills front the dawn. He ceases, and sobs like a breaking heart. O, "she is a smile that has passed over me. I shall never see her again!" And the door dashes open; Marius and Cossette are come. Joy, joy to the old heart! Jean Valjean thinks it is heaven's morning. Marius has discovered that Jean Valjean is not his murderer, but his saviour; that he has, at imminent peril of his life, through the long, oozy quagmire of the sewer, with his giant strength borne him across the city, saved him; and now, too late, Marius began to see in Jean Valjean "a strangely lofty and saddened form," and has come to take this great heart home. But God will do that himself; Jean Valjean is dying. He looks at Cossette as if he would take a look which would endure through eternity; kisses a fold of her garment, and half articulates, "It—is—nothing to die." Then suddenly rises, walks to the wall, brings back a crucifix, lays it near his hand. "The great martyr," he says; fondles Marius and Cossette, sobs to Cossette, "not to see you broke my heart;" croons to himself, "You love me;" puts his hands upon their heads in a caress, saying, "I do not see clearly now;" later he half whispered, "I see a light," and a man and woman are raining kisses on a dead man's hands. And on that blank stone, over a nameless grave in the cemetery of Pere Lachaise, let some angel sculptor chisel, "Jean Valjean, Hero."

W. A. Leigh.

## ART. III.—OUR RESPONSIBILITY TO THE AMERICAN NEGRO.

THERE could be no more striking instance of what can and what cannot be accomplished by force than that afforded by our civil war with its results. As in the case of all great world movements, be they revolution or evolution, the actors in it only dimly realized its meaning. In these latter days Southern writers would fain establish the preposterous claim that that terrific struggle was caused by a mere difference of opinion concerning "State rights." As if any sane people, least of all the Anglo-Saxon, ever inaugurated such a strife merely to sustain a theory. The North and the world at large have always recognized that slavery was the root of the contest; that it was to save the "peculiar institution" that Southerners fiercely advocated the doctrine of State rights. But it is only within very recent years that we have begun to see that the "war between the States" was the death grapple of two civilizations so utterly antagonistic that their permanent endurance within the bounds of one nation was as impossible as the coexistence of light and darkness. The one was a form of feudalism based upon the old, effete idea of a subject lower class with an upper class of wealth, leisure, refinement, and culture; the other was the civilization of to-day, of which the Anglo-Saxon race is the exponent, based upon Christ's doctrine of the universal brotherhood of man. And, though our flag floated again over a free and united people, the struggle was not over. The sword had only destroyed the outward form of slavery, but the ideas upon which slavery was based still lived. The new civilization which prevailed by force of arms had as its foundation principle the elevation of the masses. One of the problems, therefore, which the war left was the elevation of four millions of people from the lowest deeps of poverty, ignorance, and vice to the heights of nineteenth century civilization; from the incapacity of slaves to the power of American citizens. If this were not successfully accomplished the old medieval civilization, though vanquished by the sword, was conqueror at last.

Nor was this all. Equally essential to final victory was the acceptance by the white people of the South of the new civilization. And this was the most difficult problem of all. The Southern whites are fond of proclaiming that they are the truest Anglo-Saxons in the nation. Possibly, so far as purity of blood is concerned. Likewise, the Jews who crucified Christ were children of Abraham. Yet Paul declared that not the lineal descendants, but those who possessed Abraham's faith, were his real children. The very essence of Anglican liberty is obedience to the rule of the majority. But the Southern white man had so long been used to ruling a subject race with a despotism unlimited and irresponsible that he had all but lost the Anglo-Saxon ideal of free government—a government wherein the masses are elevated and educated and political equality maintained among the citizens. At the time of the war the Southern white man was living in medieval environments, with a subject lower class supporting an upper class in ease and luxury. Freedom of speech and of the press is the safety valve for republican institutions; but to this day freedom of speech on some subjects is not tolerated in the South. Yet, until the South is abreast of the North on these essential principles of our civilization, and until the Southern white man is ready to recognize the negro as a constituent part of the nation on terms of political equality with every other citizen, the negro problem remains the heaviest "white man's burden" in America.

So far as the negro is concerned, as much has been accomplished as could reasonably be expected in the time and under the conditions. He has shown eagerness to educate himself and his children, a desire for the better things of life and character, and aptness at learning the various lessons of civilization. It is true we have reached only the thousands, while millions yet remain to be elevated; but the achievements of thousands of the race prove that the race as a whole is capable of as high a degree of civilization as any race. The Anglo-Saxon ideal of liberty protected by law the negro accepts unquestioningly. With the same amount of education he shows himself as competent to handle the various instruments by which we maintain our political and social fabric as do any

other of our native-born citizens. Wendell Phillips's witty aphorism, "Put an American baby on its feet, and it will immediately say 'Mr. President' and call the next cradle to order," is as true of the black as of the white American baby. On more than one bloody battlefield the negro has manifested the Anglo-Saxon's indomitable courage. Our chief difficulty is with the other factor of the problem, the Southern white man. If we study the conditions in the South we are forced to the conviction that the prevailing sentiment of the white people has changed very little since they gave up the first desperate determination that slavery should continue to exist in fact, if not in name, and the Kuklux disbanded. In their view the negroes are an inferior race, destined by the Creator for a position of subordination to the white race. This opinion could do little harm if the holders acted consistently with their belief. If essentially inferior to the white race no effort is necessary to keep the negro in a subordinate position. On the contrary, no effort could keep him anywhere else. But the Southern white man feels it incumbent upon him to assist Providence in maintaining this equilibrium of the races. By an unnatural separation of the races most humiliating to colored people of spirit, by contemptuous treatment of those negroes especially who are a living contradiction to the Southern view, he strives to hold the negroes in their "sphere" as menials. In the capacity of a servant no objections are made to the negro's presence anywhere in closest proximity to the white man. As valet or nurse he may ride at pleasure in a Pullman sleeper; but the appearance of a cultured black lady or gentleman as a passenger in a first-class car is the signal for insulting looks and words and for angry demands for "separate accommodations." The black man may have carried off the honors of his class in a leading Northern university, but all public entertainments, concerts, and lectures are closed to him in the South, except on the humiliating terms of taking, usually by a back alley entrance, an undesirable seat in the topmost gallery. He is similarly excluded even from general religious gatherings, except in the case of national or world organizations in which the sentiment of members not resident in the South compels a change.

Whatever, in short, the negro may attain in character, whatever may be his intellectual gifts and development, Southern sentiment rates him below the veriest white boor that walks the streets, even in the matter of according him ordinary civil rights. According to the prevailing opinion of Southern whites the only negro who has a right to exist, the only one for whom their theory provides, is the servile, or, as they would say, "docile" negro of *ante-bellum* days. The negro of culture and education, who aspires to be a man among men and to be dealt with on his merits regardless of his color, is an abnormal and dangerous development, the product of "Northern politicians" and "professional philanthropists," and must be put down at all hazards. It is hard for a Northern man to realize the studied and systematic insult with which the negro is treated in the South; and yet the apparently perfectly genuine belief exists on the part of the whites that his treatment is all which could be desired, and all that he would desire, if not incited by agitators to aspire to a position in the social structure for which he is utterly unfitted. For example, Booker Washington's statement that it is a greater favor to the negro to accord him the opportunity of earning a dollar than of spending one is loudly and approvingly quoted by the Southern press as indicating the real sentiment of the best leaders of the negro and vindicating the Southern whites. But, like very much that Mr. Washington says, this is only a half truth, and does not represent the sentiment of the leaders of the race. To the cultured musician—and there are such among the negroes—it may be more of a benefit, even from the low, material standpoint, to be allowed to hear Paderewski or Rosenthal play one evening than to be given the opportunity of earning the price of the ticket by washing. To the scientist or sociological student—Clark University has in its faculty one of the former, Atlanta University one of the latter, of national reputation—it may be a serious loss financially to be shut out from scientific lectures, public libraries, and museums—a loss for which no opportunities to make money as day laborers can make amends. The loss intellectually let any white person of cultivated intellect measure. But this loss the Southern white man utterly scouts.

From all of these opportunities for culture the negro is practically excluded in the South, receiving most unprovoked insult if seeking to improve his opportunities.

Instances of such indignity are many. At the Peace Jubilee, in Atlanta, one of the teachers of Clark University accompanied some of the young ladies of that institution to the street parade. While standing upon the sidewalk a young white man, who mistook himself for a gentleman, began to rudely push one of the young ladies. The teacher quietly changed places with her, and when the fellow, not perceiving the change, stuck out his elbow and continued pushing, the teacher made way for him as well as she could in such a crowd. At this he turned, and seeing that he was elbowing a white lady, thus apologized, "O, excuse me! I thought it was one of those niggers!" On that occasion colored people were explicitly denied the privilege of forming part of the procession. At the building in Exposition Park, where the President was to speak, the colored people who went early to obtain seats were driven from place to place by the police until they were satisfactorily disposed of behind the speaker's stand, where they could see and hear nothing. They protested, but in vain. Later, however, a large number of colored people came in and took up a position at one side, a position which, in buildings of this kind, designed for mass meetings and miscellaneous crowds, is often reserved for colored people. The police attempted to drive them back to their first place, but, owing to the scarcity of the police and the numbers of the colored people, were unable to do so. A second instance must here suffice. A short time ago a colored physician at Atlanta boarded an open street car to go to a patient to whom he had been called in haste. The physician in question is a man of liberal education, a successful practitioner, a man of fine appearance and noble character. In short, were it not for his color, he would be recognized by everyone as a polished gentleman. The car was very much crowded, and he stood on the outer rail, holding on by a post. It happened that he stood beside a white woman. At once she threw up her hands and began screaming, "O, see this great burly nigger getting up here by me!" At that the other passengers began to

shout at him, pull him by the coat, and subject him to all kinds of insults.

The achievement of the negro in any sphere outside of that prescribed him by Southern sentiment serves only to arouse indignation against him. In the fearful charge up the heights of San Juan—a charge which Hobson says has set a new standard for valor—negro troops fought side by side with white ones, yet in Richmond a speaker was hissed who referred to the bravery of those colored troops. At the great peace celebration in Atlanta no reference was made to the deeds of the colored troops; on the contrary, the *Atlanta Constitution* during recent months has devoted several editorials to proving by the disorderly conduct of some colored regiments that negroes as soldiers are worse than a failure. It said nothing in this connection of the equally outrageous conduct of some white regiments. No Southern paper has seen fit to report, what has since come to light, that in the case of some of these reported outrages the negro troops were first attacked and insulted by white citizens. Nor have these papers ever told the story of the colored regiment in Florida which, in obedience to the command of its colonel, passively endured an attack of white citizens, though one of their number was seriously hurt by a stone. These are not exceptional instances. They are a fair specimen of the treatment the negro constantly receives at the hand of Southern whites. Not that all white Southerners insult the negro. There are many who do not personally stoop to such conduct. Neither is to be understood that the negroes receive no kindness at the hands of the whites; but it is the condescending kindness of the superior to the inferior. So deep seated is the conviction among the upper classes of the negro's essential inferiority that they cannot comprehend that he feels, just as a white man would feel, the insults to which he is subjected. His exclusion from all the higher vocations of life, especially the full exercise of American citizenship, is to them a vital necessity. His desire to rise in the social scale is a piece of intolerable impudence, and must be treated as such. Most of them honestly believe that the foundations of society would be overthrown if a strict separation of the races were not everywhere maintained; and to se-

cure this end they deem the invidious discrimination against the colored people necessary. The best Southern whites, therefore, are silent when the negro is subjected to the grosser forms of abuse accorded him by the rabble. Sometimes, in fact, they even apologize for it, and their tacit approval makes such abuse possible.

Consistently, Southern white people with rare exceptions regard the higher education of the negro with indignant scorn. Many of them have reached the point of seeing that a limited education makes him a more competent servant, and that much they are willing he should receive, especially if it be accompanied by industrial training. The very best Southern sentiment, too, sympathizes more or less with the education of colored ministers and physicians for service to their own race, but, in general, the negro who aspires to scholarship, or who seeks to fit himself for something other than a menial or industrial calling, becomes at once an object of suspicion and dislike to the average white Southerner. In the courts, also, the negro stands no chance of justice when he comes into conflict with a white man. Two years ago a student of Gammon Seminary, a fine man neither quarrelsome nor rude, had a slight altercation with a street car conductor. The next day the conductor shot him in the back as he was leaving the car. The evidence in court was conclusive that the attack was in cold blood and without provocation. The only argument that the lawyer for the defense had to offer was, "When the time comes in Georgia that a white man is punished for shooting a nigger I want to leave the State." The jury acquitted the conductor. The only redeeming feature about the whole farce of a trial was that the judge soundly berated the jury and said they had no business to bring in such a verdict. The condition described years ago by George W. Cable remains the same, with little, if any, improvement—that black men are often severely punished for offenses for which white men receive only nominal punishment, or none at all.

The terrible lynchings which occurred in Georgia last summer were not so dreadful in themselves, savage and demoralizing though they were, as were the expressions of sentiment which they evoked. The unanimity with which white people who

would not have engaged in such outrages themselves, joined in condoning the crime of the savages who danced around Sam Hose; the attempt to throw the chief blame on the colored people themselves, by basely traducing the whole race; the inquisitorial intolerance with which any expression of contrary opinion was received—all these things give cause for gravest apprehensions. The Palmetto lynching, where eight negro prisoners accused of arson were shot, was a surprise to everyone acquainted with the place. It had been considered by our workers an ideal spot, where the race problem was being worked out in the most happy manner. The two races lived on the most amicable terms. Our minister (colored), who had been there about three years and had received personally many kindnesses from leading white people, was so impressed by the friendliness existing between the races that he considerered it the best place he had ever known. When, the morning after the lynching, a friend came to his door with the tidings, "There was a lynching in town last night," he exclaimed in amazement, "Who lynched whom?" Yet in this place where, if anywhere in the South, it might be expected that the negro would receive justice, eight prisoners, whose guilt was most improbable, were shot down in cold blood, and the white people united to shield the lynchers and condone the deed. The papers condemned the lynching, as did many citizens of Palmetto, but the expressions of condemnation were always coupled with explanatory statements showing the grievous provocation which had excited the lynchers. These statements were utterly false. It was said that three incendiary fires, which had nearly destroyed the business part of the town, had so frightened the white population that they went to bed at night in terror, not knowing but that they might be awakened at any hour to find their own dwellings in flames. It was said that there was proof positive that these fires had been set by negroes for purposes of thieving; that during the fires the negroes had stolen from the burning buildings; that they had boasted of their good fortune, and had openly announced their intention of setting other fires. The truth was that the first fire was clearly not incendiary, and no one thought of suggesting that it was until after the second one. The other so-called

fires were set the same night in different parts of the town. One was kindled conspicuously against an outer door, where it was seen at once and extinguished, probably for the purpose of diverting attention from the other, which was started inside a store where, by a peculiar "coincidence," the owner of the goods had taken out insurance in great haste, having received his papers the afternoon before the fire. As to the boasts of the negroes, it requires considerable credulity to believe that they would exult over a deed for which they were certain to receive the most severe punishment if convicted. As to the stealing, the arrested negroes had been previously taken before the judge on this charge, their accusers announcing that there was positive proof of their guilt. This "proof" was such that the judge indignantly said he would teach them to bring men before him against whom there was no evidence of guilt, and made the white accusers pay the costs. The white people were very angry, and declared that "it made niggers impudent to arrest them and not punish them;" and one was reported to have said, "The next time we arrest any niggers for these fires Judge Candler won't have any trouble with them." When Dr. Thirkield, in a most temperate and kindly article, called upon the people of Palmetto to redeem the good name of the town by convicting the lynchers, he was bitterly assailed and denounced, both in print and out. One writer in replying said that the teaching of a white person in a negro school ought to he made a penitentiary offense; that it had "more to do with making the negroes insolent than any other cause, not even excepting the crime of enlisting them as soldiers."

The crime of which Sam Hose was accused is atrocious beyond description. No reasonable person can question that society is right in protecting itself against such brutes by putting them out of existence. Yet, even if Hose was guilty of the worst of which he was accused, the savage mob that tortured him to death did more than did their victim to demoralize the community, and the attitude taken by the Southern press and people was one of the worst features of the affair. Whether Hose was guilty or not there is no means of surely ascertaining. A detective sent by Chicago negroes to investigate the matter

reported that Hose killed Cranford in a quarrel about wages and in self-defense, Cranford having first drawn his revolver upon him; that Hose immediately fled, and made no attack upon Mrs. Cranford. A similar story had previously reached us through colored people, who said they dared not tell it publicly lest they too be lynched. It is a sad fact that so bitter is the feeling against a negro who raises his hand, even in self-defense, against a white man that we cannot be sure that Hose was not thus savagely murdered on a false accusation. But it is on the supposition he was the monster he is accused of being that we would discuss Southern sentiment. His horrible death called forth deserved condemnation from the North and from the world. The Southern press in reply ostensibly deplored the lynching, but always condoned it. And the worst feature of this has been the way it was done, by a systematic attempt to defame the whole negro race and those who have striven to raise that race from the estate of slavery to that of freedom. Great emphasis has been laid upon the fact that the negroes did not turn out *en masse* to hunt the criminal, and on this slender ground it was vociferously proclaimed that the negroes shield their own criminals. No voice in the Southern press intimated the truth, that, if the negroes are not eager to hand negro criminals over to the law, it is because they know too well that a negro accused of a gross crime stands small chance of ever having a trial. In the case of Hose the papers had announced from the time of the murder of Cranford until Hose's capture that he would be burned at the stake if caught. Does it follow that because the negroes showed no eagerness to hand him over to "justice" they condoned his crime? The number of such crimes committed by negroes has also been greatly exaggerated. Most of the Southern writers who discuss lynching assume that all lynchings of negroes are provoked by this one crime, whereas statistics show that only about 36 per cent of the lynchings even pretend to be for this cause. The other 64 per cent are for all degrees of lesser crimes. A Southern woman in two articles in the New York *Independent* gives the extreme view of her class. She assumes that all negro men are as bad as Sam Hose, and as to negro women let her speak for herself:

> She [the negro woman without exception] is reared in a home where neither husband nor wife preserves the sanctity of the marriage vows, among brothers and sisters who are often bastards beneath the cloak of wedlock. . . . To speak of a negro woman's virtue is to excite a smile. In the experience and observation of the Southern mind it does not exist. . . . Your young black theologue may cease to be a criminal, and he may even get a bastard longing for high ideals, but out of his loins and out of the breast of his impure wife will come their heritage of prostitute daughters and vicious sons as surely as the seeds of scarlet poppies will flower next year into scarlet bloom again.

It is hard to believe that one who has lived all her life with these colored people can make such outrageous statements honestly; and yet charity would constrain us to believe that these are not deliberate falsehoods, but only the utterances of a mind made absolutely blind by bitter race hatred. If her statements were true, what an awful commentary on the system of slavery and worse, and what an awful revelation of the condition of the morals of the superior race! For one race cannot degrade another morally without sinking with it to the lowest deeps. In truth, we know only too well that an awful moral blight has been left by slavery upon both races. The loud talk of Southern men concerning womanly virtue, their slowness to set their women free from the bonds of the past, tells its own story. Happily, the articles, like that of the Southern woman quoted, are much more extreme than the general Southern expression. Yet they differ only in degree. They show that the majority of Southern whites know nothing of a class of negroes who are living to-day and striving with a Christlike spirit to work out the problems of the elevation of their own race and its adjustment to the dominant whites. For there are thousands of negro homes in which Christ abides, thousands of negro men and women as pure in thought and life as the men and women of any race, whose names we would not utter in answer to such defamation because it would be an unspeakable insult.

The Southern press is also persistently trying to instill into the minds of its critics the falsehood that education only harms the negro; that the old negroes who were reared under slavery are never found among the criminals, but that it is the young negro who is filled with a sense of his rights and

his importance and has become rebellious against authority. When one learns the trivial offenses for which negroes are sent to the chain gang, the number of negro criminals which the Southern press proclaims loses its significance; and when one fully understands that the mere desire to be a man and not a cringing sycophant, the ambition to rise as a cultured human being in the social scale, constitutes "impudence" in the negro, we shall know better how to weigh these statements. Of late they have taken to attacking our schools, which they never visit, and to asserting that the Northern teachers teach the negro that the Southern whites are their enemies. They advise these teachers to talk to the negro more about the vices of his race and less about its rights. The fact is that the Northern teachers speak hundreds of admonitions to their negro pupils about their vices to every word they utter about their rights; that they constantly strive to impress them with the truth that the one way for any race to achieve rights is by being worthy of them. Instead of teaching the negroes to look upon the Southern whites as their enemies, it is one of the aims of Northern teachers to moderate the race hatred which is growing more bitter and more threatening.

It must be admitted that the young colored man thinks much of his rights, sometimes to the exclusion of his correlated duties; but the negro would not have been worthy of emancipation if he did not think of his rights, if the attainment of one right did not inspire him to seek others, if he were satisfied with rights less than those of any of his fellow-citizens. The fact that he is determined thus to rise proves him to possess the true instincts of manhood without which no race ever rose above barbarism. The fact that the Southern white man fails to see in these aspirations the sign of promise for the race and for the nation, that the ambition, which in the Anglo-Saxon is noble and manly, is, to his view, a crime in the negro, shows that the white man of the South still clings to the traditions of feudalism. He has not accepted the complete idea of Christ's kingdom which is inspiring modern civilization, a civilization whose perfected ideal is reached only when there are no distinctions of birth or race, where there can be "neither Greek nor Jew . . . bond nor free."

The old servile negro of *ante-bellum* days, the one whom the Southern whites claim to know as no one else can know him, is more and more rarely to be found except among the ignorant and degraded denizens of the country districts. The new negro, who aspires to the highest development possible to him as a man, who demands the opportunities and recognition accorded other men, is the one with whom henceforth this nation has more and more to reckon. And this negro the Southern whites do not know, because they will not. Yet it is vital to the welfare of the nation that they should know and accept him; for, until they do, they cannot be prepared to treat him with justice. The duty of the North in this matter is clear. It cannot directly interfere with the unjust laws and customs by which the negro is disfranchised and robbed of his rights as a member of society—for it is too much to hope, perhaps, that this generation will right these wrongs; but the North can continue to give the negro its sympathy and aid in his hard struggle. It can refuse to weakly give way to the steady pressure of Southern sentiment which would shape the policy of the nation; it must oppose to this the force of a righteous public sentiment for justice to the negro. Against the united sentiment of the nation Southern injustice cannot stand. The force of this sentiment has already borne fruit in two cases, where a negro was saved from lynching and where the best citizens of Griffin held back a mob which would have freed white men accused of maltreating negroes. We must especially reinforce our efforts for the negro's Christian education. This much we must do, as we value our nation and our civilization. We have bitterly proved that "God is not mocked; for whatsoever a man soweth, that shall he also reap." We need no prophet to tell us that if we continue to sow injustice and oppression we shall reap a harvest of internal strife more fearful, perhaps, than that which thirty-five years ago all but destroyed the nation.

Isabella Webb Parks.

## Art. IV.—SUPPORT OF CONFERENCE CLAIMANTS.

In recent years much discussion has taken place throughout the Methodist Episcopal Church in regard to the better support of our worn-out ministers and the widows and orphans of such as have died in the ministry. Many plans have been formulated, and not a few experiments have been made; yet it remains a fact that throughout the larger portion of the Church no plan has yet been put in operation which will yield adequate results.

The profession of the ministry, when viewed from a business standpoint, is marked by certain peculiarities which make it imperative that some provision should be made for the above-named classes. The ministry is an unpaid profession. That Methodist minister is a rare man who, with his frequent removals and with the demands made upon him for maintenance of his social standing, for the proper education of his children, and for benevolence and charity, can live upon his salary and lay aside a competency for age. The work also requires the full powers of a man. There are no "easy jobs." True, in common parlance, the appointments are spoken of as "first class," "second class," etc., but this does not mean that the work upon the lower grades is easier. Each requires a whole man. Hence, when age or impaired health comes on, though the man may yet possess a clear mind and strength enough for moderate labors, still, because he is not in full strength, he feels constrained to retire from the work. A physician in like condition would turn over the night calls and the long rides to a younger man, while he would retain the cream of his practice and make a good living. A lawyer in like condition would turn over the drudgery of his profession to a younger partner, while his services as counselor would enable him to end his days in worldly ease and plenty. A farmer, a mechanic, a merchant, would utilize his boys in his business, while his ripened experience would enable him to retain a remunerative connection therewith. But a minister must quit absolutely and at once. He has a charge to-day and a living salary. To-morrow Conference meets, and ere it

adjourns he finds his name put upon the list of superannuates. He returns to his family, but not to his home, for home he has none. The house in which he has been living is the parsonage, and he must vacate it within a week to make room for his successor. Without employment, without income, with age and feebleness confronting him, he must rent a humble dwelling and turn his attention to some new field of enterprise for the purpose of meeting his necessary expenses. Possibly the Conference has given him a small sum from the fund at its disposal. Possibly he has been able to save something during his active years. But in the majority of cases his annual income will fail to furnish a comfortable support.

Impressed with these facts the Methodist Episcopal Church has legislated upon this subject throughout its history; but it must be confessed that the case has not been met. Omitting mention of earlier legislation, the action of the General Conference of 1888 gave us a somewhat elaborate system, and the promise was that something would be done. But the plan was foredoomed to failure, because it did not give the Conferences severally control of the funds raised within their own bounds. In 1896 another formal action was passed, but it has resulted in little that is practicable.

In order that our minds may be somewhat clarified upon this subject, that has confessedly puzzled the wisest among us, let us take a brief look at what some of the other great branches of Methodism are doing in the same direction:

1. The Wesleyan Methodist Church of Great Britain is the mother of us all. Her plan of support for claimants is the result of slow development. It is systematic and thorough, and yields fairly good results. It is of double organization, as follows:

(1) "The Worn-out Wesleyan Ministers' and Ministers' Widows' Auxiliary Fund." This is a pure charity. Its moneys are collected from the people, much as among us, but the work is more thoroughly done, and elaborate itemized reports are published. All superannuates and widows are claimants upon this fund, according to a graduated scale based on length of service, but cases of special need receive special treatment.

(2) "The Itinerant Methodist Preachers' Annuitant Society."

This is a purely business association. It has had one hundred years of experience. Membership is voluntary. At the present time seventy-one per cent of the ministers belong to it. Its conditions of membership are iron-clad. Every member, during the four years of his probation, annually pays $26.25 into the fund, and, after he is received into full membership, $30 annually. There are also heavy payments as marriage premiums, in order to secure an annuity for the wife in case she should become a widow. The proceeds are distributed strictly according to a graduated scale depending on length of active service. The widow gets seven eighths as much as her husband would have gotten. The Auxiliary Fund before mentioned has about one million dollars of permanent investments, and the Annuitant Society about twice as much.

The Methodist Church of Canada has copied, modified, combined, and, in the judgment of the writer, greatly improved the plans of British Methodism. As the present Church in Canada has resulted from the combination of four smaller Methodist bodies, two systems for the support of claimants have been retained, one in use in the eastern section of the Church and the other in the western. Their difference is chiefly in minor details. What is said here is based on the system in force in the western section. They have a Board of Managers appointed under authority of the General Conference. Their invested funds, now amounting to about two hundred and fifty thousand dollars, have come from donations and bequests. Their current funds are derived from: (1) Interest on investments. (2) Appropriations from the publishing house. (3) Subscriptions of ministers and probationers. These are compulsory and are three per cent of the salary received, but are in no case less than fifteen dollars. (4) Contributions from circuits. These are very positive assessments, for which the superintendent of the circuit is made financially responsible. To ascertain the amount due from any particular circuit they add together the amount paid the previous year for ministerial support and the amounts paid to the six principal benevolent causes, and take five per cent of this sum. (5) The Missionary Society is required to make payment in behalf of every missionary employed. The funds

are distributed to the claimants according to a graduated scale, based on active service, and ranging from five dollars per year to those who break down after five years' service up to ten dollars per year to those who have served thirty years or longer. Widows receive two thirds the amount their husbands would have received, and children under sixteen years of age get twenty dollars a year each. But necessitous orphans may be more liberally provided for by the board. Commutation of annuities is provided for in certain contingencies. Extra necessitous cases are provided for through another fund.

Such are the plans, in substance, which have been formulated by the two branches of Methodism best equipped for the care of its worn-out ministry, though the Australian branch has a system modeled after the same pattern. The results are very much better than in most of our own Conferences. Now, in both of these plans there enters the element of business as well as the element of benevolence. In Great Britain the business element is found in the Annuitant Society, where every man pays for all he gets. All pay alike, and all share alike in the proceeds. In Canada business and benevolence are merged together. By the compulsory assessments, or "subscriptions," the ministers are required to make some businesslike provisions for themselves, while the fact that the subscription is a percentage on the salary causes the strong to support the weak, and thus secure real benevolence. At the same time the benevolent feature is reinforced by turning the collections gathered from the people into this same fund.

In the management of this matter in the Methodist Episcopal Church—except so far as the dividends from the Book Concern go—we have relied entirely upon benevolence, and have never put any business into our methods. Bartimeus, the son of Timeus, has faithfully sat and begged, but he has never gotten his eyes open to the great fact that "the Lord helps those who help themselves." How shall the business element be introduced into our system? It is needless to review the many attempts that have been made in various Conferences looking toward that end, or to speak of the manifest failure that has overtaken very many of them. The best of them, because they are not connectional, are liable to be greatly

complicated by the transfer of preachers from one Conference to another. Now, while the British and Canadian systems have about them a sort of monarchical, crack-of-the-whip air which would not be popular in the United States, is it not possible to evolve out of them a system that will be practicable and give us great relief? The legislation of 1896 was good as far as it went. Let that part stand which refers to the (misnamed) Conference Claimant Fund (*Discipline*, ¶ 293). In the same paragraph an Annuity Fund is authorized but not provided for, and here is where additional legislation is needed. This should be the business end of our system. Many efforts have been made by various Conferences to secure a fund by annual payments from the ministers, but, as there is no authority anywhere to enforce such a regulation, some have refused to pay, and in the course of a few years the whole scheme has usually failed. But why not learn from our British and Canadian brethren? If in Britain the ministers can pay thirty dollars each and in Canada three per cent of their salaries to aid this fund, why cannot we in the United States do something of the same sort? What is needed is something that shall be mandatory upon all Methodist preachers and uniform throughout the Church.

We venture, then, to make some practical suggestions. Let the General Conference ordain that every effective minister and probationer shall pay, say, two per cent of his salary into the current funds of his Conference for annual distribution among the claimants thereof. This will relieve all difficulties about transfers. Then let each Conference seek to augment its own fund by securing gifts and bequests for permanent investment. Under the authority of the *Discipline*, as it now stands, so much as may seem prudent of the invested funds now in the hands of the several Conferences may be diverted to the Annuity Fund. The New York East Conference, with large endowments, now uses eighty per cent of all its receipts for annuities, and finds the remaining twenty per cent sufficient for cases of special necessity. Let the plan be duly adapted to the relief of worn-out foreign missionaries, a class who are now left absolutely without provision except as the Missionary Society shall continue them on its pay-roll after

they have ceased to work. Let provision be made as in Canada—perhaps by the several Conferences—for the commutation of the annuities of such as break down after but a few years of service, or of such as take a certificate of location. Let the distribution of the funds be in accordance with the present *Discipline*, except that more generous provision ought to be made for the widows. Instead of one half, as it now stands, the fraction would better be two thirds, as in Canada, or seven eighths, as in Great Britain.

It would perhaps be better for the General Conference to stop with the simple provisions for the payments, on the part of the ministers, and for the distribution of the funds, and leave all minor details to the Annual Conferences severally. The adoption of the above suggestions would not unduly burden the preachers, but it would give great relief to a large number of very worthy persons, and would cheer every toiling minister with an assurance as to his future temporalities which but few now have. Its business air would command the admiration of laymen, and would doubtless be the means of attracting to the fund many donations and bequests.

R. S. Borland.

## Art. V.—UNIFYING FACTORS IN METHODISM.

This paper seeks simply to inquire into those things which make for the unity and therefore the strength of Methodism. In the past she has been a unit She is such to-day. May this unity intensify in the future, and this peculiarity of our fellowship become the more apparent as the years go by. Some of the unifying factors of Methodism—what are they?

1. Methodism is a unit on the Bible. God is our Father; Christ, the Son, our federal Head; the Holy Ghost, our Guide and our personal Comforter; the word of God the man of our council; evangelizing the world, our mission; heaven, our aim. The twenty-five Articles of Religion bind us fast to the Bible, to a common interpretation of the Scriptures, to a common faith. To every candidate for reception into full connection in the ministry, of whom annually we have about nine hundred, these questions are put: "Have you studied the doctrines of the Methodist Episcopal Church? After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?" The answers must be in the affirmative. And to every member seeking fellowship in our communion there is this question publicly put, whose answer must also be in the affirmative: "Do you believe the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" Thus do we voluntarily bind ourselves together. And it is a matter of remark that there never has been a secession from our Church on doctrinal grounds. The great withdrawal of 1844 was not for doctrinal reasons. But whatever the primal cause of that great defection, certain it is that it was upon other grounds. Again, very few ministers have fallen from our ranks because of doctrinal disagreements—possibly not half a hundred in the history of our Church. On doctrines the Methodist Episcopal Church must ever remain a unit, or cease to be. For, by one of the six restrictive rules limiting and defining the powers of the General Conference, our legislative body, there shall be neither revocation, alteration, nor change in our Articles of Religion. Nor shall there be "any new standards or rules of doctrine con-

trary to our present existing and established standards of doctrine." All other rules, usages, and customs may be revoked, altered, or changed. But these—our doctrines—stand unaltered and unalterable!

Such a decree as this was a stupendous thing for the founders of Methodism to take upon themselves. Was it an assumption born of prescience, of inspiration? They builded better than they knew. The more we reflect upon it the more we see the hand of God in it. The revision of our creed does not then even admit of discussion. If, in the future, the statement of Scripture truth embodied in our Articles of Religion seems unsatisfactory or incomplete to one or to many, the only remedy is to go off and organize a new Church, with a new statement of doctrine. Sometimes we think questionably of this feature in our economy—no admission, even the slightest, of change in our statement of truth. But, on the other hand, we thank God continually for the fact that no change seems necessary. The men who have deserted us because of our tenets have, sooner or later, repudiated, as a rule, the Holy Scriptures themselves. Until we again hear God in revelation and have a new Bible we shall need no change. So far from the necessity of a new statement or a restatement of doctrine, all Protestantism is swiftly approaching our doctrinal views, and will soon be constrained to give official indorsement to what Methodism has all along taught, defended, and verified. Surely God has been in this, unless some one of another fold shall say, "The assumption of the early fathers hath become complacency in the later sons."

2. Methodism is a unit in its association under one grand supervisory form of Church government. We are one in legislation because all are there represented. The bishops, our executive officers, are a unit in administration. The Conferences—Quarterly, District, Annual, General, and Judicial—are all related. The Quarterly Conference, being the least but, after all, the primary one, meets four times as frequently as the Annual, and sixteen times as often as the General, Conference. The mighty *Discipline* is the bond and guide for each—to the imposing General Conference and the most unpretentious official board meeting; to the mightiest preacher

and the humblest layman; to the senior bishop and the last received probationer. To all of these it speaks the law, making of many one, solidifying and unifying. It utters forth for all the mandate of the Church. By others much decried, derided, misrepresented, it holds on the even tenor of its way. Made anew every four years, except in the important particulars already indicated, it is the same everywhere. To our episcopal administrators and our membership in Africa, India, Europe, and the Orient, it is the same *Discipline* of the same Church. If one traverses the civilized world over, he does not pass from the jurisdiction of this book; for in every quarter he will find the outposts of Methodism and, with Methodism, the Bible and the *Discipline*. If we know the law of the Church in the charge where we live, we know it everywhere. In this is Methodism a unit.

3. The hymn book is a bond of union. Our standard *Hymnal* is an important factor in this unification, more so than many are wont to suppose. Find a congregation that substitutes in public worship other than our authorized hymnals and song books, and we will find a congregation departing from the form of Methodism, and from the power as well. Our hymns are the exponents of our faith, our experiences, our fellowship. When God gave to the world the legislative John Wesley he gave at the same time the singing Charles Wesley, who sang God's love and God's law, his own and his brother John's deep love and rich experience, and his brother John's law into the hearts and lives of the people. The hymns of Methodism have grown with her growth and strengthened with her strength. Our hymnology is part and parcel of our theology. It is one of the strong bonds of union. And the action of the authorities in providing our congregations and Sunday schools with our standard hymnals and in strongly urging their use has contributed to this unity. Let us make more of our *Hymnal* as a bond of union!

4. Another important factor in our union is the Methodist Publishing House. This plant is owned by the Church at large, is managed by the Church, and is run for the benefit of the Church. We cannot compute its unifying value, nor can we fully realize its immense proportions. Its growth and

prosperity are phenomenal. The sales of the last quadrennium, notwithstanding the hard times, amounted to $7,950,096.64. All this is the property and the business of the Church; all members are shareholders. Our press is the center from which the whole Church is flooded with a wholesome, healthful Christian literature. Our official weekly and monthly publications, including two German issues, the books that are printed, and organs of the different benevolent societies, all are furnishing reading which edifies and saves. The books of the Epworth League Reading Course placed in the hands of the young, together with the three million Sunday school helps which are issued, teach the same doctrines heard in our pulpits, and thus lessen the chances for errors and schisms, adding to our homogeneity. This feature of our connectionalism needs constant iteration and emphasis.

5. Under a general grouping we may include other unifying factors in Methodism. Our colleges and seminaries, as well as our literature, are under the supervision of the Church. We have a common form of public worship. We are joined by our great benevolent interests. We are unified by our method of holding church property—amounting, in round numbers, to $100,000,000. Controlled as each property is by the local society, it belongs eventually to the Church at large. The wealth of the one is the wealth of the whole, and this is the reason why an appeal for any imperiled enterprise finds a hearing with the general Church. Our method of ministerial supply is also another unifying factor. The preacher rich in attainments, in spirituality, or in other special gifts is the property of the whole Church. And the less-favored minister is none the less the servant of all. The stars are to give light. The glory of one is the glory of all.

6. Making no mention of disintegrating forces, the list of unifying factors so far reviewed has been largely an inventory of the machinery of Methodism—the externals, so to speak. But this is not enough. Deeper than all this must we go to find the true secret of our union, our strength, and our glory. After all, it is the spirit of Methodism that we must emphasize if we would know the secret of her power. What is the true spirit of Methodism? It is the burning, consuming

desire to conquer the world for Christ. Isolation, persecution, common and greatest trials—these were factors in our early union. The days of ostracism and persecution are largely past. But not so our common trials, or our common hopes and common endeavors to lead the world to Christ. Love for the divine Lord, love for the brethren, love for the world lying in sin—this is the spirit which yet actuates the true Methodist, which makes us one in denominational bonds and in the fellowship of all true believers of whatever name.

In our associations, conventions, and Conferences we have most to do with the machinery of the Church. Somewhere we need those meetings in which spiritual power shall be generated. Where shall we look for a meeting that shall give us this? When we have found this we have found the greatest factor of unification. It is the class meeting. Let it be called by whatever name and held under whatever condition, somewhere must we have what answers to this meeting —this time-honored and God-favored institution. Parting with this, we part, as some one has truly said, with the wedding ring of Methodism. Somewhere must there be a place where we shall talk of our divine Lord and of our spiritual life. Somewhere must we find that which shall feed the soul. In the interchange of experience, in the council where the Master is one in the midst shall it be found. We have the form in an increased measure. God grant to Methodism the power of the early Church, and, in the baptism of his Spirit, make us one and indivisible! "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Chas. F. McKown

## Art. VI.—THE ROYAL PROGRESS.

In the fullness of time the earth was consecrated by the presence of One who was "very God and very man." He lived a brief life, taught, suffered, and died for the redemption from sin of his earth-born brethren; and in his departure he left a promise to the small group of friends who adhered to him during his ministry that he would in time draw all men unto himself. After the lapse of nineteen centuries how far has his promise been fulfilled? An answer to the question would require much space and time. Yet some partial consideration of it may be permitted as a grateful theme of meditation to those who, removed in time from his advent as the Son of man, the type of a perfected race, look forward to the consummation of his work in some future millenary.

The first fact that impresses the student of Christian history is the rise and progress of all humanitarian movements. The underlying principles which control, and the methods adopted by those who in any way help their fellows, lie germinant in Christ's Gospel, and have been gradually unfolding themselves to the intelligence of those who carry forward his beneficent work. Still, as of old, in the Eastern Church good will to those in need shows itself largely in the giving of alms —an act that Jesus practiced only in certain cases of immediate urgency, as in the dispensing of sood when the people were pressed with hunger. Some industrial missions of the Latin Church were an improvement on the primitive oriental method; and these attempts have been carried onward by the Moravian missionaries, themselves manual laborers. Oberlin, in a rain-clouded parish of the Vosges Mountains, exemplified the practical duty of brotherly consideration, in the latter part of the last and the first decades of the present century, by improving in every way possible the condition of his villagers. The result of his lifelong work has no precedent of which we know, and the effects of it abide after the lapse of seventy years. Some modification of it is traceable in the settlements and homes established in the poorer quarters of many cities. But the ingrained vices of the lower class require the strong arm

of the law, of righteousness invested with force; and it would appear that the culmination of collective philanthropy as a science is attained in the preventive, allied with helpful, methods, of which, in this country, Mrs. Josephine Shaw Lowell is recognized as the foremost advocate. According to General Booth, the poor, including the criminals, in London number about four hundred thousand, or one tenth of the population. In New York the proportion is, if anything, higher. In India it is about one fifth, owing to oppressive customs and other local causes traceable through a long past. In general terms, throughout the poverty areas of the globe it is not higher than one fifth nor less than one tenth of the population of the country to which the particular area belongs.

That efficient methods of relieving and, we may add, of eliminating individuals of this class are at last discovered is a fact of immense consolation and importance. We no longer throw out alms for self-contentment and for help, nor do we invade the centers of privation and misery *au Chinois*, with clangor of gongs and trumpet fanfares. The system of our active philanthropies tends daily toward perfection, and consideration for the individual is by no means a lost virtue. Such an organized philanthropic power, for instance, as the Woman's Temperance Union—with its thirty departments, its centralized forces, its associated companies in nearly all the countries of the globe, binding regions near and remote in bonds of good will, diffusing a world-wide morality, guarding and making the *lex scripta*, inculcating the *lex non scripta*—is an instance among many of Christ's progressive work. The missionary movement of the united Church of the Reformation; the Bible societies operating over the area of the habitable earth; the care given to the sailor who serves his generation tossed on tempestuous seas far from home, and to the soldier in barrack, field, and hospital—imperfect and inefficient as these yet are, they attest, nevertheless, the length and breadth of the philanthropic purpose. Through these methods and activities, diffused by the appliances of steam and electricity, the utmost of financial, social, moral, and personal force is brought to bear directly upon an intrenched evil, such as the alcohol power, the debasing practices of oriental paganism, the

social system of India. Is it too optimistic to hope that the child is born who will see at least the first of these hoary iniquities outlawed and to some evident degree abolished?

The exposure of children in waste places to become a prey to wild or famished beasts—a common practice in civilized nations prior to the Christian era and practiced also in Scandinavia down to the eighth century—has disappeared as a custom, and, together with other methods of infanticide, is a criminal act, punishable in every Christianized country. It is related in the Yunglinga Saga of Aun the Aged, of Upsala, that to prolong his life from decade to decade he sacrificed to Odin nine of his sons consecutively. At the age of a hundred and ninety—so runs the tale—he would have put to death his tenth and only remaining son, but "the Swedes withheld him." So effective has been Christian teaching that hardly could a series of filicides, such as this instance of a once prevalent practice, be perpetrated even in realms unreclaimed at present; and, if it were, the report and the abhorrence of it would be heard around the globe. Human bondage, aforetime one of the foundations of the social structure, so inherent, as was supposed, to that structure that its removal was unimaginable, has disappeared, leaving only some vestiges of its ancient legalized forms in localities just opening to the entering wedges of civilization. Methods theoretically humane are also used in the treatment of the insane. Such methods adopted in asylums—first at the Salpetrière, Paris, at the close of the last century, by Philippe Pinel, and by Dr. William Tuke, a Friend, at York, England, a few years later—were diffused by the establishment of twenty such institutions in as many States of our Union; were advanced by the founding of one or more in Canada; and were rendered well-nigh world-wide by Dorothea Dix, whose powerful personality and limitless sympathy were expended on more than one class and condition of sufferers. Under this later treatment the curable patients are restored to soundness, and the incurable are rendered as normal and comfortable as possible. Some phases of this most grievous calamity show the effect of the teaching of Jesus objectively, in the silent patience and fortitude of the afflicted ones. Not inappropriately did Ary Scheffer

delineate such a one in the group which is seen gathered around his "Christus Consolator."

It has been affirmed that the Latin Church in the period of its largest power completed the periphery of philanthropic relation and enterprise. If this be true of a force now largely spent, what shall be said of the later company of those who, led in diverse directions by Christ's redemptive purpose, extend protection around the lower orders, our earth-born kinsfolk, shielding from wantonness the domestic creatures who serve and entertain us; of those who provide *crêches* for infants, kindergartens for the children of the poor and of the rich, houses of rest and relief for the maimed, the halt, the aged, the sin-stricken, and houses of delight for those who have not known delight? If we examine a directory of the charities of any one of our large cities, and inform ourselves of this one division of Christ's progressive work, we learn that among the deprived classes no want exists for whose supply some degree of Christian endeavor is not made.

A second noticeable fact is the enunciation of a great number of sociological theories and the organization of as many sociological experiments. Never in the history of mankind have they been so rife and so full of happy promise as in the present. Whatever militates against the welfare of mankind comes under the repressive action of committees and commissions; and whatever impedes the normal advance of the race, as considered in collective sections, must go down before the militant energy of these Christianized associations. It is hardly possible to keep pace with the advance of sociology, the youngest of the sciences, and one chiefly notable in that it obtains facts and conducts experiments along the lines of practical Christianity, or, we may say, adjusts such lines to scientific data. So completely has it drawn to itself the earnest thought of the present that certain of its experiments—the colony of Ruskin, for example—have attained to a theoretical, and to the promise of a relatively actual, perfection. By it we have given a city so thorough a system of drainage that it is redeemed for an indefinite time to come from the misery of an annual fever. By it we have enlarged another city with many miles of streets, bordered with neat and convenient

homes for artisans. By it the exertions of Captain Alexander Maconochie, carried on through a series of years in the neighborhood of Van Dieman's Land, sixty years ago, have been lifted into the science of penal discipline and creating anew —no lesser word defines the change—a science which has demonstrated beyond dispute that a considerable portion—it is rated as high as sixty per cent—of criminal character can be eliminated, much as a field can be cleared of weeds. Every influence of stimulus, persuasion, and compulsion, as we know, is brought to bear on the disciplined offender. He is compelled to earn for himself the necessaries of life, and he purchases his liberty in due time by attainment to the standard of conduct prescribed for him. On his release he gives guarantees for his obedience to the laws; he remains under surveillance, and, should he slip from his obligations, he is remanded to restraint and discipline till, in the judgment of those in authority over him, his self-control may bear another experiment of self-maintenance and proof is given that a working force of integrity is implanted within the once imperfect or neglected organisms.

The English Chartism of the earlier part of the present century; the contemporaneous socialistic studies of St. Simon and Fourier; the foundation of sociology laid by Comte, a few years later; the peaceful progress of the Swiss, and the extraordinary growth of the North American republic; the widening, liberal tendencies of the west European monarchies —all indicate the advances made in privilege for the people during the last three centuries, from the period of the Reformation, when the overthrow of an overgrown, outworn ecclesiastical power opened the way for independence of thought and of action. This movement toward a free democracy containing Christian elements has evident connections with the teaching and life of Jesus, who, while he came in touch with all classes of men, from the high priest, rulers, and councilors to the wayside beggar, was himself an artisan, and who, as a man, seems to have had a close affiliation for those with whom he belonged by birth and rearing. To an audience of plain people he delivered his first recorded discourse, the Sermon on the Mount; to a lowly woman he first declared himself as

the Messiah; for such was wrought the greater number of his deeds of healing and of blessing. Then he served for the asking—not waiting for them to seek him, as did Nicodemus, or to present petitions, such as those of Jairus and the centurion. What has been named the "condition of the people question" is of remote antiquity. The middle and lower classes early obtained a degree of place and recognition. In Egypt, under the more powerful dynasties, many a man of mark—like the prime minister who rose from the prison and the slave pit—were sons of the people, and were accredited as such in the memorial inscriptions graven on their tombs. The States of Greece were turbulent with the energy of their proletariat, who, in the popular assemblies, colored the politics and had a part in directing the destinies of the republics. Rome had her tribunes, her social wars, her citizen suffrage; and during the period of decadence her system of militarism, worked by men of the people, elected and deposed the emperors. The peasant wars of the medieval centuries; the overthrow of the kingdom of Poland, due in part to the political elimination of its middle and lower classes; the erection of the Russian, Cossack, Swiss, and Italian republics; the privileges and prosperity of the Hanseatic cities; the *débacle* of Italy, sequent to the autocracies of dukes, princes, kings, emperors, popes; the English, American, and French Revolutions—all bear witness to the necessity of an enduring recognition of the people, unregenerate as they are and will be for much time to come, as a prime source of power in the modern body politic.

The antagonisms between capital and labor are of ancient date, manifesting themselves from age to age in various forms. Primarily they indicate, among other things, the conflict between a large intelligence and self-control on the one hand, and a cramped intelligence, a recklessness that casts about for relief from irksome conditions, on the other. There are few laboring men who would object to making a fortune of fifty thousand dollars for themselves; and there are not a few who, with advantages of natural aptitude, special training, and favoring circumstances, have made larger fortunes. But there are no millionaires who have made their money simultaneously with a self-surrender to appetites that impair one's

capacity for affairs. The capitalist, as a rule, is a man possessed of a given degree of power for the gaining and garnering of material substance; and, as statistics of intemperance and other data prove, the average workingman spends relatively more on his appetites and pleasures than the capitalist spends on his luxuries. Persuade and compel the average laborer out of his contentment with his irreligion, his low indulgences, and you put him in the way of possessing money laid by for use; he is started as an incipient capitalist. A company of Swede artisans in Minnesota own their iron mines, forges, and factories, and control their trade. The cooperative organizations of Great Britain and of this country have demonstrated what workingmen can do for themselves when they combine for self-advancement; and if, as we must hope, the mass of them will gradually come to accept other pleasures than their present ones, there is no purchasable possession, comfort, or delight that they may not make their own abundantly. In view of their urgency for material advancement this phase of the subject presents itself with insistence to those who will consider it with an objective interest.

By a natural process it has come about that, while the labor parties and the socialists are devising for the material advancement of the artisan and lower classes, Christians and humanitarians banded in a dozen organizations are experimenting with not less energy for their mental and moral improvement. We have prospectively solved the educational problem. By enactment the juvenile world of Christendom now goes to school and acquires the rudiments of knowledge. Those who serve their kind in the department of education, from the kindergarten to the post-graduate course of the university, are more in number than all the armies led by all the generals in the late civil war, between Canada and the Gulf. And, what is a harder task, the moral redemption of the class historically lowest in moral and spiritual capacity seems at present to be a forecast possibility. In course of time, if the successes of London and Glasgow count for anything, the stews and slums of cities will become relics of the past—relics of which we may retain some few specimens in our cabinets, as we retain an instrument of the Inquisition, a skull of the prehistoric

man. Improved homes for the laborer, with surroundings sanitary and agreeable to the senses; the privileged brother and sister maintaining a sympathetic intercourse with the less privileged; the anticipation of Octavia Hill realized, that "some of us may see the day in which a steady, outgoing influence, a current of imparting and receiving, both being currents of happiness, shall proceed from our homes of plenty to the homes of those poor in mind and estate"—these are the *stadia* in sight and prospective on the roadway of the royal progress of the King.

A third noteworthy fact is the growth of international relations. How excellent are the bonds of brotherhood established for the most part within the present century, bonds whereby men of once alien races are enabled to transact affairs of common interest in unity. Sanitary, Christian, and Red Cross commissions in time of battle minister to both belligerent parties as to friends and brethren. A semibarbarian, massacring his Christian subjects after the manner of his predecessors for six centuries, hears the outcry of the Christian world against him; and the secular powers who hesitate to put a check on him are disturbed, let us hope, by the reproaches of their own and of all other humane peoples. The miseries of a people struggling in the bonds of a hoary oppression are heard around the world. To their ports and for their rescue sail the fleets of the strong, the armies of those whose ancestors redeemed themselves from a similar thrall. A man from Ohio, in constant peril of his life, by journeyings long and dreary obtains personal testimony as to the cruelties of Siberian exile, and delivers his report to the reading constituency of western Europe and America. Everywhere Christians and the Christianized extend aid to one another, be the emergency fire, flood, famine, pestilence, or war. All conduct is subjected, in a sense, to the judgment of the Christians of the world, the voice of the conscience of humanity. What, in truth, is international law, if not a present-day manifestation of Christian amity wrought into the thought and feeling of the lawmakers? The once formidable walls of separation built about the Greek, the Persian, the barbarian, have been leveled by twelve workingmen cooperating with a Carpenter,

who have substituted within certain limits concord and open intercourse for exclusiveness and what seemed to be an inveterate instinct of hostility. The degradation of a stranger entering a country to the condition of a serf, or, as in Russia three centuries ago, to that of a prisoner, has given place to a welcome and an assurance of safety among most of the nations east and west of Asia. Savagery is soon to disappear. Cannibalism, as nearly as we know, is extant at present only in the Solomon Islands, whose male population of some seventy thousand is so mentally well endowed, so skilled in certain handicrafts, especially in the construction of canoes—theirs being the swiftest and finest in finish afloat in Pacific waters—that when the missionary and teacher shall reach this people, as will happen shortly, there is no doubt that they will rise to the moral plane reached years ago by the Fijis and the peoples of South Africa.

The fellowship of mankind in affiliating ties renders certain at no far future time some form of international federation. What was the late Parliament of Religions; what are the numerous internatonal expositions, the scientific and philanthropic congresses, the Universal Postal Union, including within its limits every organized nation, but expressions of such a growing unity? "Dear brotherhood of all the world" is the greeting of the missionaries in all the lands beneath the skies. This greeting may not be immediately understood, but it returns not void to those who voice it. Fifty years ago a disciple of Jesus landed on a Polynesian island, and, in the native speech of the people, greeted the chief, who had come down to the shore armed and doubtful, with the words, "I bring my love to you." To-day every native-born adult of the island is a Christian, and does a disciple's duty in maintaining the Christian system in his own land and in the contiguous isles. This gift-laden zeal for human welfare has penetrated the heart of Africa; it is traversing the northern forest of Europe and Siberia; it is opening a way across the deserts of Central Asia, and it has its stations in the restless republics of South America.

It has been pertinently affirmed that no one can acquaint himself with the provision of the Treaty of Geneva without

perceiving that therein lies the beginning of the end of war, if the processes indicated by that treaty shall be carried forward "from precedent to precedent." Arbitration, based on the precepts of Jesus (Matt. xviii, 15–17) and of the apostles, (1 Cor. vi, 2, 7) took distinct form—though not the first form—in Germany about the middle of the thirteenth century as an *Austrag*, or court for the settling of differences between knights, cities, and provinces; and from this early institution it has extended itself to pacts, or bonds of agreement of various kinds, among forty of the nations of our time. The teaching of Jesus is molding the spirit of governments, and is being inwrought with the institutions of States. Said a member of the Peace Congress of Chicago:

> When one reads the orders of ministers of state for rifled cannon, Krupp guns, dynamite, and simultaneously, from the same hand, orders for couches, pillows, balms, cordials for wounded enemies; when one finds included in the national war expenses a costly equipment and outlay, a service for disabled enemies equally with that for the nation's soldiery, one perceives that among Christian nations the spirit of war has essentially changed.

Anciently war was an honorable trade, a means of support for arms-bearing men, who shared with their fellows at home the profits of their trade. The fighting was hand to hand, beak and talon, tooth and claw—much the same as that of the geologic period when "dragons tore each other in their slime." The rule was no quarter. The mutilations of captives were as horrible as can be conceived. In the present, a resort to arms is for the sustaining of the balance of power, in pursuance of the judgment of the Areopagite court of the European great nations; or, for the preservation of order, the exercise of a sort of international policemanship, as was, on the face of it, our late war with Spain; or, for the maintaining of a collective honor which, in the opinion of the governing parties, cannot be otherwise maintained. Though war is still, in the estimate of the common crowds, an expression of rage and destruction, and entails saddest immediate sequences; though it be actuated apparently by covetousness and perversion of principle, none the less it rests *au fond* on an element which is constructive and preservative. Hundreds of thoughtful minds, as we

know, deprecate it as an unworthy method for the settlement of differences between the more advanced nations; and especially to such minds the Treaty of Geneva is as an arch of triumph erected on the highway of the royal progress. Nor do such forget that each successive anniversary of the peace societies, whose cordon stretches from Philadelphia to Saint Petersburg, reports gains in the number and character of their adherents. Meanwhile, much as we may deplore the brutal assertion of the force of the stronger and wiser over the weaker and untutored, we are led to perceive that He who controls the agencies of evil bears a half revealed relation to all wars. That relation was traceable in the Franco-Prussian and Austro-Prussian wars of this century. It seems to be traceable in the latest clash of arms between a moribund monarchy, that starved its subjects, and a people whose aspiration is for the best that can be got out of life for the lowliest of its number. His spirit is not in the sword, nor in the flash of the cannon. Yet these, like the leopards that were fabled to draw the chariot of an ancient demigod, move in his advance; and the unreason of man against man levels a highway for his progress.

It is a fact of importance and of satisfaction that the direct appliances for the introduction of an era of wide—it is hardly too much to say, of world-wide—peace and happiness are already set in motion. In summary, some of these may be enumerated. The elimination of superstitions and severities which once marred the aspect of society—as the disinvestiture of witchcraft, the abandonment of trial by ordeal and of judicial torture, and the passing of the duel in more Christian countries; the evolution of the concept and practice of liberty; the admittance of woman into the larger realms of mental, moral, and spiritual activity; the establishment of stringent laws of personal purity; the opening of roadways through the mountains and the linking of the nations with swift currents of thought and speech; the multifarious inventions which facilitate the tasks of daily life; the destruction of the germs of disease in the laboratory; the transformation of the deserts by irrigation, the plow, and the spade into a garden, and the consequent increase of the supply of nutrition; the cleansing of

the plague spots of the globe by sanitary knowledge; the mental nurture of children up to their adolescence; the alleviation of pain by anæsthetics; the direction of the moral energy of the century to the home interests, with guarding, purifying power, and the setting of safeguards about the young far into their second decade, when character is finally crystallized—it would seem that such forces must make a way for themselves. The intrenched vices which militate against the happiness of the race are beleaguered by hosts that are resolute for the rebuilding of the human structure, with the rejection of every substance wrought in it for impairment and decay. The ultimate flowering of time, though it still may be "very far off," is taking visible form in gardens of industry and *ateliers* of beauty. Its glow shines forth between anvils and hammers, and is reflected from numberless appointments of convenience and beauty in happy homes and from works of art in places of public resort. The scattered, varied elements preparing for this efflorescence of beauty and purity, no longer concealed in Egyptian deserts nor walled within monasteries away from the collective life, make themselves manifest in the varied life and activities of the world at large.

Thus does Jesus reign, by these and many other tokens equally visible and potent. Every year concludes a *stadium* of his imperial progress. This progress is a balm for grief, an antidote for discouragement, an incitement to duty and to hope. So manifest, so convincing is it in its transcendence that an atheistic poet is constrained to declare, after the manner of the Mesopotamian seer of old, "Christ leads the generations on"—generations that, to our forecasting vision, shall have surmounted our sorrows and have passed beyond our perplexities:

> For all we thought and loved and did
> And hoped and suffered, is but seed
> Of what in them is flower and fruit.

Mary L. Robinson.

## Art. VII.—THE PROLEGOMENA OF CRITICISM—I.

It seems undoubted that we are not far from a scientific *a posteriori* criticism. The literary signs of the times are unequivocal and gratifying. But we shall not have an *a posteriori* and confident criticism until we are better persuaded upon some fundamental matters. For example, many people believe that there is one direct, plain way to say things, whether in prose or poetry; and that there is an indirect, and perhaps an ornate way, but that these are not legitimate or strong. Again, there is apparently a common belief that there is no determinate difference between poetry and verse. It is the purpose of this paper to bring to light, if possible, the rhetorical and psychological principles that govern choice in the author and compel the judgments of the approving reader.

There are two ways of saying common things. One is the matter-of-fact way, in which they are told in all literalness, and without reference to results or reasons; the other is the philosophic or sympathetic way, in which the plain fact is often obscured, or implied, or even omitted altogether. If we were to watch the unconsidered conversation going on around us, we should better realize the significance of this truth. There is a rumor abroad, let us suppose, that some townsman has made a business failure. Certain acquaintances of his, walking down town together, the morning after, as they pass in front of his closed warehouse, exchange comments. "What does this mean?" asks one. "He made an assignment last night," is the answer. That is surely as straightforward and prosaic as one could wish. But, a moment later, the chief speaker of another lot of advancing talkers, being asked the same question, and aiming to make the same response, remarks, "A man cannot make bricks without clay or straw." Here the real significance of the ambitious tradesman's attempt to do business on insufficient capital is set forth as including potentially the fact of his present distress. In other words, the ultimate principle that has brought about the result in question is made to do duty for the result itself. The next man whose words we overhear will be prob-

ably facetious. He puts it that the sheriff has gone into partnership with the house—in fact, has become business manager—and so forth. This statement, of course, carries not so much as one syllable of literalness, yet is acceptable and pleasing enough, not because it is an evasion, but because, like the myth of Santa Claus, it is truth allegorized. And, though the inquirer is answered in this case, not by a fact, but an enigma, he will catch the sense which is intended by the speaker as effectually and almost as immediately as if, like the first man, he has been replied to, with all soberness and literalness, in the matter-of-fact way.

We recognize thus two generic modes of saying common things. We may assert them in literal and individual utterances, or merge them in the respective principles which they illustrate or evince. It has been customary to consider the longer and more indirect locutions as mere variants, and as indulged in to avoid triteness. We shall pretty soon discover that this is not all true or all the truth. There are forces in the mind that cannot be kept in exercise by facts, but must often, if not prevailingly, recognize the principles that make the facts significant. We see some friend fail of success because of inconstancy, and remark upon the case. One of the persons present affirms that the man has never stayed by anything long enough to allow himself a chance. Another of us, feeling that the vital meaning has been left unsaid, ventures a trial of his own. "We must stick to a thing," he says, "until we can control the conditions of success." "That is the theory," he adds, after a moment of further thought, "of what we call specialization." A third member of the group extends the discussion by quoting the aphorism, "A rolling stone gathers no moss." The interpretation of the ultimate meaning implied in our friend's unsuccess is now completely evolved. The first speaker treated the case as an individual happening, and recognized the cause as operating in it alone. The second contributor brought to view a wider application of the principle. The last man universalized the law, and covered it with a formula long since approved by the general spiritual sense of mankind and similarly applied to myriads of instances throughout the English-speaking world.

More frequently, however, in unconsidered parlance, there is no such contributory evolution of the interpretative aspects of common things. Generally the one or the other of two ordinary minds will go straight to the hidden principle, especially when some stupid or matter-of-fact remark precedes; for while dullness, like a whetstone, scorns to carry or take an edge, nothing helps produce one quite so quickly. Once a certain lady conspicuous for plainness of face and manners, and always unpretentiously dressed, appeared in public very much arrayed. The circumstance elicited many comments, two of which the writer heard. One acquaintance exclaimed, "There's a transformation! Did you ever see anything to equal it? She is positively beautiful." Another person, who witnessed the same marvel and experienced a like surprise, remarked simply, "Fine feathers make fine birds." Both these women bystanders gave expression to a fact which, as they felt, needed to be said, one by way of the fact itself as such, the other by way of the principle included in it. We get a more complete experience from the second utterance, because we secure through it not only an effect, but also its ultimate reason brought to mind in a single view. Constituted as we are, we cannot help preferring the longer and the larger look. Our minds could not be held to fact-meanings solely for so long a period as a day, scarcely, indeed, an hour. Half the comfort of living comes from the contemplation, along with ordinary mundane aspects and happenings, of higher knowings. The philosophic mind thinks always of the principle, and will prevailingly employ the principle to express the fact. The mind least awakened to the hidden verities will use the principle for the fact least often, but all kinds and conditions of intellect will do it more or less. In its jocular moments the mind will go through the same movements unseriously. The writer went down town the other morning in a driving rain. It was the third day of the storm, and the city was all agog over its continuance and severity. A dozen of our friends, encountered at one point or another on the way, hazarded remarks. One said, "Well, this *is* a storm"—a proposition to which we assented heartily. The next man averred as his belief that the lake would be soon

enlarged to its original limits. Another's reason was that the tank overhead had certainly sprung a leak or the bottom dropped out; and another had it that it was a pity that the ark had been allowed to get out of repair. We remained the respondent interlocutor throughout these bits of dialogue that we might watch the tenor of the comments which were made. Nine out of eleven were express statements of principles or causes—five of these mock-philosophic, like the last three utterances quoted—while but two were plain observations of the fact sort.

But we are tarrying too long from the purpose of discussing the fundamental principles of literary diction. We have, of course, larger matters on hand than inquiring into the origin or the evolution of oral proverbs. We pause but to remind ourselves that the foundations of literature must be looked for in the inner type forces governing the spiritual life of the race, and hasten on. Of course, utterances other than of the fact kind are by no means always "philosophic," but may be very often "sympathetic," or, as we usually say, "poetic." This, however, will appear more plainly in connection with main arguments soon to follow. It will be well to proceed by means of axiomatic observations, watching closely for new paths to which, or into which, these steps shall lead.

1. It is possible to cast common prose meanings into perfect metric form. The product in each case will not be poetry in the true sense, but versified prose, prose poetry merely. We have known men assert that there is nothing at all in poetry except the form. This is, of course, tantamount to saying that, where the form is perfect, the poetry must be perfect. It will take but a moment to demonstrate by instances whether this is so. Among a great variety of possible examples the following might be ventured:

> It rained this afternoon for quite a while.
>
> I have not seen him since he was a boy.
>
> The days have grown so very long of late,
> Street lamps are lighted now at half past eight.

The first test to which verse of high pretensions should be subjected is, to determine whether the major rhythm is pro-

nounced and strong. We find that such is the case in each example, as also that the organic structure is, in other respects, complete. But we nevertheless doubt whether lines so barren of æsthetic quality could ever find their way into permanent literature. However, a little inspection will show that Chaucer abounds in them. Milton, with all his dignity, is not above admitting them upon occasion. Shakespeare indubitably writes lines here and there not more select. Wordsworth tolerates them in practice and theory alike. Even Tennyson, pronounced by some critics finical and effeminate for nicety of diction, has many prosaic lines, and even passages, as these examples show:

I waited for the train at Coventry.

We will be liberal since our rights are won.

But, as for her, she stayed at home,
And on the roof she went,
And down the way you used to come
She look't with discontent.

She left the novel half-uncut
Upon the rosewood shelf;
She left the new piano shut;
She could not please herself.

Well, you shall have that song which Leonard wrote.

It was last summer on a tour in Wales.

Old James was with me.

Very evidently the critics who are sticklers for a poetry of mere form mean "form" as we here understand it, plus a certain something else quite different; and we can pretty nearly guess what that increment is. But we shall be content to wait till the principle, two or three topics further on, has been developed in due course.

2. There are no meanings so prosaic as not to admit of being couched poetically, or in such a way as to address imagination and give some degree of pleasure. Perhaps this seems something more, to some of us, than an axiomatic principle. We will consider some very evident examples first. Tennyson opens the first canto of "The Princess" with a brief paragraph, which, with the last line altered, runs as follows:

A prince I was, blue-eyed, and fair of face,
Of temper amorous as the first of May,
With lengths of yellow ringlet, like a girl,
For I had had my birthplace in the North.

The plain, prose meaning to be told in the fourth line is simply, "I was born in the North." This has been extended to the prose-poetic line just substituted. Tennyson, evidently wishing to occasion some incidental delight to the reader's mind, gives the thought quite an imaginative turn, namely,

For on my cradle shone the Northern star.

A little later he makes the prince tell of setting out secretly, within a fortnight of his repulse, for the home of the princess. This allusion to the small interval of time might, one would think, have been well enough cast in this way,

Then, ere two weeks were spent, I stole from court.

But what Tennyson really makes his lovesick hero say, to express that baldest of prose facts, is nothing less than this:

Then, ere the silver sickle of that month
Became her golden shield, I stole from court.

In Canto IV, where the narrative reaches the collapse of the prince's scheme, another notable illustration occurs. The prince, having rescued the princess from drowning and scaled the palace gates, walks up and down the esplanade some two hours or more. Tennyson makes him measure to us this lapse of time, not in denominations of chronometry, but of imagination and of the feelings, thus:

I paced the terrace, till the bear had wheel'd
Through a great arc his seven slow suns.

There are numberless examples of the same thing, in lines and parts of lines, throughout "The Princess" and other specimens of Tennyson's most careful work. There are illustrations rather neater and perhaps more numerous in Mrs. Browning. Shakespeare and Milton and Dante and Vergil, as we well remember, are adepts in the same craftsmanship. As for more thoroughgoing evincements of the proposition with which we began this topic, it will be enough to try some rhetorical experiments with the prose-poetic examples ventured under the last head. If a way can be found to cast such expressions edifyingly, the utmost consequences of the principle named

must be allowed. Nothing seems more hopelessly unæsthetic or barren of spiritual meaning than an utterance like,

> It rained this afternoon for quite a while.

But, assuming the line to have had reference, as is true, to a shower in a certain city, where the storm sewers drain all the surface water of twenty-four square miles, and bring the river in such a case more inflow than any half dozen of its head streams, we get a hint of sufficient dignity to rewrite thus:

> The river sources shifted to our roofs
> For thrice an hour.

The second line,

> I have not seen him since he was a boy,

though even more devoid of justifying sense, may be effectually rounded out and dignified after this fashion:

> Enhancing years have lifted up the child,
> Through some six feet of stature, to bold looks
> And virile beard, since last we met.

Finally, we come to the rhymed couplet, cast, as we shall scarcely have forgotten, in the fullest Popean manner:

> The days have grown so very long of late,
> Street lamps are lighted now at half past eight.

Even this, in its turn, may be reinforced by larger suggestiveness of its ultimate and involved meanings, although the rhyme, which will be little missed, must be foregone:

> At summer solstice now the sunsets lag,
> And streets are twilight-lit till curfew time.

Imagination may be engaged by truths, as well as aspects of beauty, as these examples show. How this may be, and the law of its double activity, must be next inquired.

3. There are but three things upon which literature may be founded, or of which constructed—facts, truths, and aspects or experiences of beauty. Perhaps it has never occurred to us that literature cannot be compiled or composed of facts as such. For, were that possible, then would a book of logarithms or *The Nautical Almanac* be literature preeminently. The daily newspaper is made up largely of public happenings told as annals, and never rises to the rank of literature because of this fact-preponderance of material. In the editorial and corre-

spondence columns there is matter of a different sort, which sometimes mounts to the dignity and value of true literature. What must editorial writers and correspondents do to impart this permanent quality to their work? "They must write with curious care," says one. But what is it to write with curious care? The critic who is responsible for the answer just quoted is, to be sure, a producer of literature, yet does himself scant justice in professing to be merely an ingenious maker of phrases. Vergil, we may say, wrought literature according to Stopford Brooke's theory, as did also Dante and Milton and Gray and Rogers and Tennyson, and as also Burke and Macaulay and Walter Pater. But Shakespeare and Bunyan and Browning and Carlyle have been literature makers not less, yet cannot be said to have written with much curious care. If it were insisted that even Browning and Carlyle are no exception, then let us take Walt Whitman. Here is a man that will be admitted to have made some literature, but with curious carelessness, rather than curious care. Few, we suppose, will insist that the carelessness is more than incidental, or deny that his success has been due to his message, all in spite, rather than in consequence, of the formlessness of form. In like manner must it be finally agreed that even curious care never constitutes in itself the message, but is only an incident or ornament of the vehicle bringing it. There are men, it will be granted, who have written with very much of carefulness indeed—our college students sometimes do that—yet have not in the least succeeded in making literature or in discovering the secret of its power.

The thing that newspaper editors and correspondents must do to write what shall be worth reprinting and making permanent in books is precisely what everybody else must do to gain admittance to the noble throng who are making the literature of the world. They must use facts as the foundation, but do something more than tell the news brilliantly and glibly. They must achieve what historians do when they transform annals into history—bring to the surface the underlying significance of the facts. This is nothing less than what is often called interpretation, which is really the process of bringing to consciousness the spiritual type qualities involved

in any given happening or object. Facts address the intellect, and are of small significance until interpreted. To interpret facts, to identify the spiritual principles which they evince and for which they stand, calls into exercise the soul, the essence of one's being, and exalts consciousness to the realm of the real and permanent and satisfying. The quantum of life that men actually live is registered in the sum of their experiences upon this plane. It is only when men find truth or beauty, or facts potential of either, that they are inspired to write. If one draws a triangle, and by nice mechanical measurements ascertains that the sum of its angles equals two right angles, he establishes a fact which he is prompted to tell, perhaps, but not to write a book about, or send report of to the newspapers. But if he chances to discover that the angles of every triangle are always equal to two right angles, he has achieved a truth, and if it be new—no matter were he Euclid and publishing were as difficult and costly as in his day—he cannot but give it to the world. The impulse would be the same if he had discovered a new principle in education or economics or sociology. The case or fact by way of which the discovery was made would be interesting historically, as would be the apple that Newton saw fall, had it been preserved, but would otherwise be quickly dropped from mind.

The same is true in the sphere of beauty. If one encounters a lank, awkward, bucolic lawyer, and observes nothing in him different from others of his type, he has before his mind simply a human fact which he will perhaps straightway ignore. It is everybody's habit to ignore things that do not carry any ultimate or proximate spiritual significance. But if the observer finally interprets out of this lawyer's speech and behavior the character of a Lincoln, he has discovered principles of nobility and heroism that he is moved to set forth. Others, more moved and having ampler means or opportunity of interpretation, will put together books about him. But he may be minded to write at least a sketch, an essay, or an oration, to make his individual feelings known. The same is true of whatsoever other principle or aspect of beauty shall have been discerned in God or man or nature.

We are again reminded of the imperious control exercised

over us by the type forces enthroned within. These are what make typic things typical to us; they seek for the spiritual aspects, the final meanings of all things met with, and will not be denied gratification in some degree. It thus becomes apparent that the remarks quoted earlier in this paper, from the conversation about the persistent rainstorm, were but crude attempts to give play to type senses or type energies in the mind. These seize at once upon a fact, dissect it, and appropriate its heart of nobleness and worth, and if that seem wanting, feign oftentimes to have found it nevertheless. So the last, or "ultimate," are really the first and nearest, truths. That the three angles of every triangle equal two right angles is an "abstract" truth, last reached but existent before our triangle or anybody's triangle was ever drawn. Similarly, the manliness, sympathy, and altruism discerned in a Lincoln are "abstract" principles of beauty, tardily interpreted and appropriated by the developing soul, yet existent before human character or society began.

Truths and aspects or qualities of the beautiful alone engage and satisfy the soul; that is, if we accept that the good is but a manifestation of the beautiful and merged in it as the generic whole. Facts have no power except as they evince a truth or involve an experience of beauty. A triangle has no spiritual significance as such; but, as an exhibition of the "law" that its angles must always equal two right angles, it has power with the soul. That power is evinced by the "high seriousness" which the soul experiences in presence or on recognition of such truth. Greater truths induce the selfsame sentiment in a higher degree. This high seriousness involves or occasions a recognition of truth as one and unconditioned in a widened spiritual view which has been styled the "mathematical" and the "scientific" imagination, but belongs to all departments in the domain of truth alike. Again, aspects and manifestations of beauty occasion subjective experiences of enthusiasm generally known as idealization. There is always recognition of unconditioned beauty, and some subjective uplifting of the beauty discerned to or toward the unconditioned plane. This is the æsthetic imagination, or "imagination," as usually understood. Imagination is, however, a generalized or

abstract idea, and is properly only a name of the soul in the act of appropriating ultimate truth or beauty.

4. There are three modes of presenting meaning, answering to the three distinct kinds of meaning to be expressed—the fact way, the truth way, and the idealizing or beauty way. Let us take, as the simplest of possible examples under the first head, the sentence, "It was spring again." In this there is no hint of "truths" or "reasons," except in "again," which to most readers will not suggest much of natural law. There is also no hint of any effect from the sentence-meaning that should engage the feelings. This is the fact or prose way. The same idea may be communicated in such a way as not to declare, but merely to imply, the fact through the laws or reasons that compel the fact: "The sun climbed north from the solstice, the earth and the air grew warm, and nature opened again her breasts to flocks and men." In other words, the underlying principles of truth are brought to mind as causes and left to suggest the fact as their proper and necessary effect. Since the sensibilities are somewhat aroused, and in the direction of the sublime, and since the emotion produced is high seriousness, we recognize the mode of presentation as interpretative, and in the truth way. The sublime seems but a name of certain experiences of the truth kind. The same idea may be expressed in such a way as not to declare, but merely to imply, the fact through sentiments of beauty that the fact occasions: "The swallows came back from the south, the wild geese flew, screaming, northward, and the grass broke green again from the sere fields." In other words, the underlying principles of beauty in nature are brought to mind as causes and left to suggest the fact as their proper and necessary effect. Since the sensibilities are aroused, and the emotion produced is one of idealization or delight, the mode of presentation is interpretative, but in the beauty way.

It is now clear how Tennyson succeeded so easily in keeping the lines lately quoted from "The Princess" above the plane of prose. In the first example the real sense to be expressed is, "I was of the northern temperament and type." Hence the sentence, "For I was born in the North," and its prose-poetic paraphrase, "For I had had my birthplace in the

North," are really interpretative in the truth way, since they each make a cause do duty for one of its effects. But a principle so trite and familiar as this has little potency in arousing imagination, and might almost be mistaken for a statement of plain fact. Evidently the author, if he contemplated such an expression—as he certainly did not consciously—was dissatisfied, and sought further. If his mind, like Matthew Arnold's, had inclined to truth, rather than beauty, aspects, he would likely have soon discerned or devised something more potential of "high seriousness"—perhaps like this,

For Northern blood and fancies ruled my brain.

But Tennyson is not a truth-poet like Arnold; most of his interpretative lines and phrases are couched in the beauty way. So, here, he communicates his meaning by making us realize how it would feel to lie in a cradle with the north star shining almost directly overhead. Similarly, the other examples given are of the beauty or idealizing kind.

It has now become clear also how the recasting of the prose-poetic lines, attempted a few pages back, was so effective. They were retold in such a way as to bring to view, quite palpably, certain significant and edifying type qualities. If we can achieve type views of a fresh sort we can make literature by occasion of common things—as Lamb and De Quincey and so many others do. The famous *Essays of Elia* consist but of the simplest meanings, told in an interpretative vein. Each of the prose-poetic lines recast a few paragraphs back, it will have perhaps been noticed, was made over into a paraphrase of the truth kind. It would have been just as easy to change them to lines of the beauty sort, and so have recouched the examples in the third way, if that had been our mood.

5. In prose, typically, the thing to be known is made to do duty for that which is to be felt; in poetry, typically, the thing to be felt is made to do duty for that which is to be known. In prose, typically, all meanings, even emotional ones, are intellectually discerned; in poetry, typically, all meanings, even prosaic, are spiritually discerned. In poetry, spiritual discernment merges the literal; in prose, intellectual discernment is used in place of the spiritual. The character of each spoken or written utterance is not to be sought for

alone in the ideas and language composing it, but likewise in the mood and motives of the speaker or writer. When an author has emotion rather than knowledge to express he will try to make his audience feel instead of know; he will aim to enforce upon them some share in his emotion rather than to give them information. When we hear a cry of "murder" we know the object of the person in distress is not so much to declare a fact as to stir feelings of concern. When we have gone to the rescue we shall most likely find that it is not at all a case of murdering, but of wife-beating or abuse of children. We are made to feel first and get definitive knowledge later. So far as he may the poet does the same. He would make us feel, and is not much concerned, if he succeed, about what happens after.

It is as necessary to know what prose is typically, and what it is not, as to be definitely advised as to what is properly poetry and what is not poetry at all. One of our earliest notions is that whatever is not expressed in verse is prose, and that any one composition cast in unmetric and unrhymed forms is as prosaic as any other lacking the same embellishments. This theory is pretty certain, in due time, to be much shaken. Consciously or unconsciously we become persuaded of an essential difference between the language of the almanac or the market place and such utterances as we find, for instance, in the one-hundred-and-fourth psalm: "Thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind." These sentences are manifestly nowhere in the least a record of facts. They are nothing, barring the solemn style, but plain prose in respect to form, but are unmistakably something vastly beyond plain prose in respect to meaning. A little reflection will discover to us that by no conceivable rhetorical industry could they be reduced to prose, because in this case the overpowering and all-possessing sentiment cannot be made to descend to items or instances of intellectual knowledge. The thing to be felt is made to do duty for what is to be known, and, since it cannot be merged in

more definite knowledge, remains till the end of the experience wholly unexpanded into knowing. The same must be largely true of all examples in which a seer or poet attempts to impart an experience of the unconditioned. The sentences just quoted are interpretative, as all efforts to give expression to the sublime are interpretative, in the second or truth way. The opening utterance of the Hebrew Scriptures is a yet more potent and significant example: "In the beginning God brought into existence the heavens and the earth." This was originally the product of the most tremendous seership, and must have been indited by its pre-Mosaic author, and discerned for many generations by all truly spiritually minded readers, in a surpassing experience of mystic awe. Now that experience rounds out for us, or the most of us, with the revelations of the telescope and the spectroscope, and with our nebular and monistic theories, into somewhat of intellectual cognition. The language of interpreted truth and beauty is always lofty, but not always versified. Yet sometimes the mind that declares such meanings is not content unless there is added the minor rhythm that we call "meter," but that is native neither to the Hebrew nor the Anglo-Saxon race.

Interpretation is, then, the poet's secret—a secret he has himself not always consciously known. "The greatest thing a human soul ever does in this world," says Ruskin, "is to see something, and tell what it saw in a plain way. . . . To see clearly is poetry, prophecy, and religion all in one." Browning recognizes the same truth, we think, in a better view, by his division of poets into "seers" and "makers-see." It is not difficult for such, or even their humblest disciples, to recast the baldest prose meanings into poetic form. They need but to spiritualize the fact aspects, to transfigure the material and outward with light from the inner principles that they postulate or evince. We can always find some influence or element of the good, the beautiful, or the true, or of their antitypes, in every common thing. For one may make poetry, as is evident, from antitypal feeling. Milton does that, as did Dante long before, and as Goethe has done since.

S. A. Sherman.

## Art. VIII.—THE KENOSIS.

The principal Scripture touching this question, and the one chiefly discussed, is Phil. ii, 5–8. There is considerable diversity in the rendering of the passage, and still more in regard to the meaning of the terms employed. It is, therefore, difficult to secure a perfectly satisfactory and decisive interpretation of it. But a close attention to the literal sense of the terms and phrases of the text will greatly assist us in our efforts to understand the passage.

The title "Jesus Christ" occurs about seventy times in the New Testament. It generally, if not always, refers to him in his incarnate state; for it is by no means clear that in this passage it is properly applied to him in his preincarnate existence. If only a few texts out of a large number can be so construed as to favor this theory, then the case seems quite doubtful. For it is not probable that a matter of so much importance would be left to depend upon a slender and inadequate foundation. When the proof texts are few they ought to be lucid and explicit. If their teaching is not clear and positive, but simply constructive, then an opposite deduction may be equally logical and conclusive.

The word "form" must be taken in the sense of likeness. The phrase "the form of God" is placed in antithesis with "the form of a servant;" and hence this term "form" is employed in the same signification in both instances. To assume the form or likeness of a servant was to take the place or condition of a servant, for that is just what Christ did. So, likewise, to be in the form or likeness of God, was to be in the state or condition of supreme Deity, and that is precisely the character ascribed to him. His Godlikeness consisted in the possession of the divine nature, attributes, and personality, and the consequent majesty and glory of the Godhead. "He thought it not robbery to be equal with God." He considered it no unlawful undertaking to grasp and retain equality with God; that is, to possess, exercise, and exhibit divine majesty and glory to their fullest extent in his incarnate personality. And it would have been no injustice if he had done

so, because "God was in Christ;" "in him dwelleth all the fullness of the Godhead bodily."

"He emptied himself." This is a literal translation, but its application is in controversy. It is generally referred to the deity of Christ; but that is evidently a misapprehension. Of what did he divest himself? Not of his divinity, nor indeed of anything essential to it, for such an emptying must be utterly and forever impossible. He certainly possessed a theistic personality, and exercised divine prerogatives in his incarnate state. Where then is the evidence of self-abasement in the divinity of Christ? The incarnation of Deity was a marvelous condescension, but not necessarily a humiliation or self-abasement. The embodiment of the Deity was simply a modification in his condition, and by no means of his essential personality. It is true that the deity in Christ was enswathed in his humanity, the glory of his Godhead was obscured by his personal environments, and the divine prerogatives were exercised by his subordination to the will of the Father. But that was not a *kenosis* of his deity, nor an elimination of his glory, nor a taking away of his authority. This was simply an official subordinacy, and perfectly consistent with his divine character.

And here the question recurs, What then was the *kenosis* of Christ? It was confined chiefly, if not entirely, to his human personality and to his Messianic offices. The phrase "he emptied himself" is a general statement of the case, and this is sustained by three distinct specifications:

1. "Taking the form of a servant," literally, "a bond servant"—the lowest social position. Not simply did he become a servant of God and of the Church, but a bond servant of the human race. He bound himself to make any sacrifice and to render every service for the ransom and restoration of sin-ruined souls. In himself, as divine, "he was rich," his resources were unlimited. Nature was subject to his will, and the universe was at his command. By his volition water was changed into wine, and the loaves and fishes multiplied into an ample repast for thousands. And yet he went down into the depths of poverty and suffered want. He subsisted by the charity of friends, and was buried in a borrowed tomb.

He "made himself of no reputation." He mingled with the poor, the oppressed, the outcast, and the guilty. He submitted to insult and injury, to reproach and slander, and maltreatment of the grossest kind. All this he endured in order that he might reach the lowest man, lift him up into the light of a new life, into conscious favor and fellowship with God, and ultimately into everlasting glory and bliss.

2. "Being made in the likeness of men"—"in the likeness of sinful flesh" (Rom. viii, 3). This refers to the moral elements of his nature and the probationary conflicts involved. He was a real man, and just as much like other men as he could be, without sin. He endured the trials and afflictions incident to human experience—"a man of sorrows, and acquainted with grief." His sensibilities were acute; hence he could not fail to be deeply grieved by unkindness, injustice, cruelty, and moral wrong. His suffering life was also burdened with our great load of sadness and sin. "Surely he hath borne our griefs, and carried our sorrows."

Again, he underwent the severest moral conflicts. Some of his disciples were weak and vacillating; others betrayed his confidence. His enemies were numerous, powerful, cruel, and unprincipled. A generation of vipers swarmed and hissed in his pathway; and that old serpent, the devil, challenged his supremacy and endeavored to destroy his kingdom. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." The name "Jesus" indicates the human personality. Deity cannot be tempted. "Led up of the Spirit." Not by the Paraclete, for he was not yet given. But the divine Spirit or essential Deity, who dwelt in him bodily—divinity incarnate—led him to the battlefield. "To be tempted of the devil." This was the chief of the fallen angels—the most desperately wicked being in all the universe. It was, indeed, a great self-abasement for Christ to meet Satan in such a combat. But it was intimately related to his great mission as our Saviour. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." His temptation was severe, persistent, and repeated. Doubtless Christ felt the force of his temptations; otherwise they would have been no trial at all, and he would

not have been "tempted like as we are." But our divine champion wielded the sword of the Spirit with such masterly skill that the great adversary was compelled to retreat before the invincible and victorious Son of God. The devil "departed from him for a season."

3. "And being found in fashion as a man." Christ had the physical constitution of man, its liability to suffering and death. If he had been physically immortal, he could not have died at all. But if he was to atone for our sins by the sacrifice of his own life, then he must be mortal like other men. It is evident that he was mortal, for he actually died upon the cross. "He humbled himself." His whole life was a continuous and increasing humiliation, at last "becoming obedient even unto death."

And here is the tragic consummation of this wonderful *kenosis*—"even the death of the cross"—the most ignominious death, the punishment given to the worst of felons. Jesus was crucified between two thieves, as if he were the chief criminal of them all. Wicked men and fallen angels triumphed over him. In the hour of his final agony the Father veiled his face. Then his glory was totally eclipsed, his majesty was buried in Joseph's tomb, and his soul went down into Hades. Such was the profound self-abasement of Jesus Christ.

## Art. IX.—GOETHE.

Emerson, describing his visit to Wordsworth, in 1833, says: "He proceeded to abuse Goethe's *Wilhelm Meister* heartily. It was full of all manner of fornication. . . . He had never gone farther than the first part; so disgusted was he that he threw the book across the room." * Wordsworth is by no means the only judge who has "never gone farther than the first part," and it is doubtful whether any great writer has ever been approached with more prejudice. In more recent years some of the blame may perhaps be laid upon the Germans themselves, who, especially since the Franco-Prussian War, have often taken on an air as though Goethe had exhausted poetry, and as though the English-speaking world must look to Germany for all literary ideals; whereas, every great literary and intellectual uplift in Germany, and by no means least in the case of Goethe himself, goes back directly to England. The depreciators of Goethe are not usually those who have come to know him at first hand, and they are responsible for much suffering from that chief of all earthly trials, the dogmatism of the uninstructed. He never condescended to charlatanism in order to attract the masses, and he made use of difficult allegory in conveying recondite truths.

We must follow Goethe historically, remembering that his youth was stormy and unclarified; we must take into account the most varied and apparently contradictory manifestations, and deduce our result from the sum total.† The purpose must be separated from the subject-matter; the works were written boldly and freely, and must be received and interpreted in the same spirit which attended their birth. Problematical natures are often delineated, as in the dramas of Shakespeare, who gives us the best key to the interpretation of our poet. Nor must we forget his own desire:

> Whom do I wish for my reader? The one most candid, forgetting
> Me, himself, and the world; wholly absorbed in my work. ‡

Certain it is that the mighty personality of Goethe is one of

* *Works*, v, 24.
† Comp. Harnack, *Goethe in der Epoche seiner Vollendung*, p. 201.
‡ *Vier Jahreszeiten*, No. 62.

the great possessions of our race, and not yet to be dispensed with. The more important men who have devoted themselves to German literary studies—such as Carlyle, Wilhelm Scherer, Herman Grimm, and Erich Schmidt—have been attracted irresistibly and more and more exclusively to Goethe as the central fact, just as every sincere student of art becomes more and more subject to the influence of the Greeks. While it is a most costly thing to attempt to maintain decaying relics of bygone ages, there are heritages the loss of which would sensibly impoverish mankind.

Goethe's genius is, before all, a poetic and artistic one. "It was for æsthetic ends that I was created," he said in a conversation with Friedrich von Müller.* From his works alone may be deduced a firmly grounded system of normal æsthetics. The pure beauty of his art is perennial, and

> Still will keep
> A bower quiet for us, and a sleep
> Full of sweet dreams, and health, and quiet breathing.

How immense his literary debt to England, even in the so-called "German" element of *Gemütlichkeit*, need not be discussed here. In the period of his creative maturity he is particularly the prophet of Hellenism in art and letters.† After the most varied attempts and studies his artistic theories became settled into a firm conviction that Greek art embodies the noblest simplicity and quiet greatness, and gives permanent and absolute canons of literary excellence, combining naturalness and high culture, freedom and law. He says:

> Clearness of vision, cheerfulness of acceptance, easy grace of expression, are the qualities which delight us; and now, when we affirm that we find all these in the genuine Grecian works, achieved in the noblest material, the best-proportioned form, with certainty and completeness of execution, we shall always be understood if we refer to them as a basis and a standard. Let each one be a Grecian in his own way; but let him *be* one. ‡

A concise putting of his final creed is contained in the little poetical dedications—a feature borrowed by Emerson

* January 20, 1824.
† Michaelis, *Goethe und die Antike, Strassburger Goethevortrage*, 115 ff.
‡ Quoted by Professor Jebb in the *Atlantic Monthly*, lxxii, 552.

for his essays—prefixed to his treatise on *Art and Antiquity*, 1821:

> Homer has long been named with praise,
> And Phidias in these later days.
> Against the two none may contend;
> This truth no mortal should offend.
>
> Be ye welcomed, noble strangers,
> By each truly German mind:
> Only in the Best and Highest
> Can the soul true profit find.

This gospel of Greek art was preached with a call for enthusiasm and devotion, but with a demand for severe disciplinary preparation and slow training, as in the days of art under Pericles or the Medici. This element preserved Goethe from the unsound tendencies of the most modern "return to nature." He seeks nature where it is most healthy and beautiful; the crying evil of the present naturalistic movement is that it chooses the vile and the unlovely as an end to its efforts, and art thereby defeats its own chief purpose. Goethe's feeling for the wholesomeness, vigor, and moderation of the Greeks protected him from sickly pessimism and brutal naturalism.

For Goethe's great service to the national literature lay chiefly in the fact that he did return to nature. He holds the mirror up in a way that only Shakespeare has surpassed, and of all natural phenomena the soul of man claims his chief interest, as is especially shown in his dramatic characters. From the *Heath-rose* and *Werther*, both created for an age that needed "heart" above all things, to the end of his life his works come forth from a full, warm feeling; they are strong, genuine impressions, put into symmetrical form. He often emphasizes the preeminence of truth in art: "The inner content of the object to be elaborated is the beginning and end of art;"* "I do all honor to rhyme and rhythm, but the really deep and effective, the truly formative and inspiring part of a poet's work, is that which still remains after it has been translated into prose;"† "All talent is wasted if it be spent upon an unworthy object."‡ Those who see in our

* *Dichtung und Wahrheit*, vii.
† *Id.*, xi.
‡ *Conversations with Eckermann*, i, 55.

artist one who sacrificed content and purpose to æsthetic beauty err grievously. "Art for art's sake" in its narrower sense had for him no meaning. With all the joyousness and grace and charm of his art, he wrought his apparently most casual work with an underlying purpose of "asserting eternal Providence and justifying the ways of God to men." He well terms his "epigrammatic" poems "the sportive embodiment of profound thought." The artistic clearness, serenity, and repose are so perfect that we can easily forget that the artist uses all these qualities as the expression of a deep intent. From the simplest love motive to the profoundest speculations in philosophy all is breathed into matchless form, symmetrical, melodious, and pure; largely on this account is it true of his works that "the human race takes charge of them that they shall not perish." The realism which sees clearly the facts of life is joined to the idealism which transmutes facts into the higher truth. Goethe's sonnet "Nature and Art" (1802) sums up definitively the poet's æsthetic theory:

> Nature and art seem ofttimes to be foes,
> But, ere we know it, join in making peace;
> My own repugnance, too, has come to cease,*
> And each an equal power attractive shows.
>
> Let us but make an end to dull repose:
> When art we serve in toil without release,
> Through stated hours, absolved from vain caprice,
> Nature once more within us freely glows.
>
> All culture, as I hold, must take this course:
> Unbridled spirits ever strive in vain
> Perfection's radiant summit to attain.
>
> Who seeks great ends must straitly curb his force;
> In narrow bounds the master's skill shall show,
> And only law true freedom can bestow.

Even Professor du Bois-Reymond, in his trenchant attack upon the influence of Goethe, † calls him "the chief lyric poet of all time." Goethe emancipated Germany from bondage to the "correct"—of which he said, "Correctness is not worth sixpence if it has nothing more to offer"—by showing the

* We have in *Werther* (Am 26. Mai) a strong expression of his youthful antipathy to rules in matters of art.

† *Goethe und kein Ende*, 1883, p. 13.

poetic value of the common, natural occurrences of life. His poems are to be referred to definite personal experiences, and come from the depths of the heart; they are the necessary outlet of suppressed emotions; individual experiences are expressed in so vigorous and effective a way that they become typical of a whole range of related psychological phenomena. He finds in the phases of nature and in the simple figures of daily life the adequate poetic interpretation of the moods of the soul. His poems, "woven from sunbeams and odors of morning," have a musical fullness and melody, a grace and breeziness, an elfin lightness and airiness, an irresistible dramatic power, or at times the sweet pathos of mournful elegiac cadence. They refresh, soothe, charm, alleviate, stimulate, and dissolve. This many-sidedness belongs, as well, to the dramatic and prose works, reflecting, as they do, the different periods of the poet's life, but each genuine and true to itself, and each at the summit of its own class, whether romantic, classic, or oriental, contemporary or mediæval. It is a tableau of human experience, subject-matter for the study of mankind. His prose style is clear and luminous, serene in its harmony, strong and uninterrupted in its flow.

Goethe was an interpreter of human life in the fullest sense. We confess to a certain charity toward those champions of Christian morals who discard Goethe altogether, because he did not at all times practically embody the principles of Christian ethics. Such a standpoint is heroic, in being willing to sacrifice any advantage rather than give up the one thing needful; but the alternative seems unnecessary, and is based, perhaps, on too narrow an interpretation of 1 Cor. ii, 2. St. Paul himself made much use of worldly learning, and had a wide knowledge of human experience which particularly fitted him to be "all things to all men;" he confessed himself "debtor both to the Greeks, and to the Barbarians," and commended "whatsoever things are true." There is danger of obscurantism in dispensing with the study of human history as a whole, a danger into which Luther sometimes fell, as when he denounced Aristotle as a "damned, insolent, treacherous heathen." The sanest truth is contained in the words of Professor Dowden:

Such an oceanic writer as Schiller or Goethe may contain within his vastness some things that belong to the rankness and garbage of the earth; but so antiseptic is his large and free vitality, played upon by the sun and breeze, so wholesome is his invigorating saltness, that we may dash fearlessly across the breakers, and quit his sands and shallows for a gleeful adventure in the deep.*

Psychological knowledge is a chief aim of Goethe-studies; he was both universal and impressionable. Applicable are his own youthful words in regard to Shakespeare: †

That which is termed evil is often another phase of good, is as necessary to its existence, and belongs as much to the whole scheme of things, as that the tropics should blaze and Lapland should freeze in order that there may be a temperate zone. He conducts us through the whole world, but we tender, inexperienced souls scream out at every strange grasshopper that jumps across our path, "O, good sir, the monster will swallow us!"

He grasped life as a whole, not in things or parts, and found everywhere in this complex drama sources of enlightenment, entertainment, and elevation. From the manifold world which he presents to us we may get that which we are fitted to appropriate; he does not give us a ready-made product. His own life was most typical of what humanity may accomplish. He founded no school, but liberated his age by giving it inward freedom through truth. Says Carlyle:

And knowest thou no Prophet, even in the vesture, environment, and dialect of this age? None to whom the Godlike had revealed itself, through all meanest and highest forms of the Common; and by him been again prophetically revealed: in whose inspired melody, even in these rag-gathering and rag-burning days, Man's Life again begins, were it but afar off, to be divine? Knowest thou none such? I know him, and name him—Goethe.‡

It must not be forgotten that Goethe was opposed to a false liberalism: "All that sets free the soul, without at the same time giving us self-mastery, is destructive." § In his scheme of life he demanded full scope for faith and will.

Goethe is a great observer and recorder of the facts of life, rather than the dogmatic exponent of a rigid systematic

* *Transcripts and Studies*, p. 252.
† *Zum Shakespeares Tag*, 1771.
‡ *Sartor Resartus*, book iii, ch. vii.
§ Quoted by Harnack, p. 202.

philosophy. He drew wealth from all systems, but was subject to none. While there are apparent contradictions there is a consistent tendency. "I never imagine," he says, "that I have compassed the truth, but one thing I know, I am headed toward the truth."* Says Professor Münsterberg: "God and man, nature and the mind, law and freedom, science and art, religion and history, social questions and ethics, were within the range of his earnest study." Although his interest was directed more toward life and action than toward speculation, he gathered a rich store of golden fruits of knowledge of human nature, society, and thought, and a body of practical synthetic philosophy which he honors his reader by imparting with utter sincerity. Many a youth who is paralyzed by coming gradually or suddenly to perceive that he possesses only an empirical grasp upon the problem of life might have been saved this most bitter experience had Goethe been his schoolmaster. Especially in our country, where sophistry so often passes for demonstration; where tumid rhetoric is substituted for reasoning; where romantic sentimentality, emotional appeals, and crude generalizations often serve for facts; where the radical delusion so often prevails that any man can be anything he elects to be or gets others to elect him to be—there is wholesome instruction to be gained from this superbly endowed student of life; and it is significant for us that his final theoretical result so closely approaches the one to which we are also tending, namely, that the æsthetic ideal is to be postponed to the practical, that the welfare of society is not to be reached through abstract speculation but by labor and accomplishment. Goethe admitted that there were certain insoluble problems, but held that there must be a practical decision in regard to laws of conduct, and the sum of his ethics is, Do faithfully and enthusiastically your own duty to society each day. The perception of truth is not enough; it must be embodied, acted out, applied The highest work of art is the individual life. Truth can be reached only by the most conscientious endeavor in practice, and the restless striving and yearning of the individual must be brought to a steady, purposeful activity for the good of all men, and not for oneself.

* *An Schultz*, Oct. 25, 1820.

The law of unselfish love to one's fellow-men is the corner-stone of Goethe's philosophy of life. This self-surrender and self-limitation is the release from the feverish quest after all knowledge and all enjoyment; it is the practical philosophy which Goethe preached most insistently.*

How noble is Goethe's counsel to young poets† (contrasted, for instance, with Heine's melodious wails of the spoiled child over certain forms of happiness that he has missed):

> When, on entering into active, vigorous, and, at times, disagreeable life, where we must all feel that we are in fact but dependent parts of a great whole, we clamor for all the earlier dreams, wishes, hopes, and good things of our youthful fairy tales, then the Muse takes her leave and seeks the companionship of the one who cheerfully practices resignation and who easily recovers his serenity; who knows how to get some good gain from every season of the year; who concedes its advantages to the skating rink, as well as to the garden of roses; who quiets his own sorrows and looks resolutely about him to find an opportunity of alleviating another's pain or promoting another's joy.

Utterly misleading is Professor Dowden's charge that Goethe "neither taught nor practiced the surrender of one's inmost personality to something higher than the Ego,"‡ for this is precisely what the lesson of existence did teach him, and which he proclaims as the first rule for the conduct of life.§ He enjoins resignation, submission, and surrender, not as leading to quietism or the extirpation of one's powers, but that one may give himself to new and better activities; not prohibition and omission for their own sake, but as clearing the way for continuous, positive action. This ideal of devoted labor and service "he taughte, and first he folwed it himselve."

As a young man he writes to his mother from Weimar:‖ "I have all that a man can wish, a life in which I daily exercise my powers, and daily make some growth." And in his diary of about the same time he says,¶ "The pressure of practical duties is most excellent for the soul; when it lays

* Windelband, *Strassburger Goethevortrdge*, p. 103.
† In *Kunst und Altertum.*
‡ *The Case against Goethe, Cosmopolis*, ii, 641.
§ Comp. *Marienbad Elegy.*
‖ August 9, 1779.
¶ January 13, 1779.

them aside it refreshes itself more freely, and really enjoys life." Step by step throughout his long life he strove upward in action, enthusiasm, and accomplished duty. He welcomed all that could help his growth, even harsh and bitter criticism. He was a model, self-sacrificing servant of the commonwealth. In his latest estimate Herman Grimm says of him, "He always considered his civic duties as the highest and most binding, and unreservedly put all other subjects of thought and action into a secondary place." * "Who bade Goethe superintend buildings, control the military chest, regulate public roads?" asks Professor Dowden, sneeringly. There is probably no other explanation than in the high demands of Goethe's own noble nature, comparable in this to Milton's, whose unselfishness called forth Wordsworth's tribute:

> And yet thy heart
> The lowliest duties on herself did lay.

His theory of the welfare of the State demanded the faithful performance of the special duty of each man, from the sovereign to the day laborer.† He had, to be sure, a mistrust of the ability of the masses to conduct personally the functions of government in a scientific way; and there are not wanting later observers who, like Amiel,‡ suspect that "the modern zeal for equality is a disguised hatred which tries to pass itself off as love." He demanded, however, the association of all men for the common good, and in *Wilhelm Meisters Wanderjahre* he forecast theoretically, and with profound political sagacity, a new socialistic era in which every individual shall be educated for the service of the State.

A word as to his ethics of the sexes, a matter in which we must not be misunderstood as tolerating for a single instant loose laws of conduct. Absolute purity is the fundamental safeguard of humanity's highest interests, and laxity here is the most fatal of all destructive social errors. But let us not lose all sense of proportion or justice in dealing with the individual Goethe. Luther, in criticising the style of certain fathers of the Church, says, "The good fathers lived better

* *Das XIX Jahrhundert in Bildnissen*, ii, 317.
† Harnack, p. 201.
‡ *Journal*, December 4, 1863.

than they wrote." * But it is, alas! even more true that many of the world's most cherished benefactors have written better than they lived. We do not ban all the works of Shakespeare or Burns or Solomon, or altogether repudiate the high civic services of some of the most efficient statesmen, because of their personal ethical defects; nor do we utterly execrate the memory of Milton because his theories of divorce were loose and destructive. Loquacious critics forget that the adored Schiller, who found in happy marriage with a noble woman a full solution of his moral difficulties, exhibited a vehement advocacy of beastliness in his earlier poems which finds no parallel in Goethe. The latter's Leipzig and Roman periods, especially, countenanced a destructive social order, and this fact cannot be too strongly condemned and deplored; on the other hand, no man has done more to glorify the highest bond of social order, a great pure passionate love—a love which leads to self-sacrifice and disciplinary development, a love unspeakably sacred to every man who

> Remembers how his father's eyes
> Once on his mother used to brood.

For this reason Goethe's teachings in regard to the relations of the sexes are, in the main, wholesome and commendable. Humanity, in its lower stages, has required much emphasis of checks and safeguards. The fire, which warms and cheers and enlivens, contains the possibilities of the most fearful disaster. No house was ever swept from its foundations by a feeble rill, but shall this be preferred to the powerful stream able to bear along the freights of a nation? There is a distrust of the stronger human emotions, not entirely unknown in America, which impoverishes life and countenances much misery; which everlastingly preaches repression, instead of going on to perfection; which advocates the false and morbid thought that all sensuous love is sinful; and which makes one believe that there may be even a need, in some places, of reviving the doctrine of the *réhabilitation de la chair*, not in the devilish and degrading sense of "Young Germany," of Walt Whitman and Le Gallienne, but in the spirit of Martin Luther or of Goethe in *Hermann und Dorothea*, to

* *Tischreden*, iv, 373.

which work we refer critics for a German picture of normal social life.

Professor Windelband declares that no one can estimate Goethe who fails to recognize how essential an element of his character was his religious feeling.* It was this feeling which brought him into opposition to the absolute individualism of the Storm and Stress period. There had been a potent atmosphere of religious influence in Goethe's intimate surroundings from youth up. His strong friendship for such persons as Jung-Stilling, Fräulein von Klettenberg, and Lavater illustrates these tendencies. His religion settled into a conviction that man is shut in and determined by a higher, purer, unfathomable, eternal power, and that he must gladly and reverently surrender himself to its will. Prayer should chiefly be for lofty thoughts and a pure heart, and its result should be submission and gratitude. His belief in God was more directed toward the manifestations of his power in goodness, reason, and love than toward formal abstract theories as to his existence and personal nature. He believed in a deep religious reverence as the foundation of all character and usefulness. A dominating consciousness of union with God is taught by him to be indispensable for peace and successful activity. He believed in immortality as the logical continuance of the exercise of powers that had been developed by strenuous fidelity through life. "Those who have no hope of a future life," he said to Eckermann, "are already dead for this one." † His reverence for the Bible made him distinctly averse to the higher criticism. He called himself a Christian, and maintained a worshipful reverence toward Christ as the divine manifestation of the highest principle of virtue. "Let intellectual culture," he said, "advance as much as it may, it will not get beyond the loftiness and moral culture of Christianity." ‡

His immense services to the intellectual life of Europe cannot be recounted here. He called German poetry into being; his diction supplied his nation with an art-implement such as it had vainly been striving to acquire since the days of the

* *Strassburger Goethevortrage*, p. 96.
† *Conversations*, i, 85.
‡ *Conversations with Müller*, April 7, 1830.

Reformation; the magic inspiration which he gave to the whole tribe of younger poets, such as Rückert, Geibel, Platen, and Heine, can never be measured. In an entirely different field he gave a great widening to the scope and method of the study of the natural sciences. Despite his unfortunate contest with Sir Isaac Newton in the field of physics, modern thought concedes that he laid for all time the foundations for the physiological and psychological study of color.* He is the transmitter of Germany's contribution to the common wealth of modern civilization, representing its "prophetic foresight, its clear-eyed perception of things as they are, its mathematical profundity, physical accuracy, philosophical elevation, keenness of intellect, mobility of poetic imagination, and harmless enjoyment of nature." † He is a colossal manifestation of creative power. Napoleon, after looking at him attentively, said, "*Vous êtes un homme;*" and it is chiefly this fact that renders Goethe worthy of the earnest study of mankind.

* Jacob Stilling, *Strassburger Goethevorträge*, 147, ff.
† Goethe, in *Farbenlehre, historischer Teil.*

James Taft Hatfield

## ART. X.—INFLUENCE OF JAMES ARMINIUS ON MODERN RELIGIOUS THOUGHT.

A GIFTED young Dutchman—who had passed through a long and varied curriculum of theological and philosophical study; who, in his progress through the intellectual *stadium*, had won golden opinions from the most learned, judicious, and distinguished men of his age, had excited the loftiest hopes of his most intimate and discerning friends, and had left the echoes of his academic fame resounding in three of the most celebrated universities in Europe—settles, in 1588, as pastor over one of the leading churches of the city of Amsterdam, at that time entitled on account of its close commercial relations with the great trading centers of Europe and the Orient to be called the hub of the mercantile universe. Handsome in person and aspect, graceful and dignified in manner, gifted with a melodious and admirably managed voice, eloquent, powerful, persuasive in speech, and exhibiting withal a ripeness of erudition, a maturity of judgment, a calmness and devoutness of temper, a power of self-command, and a mastery of all the principles of logical disputation quite beyond his years, the young clergyman soon becomes immensely popular in the great Dutch city.

In addition to his renown as a scholar, theologian, preacher, and disputant there attaches to his personal history a certain element of pathos and romance which appeals powerfully to all noble and chivalrous natures. In 1555, only five years before his birth, in the old town of Oudewater, Charles V, with trembling hand resting on the shoulder of the tall and stately form of the young Prince of Orange, had tearfully handed over the government of his vast dominions in Europe and South America, including his rich Burgundian inheritance of the Low Countries, to his son, Philip, in the great hall of the palace of the Dukes of Brabant in Brussels, in presence of the knights of the order of the Golden Fleece and the lords and grandees of Belgium, Holland, and Spain.* Already the population of the country had been decimated by the

* Motley, *The Rise of the Dutch Republic*, vol. 1, p. 107.

wasting but unwearied policy of the persecutor. Motley observes:

> The execution of the system was never permitted to languish. The number of Netherlanders who were burned, strangled, beheaded, or buried alive, in obedience to his [Charles V's] edicts, and for the offenses of reading the Scriptures, of looking askance at a graven image, or of ridiculing the actual presence of the body and blood of Christ in a wafer, have been placed as high as one hundred thousand, and have never been put at a lower mark than fifty thousand.*

Already the Inquisition and its ruthless agents had goaded a noble and intelligent people to madness. But the little finger of the Spanish Rehoboam is to be thicker than his father's loins. Philip II is yet to develop that character for cruelty and treachery which is to place him in an order by himself, even among the greatest monsters of history. The merciless tyranny of his tool, the Duke of Alva, and the struggle of the Netherlands for civil and religious freedom under the leadership of that wary diplomat and indomitable patriot, William of Orange—doomed at last to die by the hand of the assassin—are yet to come. Lovers of their native land are to be moved to tears as they contemplate the decline of trade, the decay of once prosperous communities, and the impoverishment of the national resources to relieve the chronic impecuniosity of a monarch to whom they owe no obligations of gratitude or affection, and as they look upon the growing terror and desolation brought about by war, wholesale judicial murder, and voluntary exile; and yet the cause of freedom is at length to triumph, and Spain is to be compelled to relinquish forever the fairest and most valuable of her possessions in either hemisphere, and to witness the beginning of that disintegration of her vast empire which is still progressing in our own day.

But, if the period of twenty-eight years through which Arminius had already lived may be considered one of the most eventful and most disastrous of his country's annals, the story of his personal life during that same interval makes a recital equally pathetic and impressive. From the moment of his birth to the hour of his appearance in the strenuous public life

* Motley, *The Rise of the Dutch Republic*, vol. 1, p. 114.

of the populous and busy emporium of western Europe the ordinary lights and shadows of human experience have checkered his path in forms the most extreme and striking. The death of his father leaves him, while yet a mere infant, together with two other small children, to the care of a widowed mother; and the tears of his childhood, during those years of domestic anxiety and hardship and national disquietude and conflict, are often mingled with hers. At fifteen years of age his noble-hearted friend, Theodore Æmilius—an ex-priest of Utrecht—who has generously undertaken the charge of his education, dies, leaving him without friend or resources. And, although the sleepless Providence which molds our lives provides in the most unexpected manner another benefactor on the very spot where the first had fallen, in the person of the noble and learned Rudolph Snellius, who is at the moment in Utrecht on a visit to his native land, the timely gleam of good fortune proves to be immediately prelusive of one of the deepest sorrows that a young and tender heart can ever know. For, no sooner has the talented and aspiring youth reached the home of Snellius in Marpurgh, Hesse, than he hears of the total destruction of his native town, Oudewater, by the Spaniards. For fourteen days he nurses his sorrow without intermission, shedding tears almost hourly.* At length, impelled by eager desire to know something definite as to the fate of his widowed mother, sister, and brother, he suddenly leaves Marpurgh afoot, only to find on reaching the still burning ruins of the town that his worst fears are realized. The fate of Haarlem and Naarden † has been repeated. The Spaniard has once more been true to his instincts, and men, women, and children have been indiscriminately slaughtered. Nothing remains except "the lovely plain on which his Ilion once had stood." Returning to the far-away Marpurgh, burdened with grief, as he came, except that the little spark of hope he had been cherishing as to his family and kindred has died, he at once prepares himself with characteristic resolution to enter the new University of Leyden erected by the Prince of

* "*Hic sane nuncius juvenilem ipsius animum adeo adflixit, ut totos dies quatuordecim ejulatibus perpetuis et lacrymis consumserit.*"—Caspar Brandt, *Vita Jacobi Arminii*, p. 12.

† Motley, *The Rise of the Dutch Republic*, vol. ii, chap. viii.

Orange to commemorate the invincible valor of the citizens of Leyden, who—though reduced to a precarious diet of starved rats and mice, the leaves of the trees growing in the streets, and other unmentionable items of subsistence—held out against the enemy till he was compelled by the flooding of the country and the arrival of the brave mariners of Zealand to retire from the siege. Here, where in other days he is to occupy and exercise the important function of professor of theology and be the recipient—at the hands of his colaborer in sacred studies and relentless antagonist in theological dispute, Gomarus—of its first divinity degree; where through six troubled years he is to contend for nobler and worthier views of God and better hopes for man; where he is doomed to die—the victim of *odium theologicum* in its worst form, and where his name and memory are to be forever honorably associated with the history of the city and university, Arminius at once distinguishes himself, winning in an equal degree the confidence of his instructors and the admiration of his fellow-students. His six years' residence at Leyden only serve still further to exalt the hopes of his growing circle of friends, who at length succeed in inducing the burgomasters of Amsterdam to recommend him to the master and officers of the wealthy Merchants' Guild of the city, by whom he is maintained for four additional years of study in the two most distinguished universities in Europe favorable to the doctrine and discipline of the Reformed Churches, namely, Basle and Geneva.

Thus equipped by a thorough intellectual discipline, by travel in Italy, by wide intercourse with the leaders of thought in many lands, by a comprehensive acquaintance with the science, philosophy, and theology of his day, Arminius is welcomed to the city of Amsterdam. He is regarded as the rising hope, the coming champion of a mailclad and militant Calvinism. He is understood to accept and defend it in its most rigid form, as Supralapsarianism. The venerable and renowned Beza—who, by his remarkable energy, erudition, and eloquence, had widened the domain of Calvinism, extended the fame of Geneva,* and elaborated the doctrine of

* Brandt in speaking of the University of Geneva says: "*Illustrissimorum ingeniorum feracissima mater et palæstra id temporis habebatur.*"—*Vita Jacobi Arminii*, p. 19.

the divine decrees to a degree of rigidity far beyond anything Calvin himself, in his later life, at any rate, ever dreamed of —indorses the brilliant young theologue and recommends him to the confidence and affection of the Dutch churches. The scholarly Grynæus publicly applauds him at Basle, and induces the university to offer him at the public expense the highest academical honor it could confer—an honor which his good sense and rare modesty refused. At Padua he attracts the notice of the most celebrated professor of philosophy of his day, Jacobus Zarbarella. In the peculiar phraseology of the time he is "the file of truth," "the touchstone of trial for men of genius," "the razor of budding errors." * No young theologian has fairer prospects before him, if he will only continue to swear in things theological by Calvin and Beza. "He is borne along to fame and glory," to use the language of Peter Bertius, Regent of the College of Divinity at Leyden, in his funeral oration, "with sails full-stretched, prosperous gales, and with his company of rowers in a complete state of efficiency; he has gained the approbation and favor of all who know him." † But God in his providence has equipped and disciplined him for something worthier than to lisp the erroneous or meaningless dogmatic lingo of his age, to rest upon his oars and glide downward with the theological current at his ease. William Farel had solemnly adjured young Calvin, as he was passing through Geneva in 1535, to turn his face at once to the enemy and throw himself into the fight for truth and righteousness against the organized error and corruption of Rome; and he had done so, thus affording another illustration of the truth that only those who know how to obey ever develop any striking capacity for command. Now, half a century later, a similar, though perhaps higher and more authoritative, mandate is to test the young Hollander's loyalty to truth and rouse the latent heroism of his nature.

Very curiously the great problem of his life at last confronted Arminius. But, to understand it fully, it will be necessary to sketch briefly the state of theological opinion in his time. Whatever may have been the private sentiments of Ar-

* "*Alii ipsum limam veritatis, alii ingeniorum cotem, alii novaculam succrescentium errorum appellabant.*"—Brandt, *Vita Jacobi Arminii*, p. 36.

† *Works of Arminius*, Nichols Edition, vol. i, p. 29.

minius concerning the abject enslavement of religious thought within the Reformed Churches to the theological system-builders of Geneva, it is probable that his inborn love of peace and his instinctive shrinking from public prominence, which at times seemed to closely border on timidity, would have withheld him from attacking, of his own initiative, the errors he secretly detested and deplored. It is certain he would have restrained himself in any case if Calvinism had been bringing forth fruits meet for repentance, and had been generally succeeding in molding manly natures for the citizenship of earth and for the inheritance of the life everlasting. But circumstances now transpired which openly challenged the sincerity and courage of his convictions, and made silence or evasion impossible. The Supralapsarianism of Beza, which was a distinct advance on the already sufficiently rigorous system of Calvin, was a comparatively new thing in the Netherlands, whose churches and theologians during the early decades of the Reformation had leaned toward Sublapsarianism—holding the reputedly milder view of St. Augustine, of Sohnius, a distinguished professor of divinity in the University of Heidelberg, of Calvin himself, of Zanchius, and, later, of Cardinal Bellarmine. Besides these two chief schools of Calvinism there had always been in the Reformed Churches able and learned individuals who sympathized with the doctrine of general redemption as held by the pre-Augustinian fathers, east and west; as expounded by Melanchthon in the Augsburg Confession; and as maintained by his distinguished disciple. Nicolas Hemmingius, and by the friend of the latter, Peter Baro, who held the Lady Margaret Chair of Divinity in Cambridge University—rendered increasingly renowned by its distinguished occupants of recent years, such as the late Bishop Lightfoot and his lifelong friend and successor in the see of Durham, Bishop Westcott, and the present incumbent. The Supralapsarians held the following view:

> God decreed from all eternity to create mankind for this express purpose—to choose or elect certain persons, and to reject or reprobate all the remainder, to illustrate and display his mercy in the former, his justice in the latter, and his glory in both of them. In making this decree God had no regard either to the prospective faith of the elect or to the

foreseen sin, original or actual, of the reprobate; but he determined absolutely to elect the one and to reprobate the other, without respect to anything out of himself, but solely because thus it pleased him to display his own glory. To carry out this determination he decreed also from all eternity that the first man should fall before he begat a child, that by his sin the whole of the human race might be corrupted and rendered obnoxious to condemnation; that the elect few should be adopted to himself in Christ, and finally saved regardless of their personal faith, character, or conduct; but that the mass of mankind, left to themselves, destitute of Christ the deliverer and of every aid to salvation, should at last miserably perish on account of their sins, although those sins have been committed in consequence of God's own inevitable decree. *

It was also held that this decree, as containing "the energetic and sufficient principle of all things, is that by which God resolved that all affairs and actions should certainly and necessarily be done and take place, as well as their circumstances, place, time, means—whether they be of a good description by which the elect are saved, or of a bad kind by which the reprobate perish." † The sublapsarian view is fairly represented in the following words of Sohnius of Heidelberg:

The predestination of men is an eternal and immutable decree of God by which, according to his own good pleasure, he has preordained to eternal life or eternal death the whole of the human race, foreknown by him and considered in the state and circumstances in which they would be after the creation and the fall—that is, as corrupt and called to Christ by the Gospel—for an eternal declaration and expression of his transcendent mercy and justice, and therefore of his glory.

The decree of election and reprobation is in all its essential features the same in both schools, the only difference being that in the one this odious and purely imaginary divine ordinance has reference to mankind thought of prior to creation, while in the other it regards them as created and fallen. Both represent God as purposing from all eternity to elect a portion of the race, and reprobate or pass by the rest, without any regard to the faith and obedience of the one or the sin and unbelief of the other. They are also agreed in teaching that "certain individuals can by no means avoid believing or fail

* Peter Baro's "Summary of Three Opinions Concerning Predestination," in Nichols, *Works of Arminius*, vol. i, p. 93.

† *Ibid.*, vol. i, p. 93.

of being saved, while the rest are not able to believe or to be saved." The verdict of the more sincere and less sophisticated mind of our day is that between these two positions there is nothing to choose. But the whole effort of Calvinism was then, as it has often been since to justify itself against the protest of the outraged instincts of man's moral and intelligent nature, and to escape the charge of impugning the equity and justice of God's moral government and of making him the author of sin; and the sublapsarian theory of predestination seemed, in the view of many, to provide the necessary vindication.

This charge and the effort to answer or evade it had been causing anxiety for some time among the younger generation of Calvinists, when, about three years after Arminius had settled at Amsterdam, two Delft ministers—Donteklok and Cornelison—undertook to purge the theology of the Reformed Churches in Holland of the stain that disfigured it, and to rid it of the special difficulties supposed to attach to Supralapsarianism. They had challenged Richard Folkerston Coornhert, an able anti-Calvinist controversialist of the time, to public debate, and had been badly worsted in the contest, but had subsequently published a pamphlet in vindication of their views, which were distinctly sublapsarian. This pamphlet was industriously sown among the people, and at length attracted the notice of Dr. Martin Lydius, at one time minister of Amsterdam, but now professor of divinity at Franeker, in Friesland. Already the ecclesiastical senate of Amsterdam had requested Arminius to answer Coornhert's work, published in 1578. Now, at the instance of Lydius, who had watched his academical career with more than paternal solicitude, he is asked to refute also the errors of the Delft brethren. Taking a high view of the coincidence, the able editor and translator of Arminius's works, Dr. James Nichols, observes:

> The providence of God, under whose control are all the affairs of his Church, seems for the wisest and most beneficent purposes to have brought into immediate contact, at a remarkable crisis, two clashing propositions involving an important verity of Christian doctrine, that they might arouse the attention and excite the energies of a mortal who

had been highly gifted of God, and upon whom had been bestowed an enlarged and most capacious understanding and a mind so peculiarly trained to close thought and logical deductions as if it had been educated with the sole intent of skillfully eliciting the portion of conflicting truth contained in each of these propositions and of framing from them a grand and scriptural system which most signally "justifies the ways of God to man." *

From a purely human point of sight, however, it is hardly possible to imagine a position presenting greater difficulties to an ingenuous and candid mind. Bayle, in his *General Dictionary*, insinuates that if the great leader of the Remonstrants had not carried into the theological lists so keen a lance he would have been a happier man. For then he would have escaped the temptation to challenge in the Reformed Churches the almost universally acknowledged supremacy of Geneva. Calvin and Beza were the Jachin and Boaz of the temple of reformed theology The memory of the one and the name of the other were worshiped by thousands in Holland, Switzerland, Savoy, England, Scotland, and France. When Coornhert, in the debate above mentioned, begun at Delft and afterward continued under the auspices of duly appointed commissioners of their high mightinesses, the States General, at Leyden, had reduced his clerical opponents to confusion and triumphantly demanded in one of their moments of stammering embarrassment, "What! is this the doctrine of Calvin and Beza?" the commissioners "reprimanded him severely for having mentioned the names of these two venerable reformers." To which Coornhert replied, "We are permitted to repeat the name both of God and the devil without being called to account for such words; why then ought we to be blamed for speaking of two mortal men who were liable to error?" Hooker, at a later day, observes in his *Ecclesiastical Polity*, with an allusion to Aquinas:

Of what account the Master of the Sentences was in the Church of Rome, the same and more amongst the preachers of the Reformed Churches Calvin had purchased, so that the perfectest divines were judged they who were skillfullest in Calvin's writings, his books almost the very canon by which to judge of doctrine and discipline. The French Churches, both under others abroad or at home in their own

* *Works of Arminius*, vol. i, p. 63.

country, were all cast according to that mold which Calvin had made. The Church of Scotland in erecting the fabric of their Reformation took the selfsame pattern.*

To question such widely established ascendency in theological thought, more especially in Amsterdam, one of the chief strongholds of Calvinism outside Geneva, was not a thing to be rashly undertaken by anyone, and Arminius, though intellectually courageous, was hampered with what some might consider an excess of moral caution. His large acquaintance with theological lore, his preeminent ability, the enviable position he had already won for himself in one of the world's greatest cities, together with his keen insight into truth and his incorruptible honesty of mind, were, however, to prove fatal to his peace. For no sooner had he begun to consider the position and the arguments of Coornhert and the answer of his antagonists than he was obliged to admit that the former contained an important element of truth which the latter had entirely missed. To his surprise he found, as his investigations proceeded, that, liberal and comprehensive as his theological researches and studies had been,† there was still a large realm of thought and opinion outside the limited world of Augustine, Calvin, and Beza into which he had as yet never penetrated. To the anthropological and soteriological position of the Greek and many of the Latin fathers he had not given much attention. To the value and importance of the nobly rational and scriptural views of Melanchthon and the Augsburg Confession he had been equally indifferent. He had subscribed to the Belgic Confession of Faith and the catechism of the Palatine Churches without noting at first the scope they afforded for variant interpretation, and without remembering that before the comparatively recent domination of Calvinism in the Netherlands milder views of divine predestination had been held and taught by the leading theologians of the country. In the new light which had come the difficulties of Calvinism began to assume a magnitude and a character of which hitherto he had been but dimly conscious, or to which he had been wholly inattentive. Awaking at last as from a dream, he

* *Ecclesiastical Polity*, p. 9.
† Brandt, *Vita Jacobi Arminii*, p. 15.

shrank instinctively from offering further homage to "the bad-principled God," to use the striking language of the sainted John Fletcher, "which had before been quietly worshiped all over Holland."

In its inception Arminianism, unlike Calvinism, was not a thoroughly articulated and scientific system of theology, but simply a principle of loyalty to truth leading ultimately to the adoption of a rule of interpretation in dealing with the great facts of history, providence, and the human soul—with the constitution and principles of God's moral government over men, with the truths of revelation, and with man's relation to God and to the work of redemption—demanded alike by the character and purpose of God, by the general tenor and scope of sacred Scripture, and by the intuitions of the reason and the conscience. Applying this principle of interpretation independently of the postulates or opinions of any school of theologians, and yet with a full knowledge of all that had been advanced and a cordial recognition of its claims to respect, Arminius began, in 1591, to expound the ninth chapter of Romans, which was considered the impregnable citadel of Calvinism, to large and interested audiences in the great church of Amsterdam. The dogmatic views of Calvin and Beza were not directly and specifically assailed. They were quietly cross-plowed or ignored. The universal love and benevolence of God were insisted on, the freedom of the human will vindicated, the predestination to eternal salvation of all who choose to believe in Christ proclaimed. It was shown that men are chosen in Christ before the foundation of the world, not that they might believe under pressure of some irresistible compulsion and so become the subjects of salvation independently of their personal volition and choice, but simply on the ground of their faith and obedience as foreseen by the all-seeing eye; that, on the other hand, men are eternally reprobated and cast off, not on account of some inscrutable and unalterable decree, but because of their personal rejection of Christ, the Redeemer, persisted in, in spite of all the aids and privileges of the Gospel and the free and *bona fide* offer of salvation. To make sure of his ground the preacher, naturally diffident of his own conclusions, untested by competent adverse criticism,

sought quiet and friendly conferences with the ablest exponents and advocates of Calvinism. The letters that passed between himself and Dr. Francis Junius, the distinguished professor of theology in Leyden University, whose chair Arminius was destined subsequently to fill, reflect great credit on the learning, logic, and fine Christian temper of both disputants. A nobler example of skillful theological fencing, inspired by the entirely serious purpose of discovering the hiding place of sacred truth, can hardly be met with in that or any other age. The effort of Arminius to open a correspondence with William Perkins, the great English supralapsarian and professor of theology in the University of Cambridge prior to his examination of Perkins's *Armilla Aurea*, failed through the death of the latter. Pacific conference on great theological questions was, however, generally speaking, impossible in that learned and litigious age. The result of these overtures was interminable disputation in the ecclesiastical senate of Amsterdam, which continued in spite of several attempts to secure peace, until Arminius's election in 1603 to the chair of divinity in Leyden, where the conflict, after a brief and illusive truce between himself and Gomarus, was renewed and continued till the death of Arminius, in 1609.

Even during the brief public life of this remarkable man the great principles of reason and equity on which he laid stress in interpreting the great verities of religion—the character, mind, and purpose of God, and the nature and destiny of man—had made a powerful impression on some of the greatest intellects of his day. "The Remonstrants thank God," exclaimed his friend John Uitenbogaert, three years after his decease, "that they have been permitted to know, to hear, and to see such a man as Arminius and to enjoy the benefit of his great abilities. They look upon this church as happy in having had such a light, and unhappy in having lost it so soon: but still more unhappy are those who when they might did not learn of him." In the noble band of men who joined his standard during his lifetime and espoused the cause of general redemption may be named Huig Groot (Grotius); John Oldenbarneveldt, the renowned advocate of Holland, with whom Motley's glowing pages have made us familiar; John Uiten-

bogaert, his fellow-student at Geneva; Simon Episcopius (Bisschop), his young pupil and successor in the chair of theology at Leyden; and Dr. John Drusius, professor of Hebrew in the University of Franeker, all of whom exerted a more or less powerful influence on the fortunes of Arminianism and the cause of the Remonstrants. Of De Groot, Bowring observes in his *Batavian Anthology:* "The very name of Grotius calls up all that the imagination can conceive of greatness and true fame. . . . The authority of his great name, always associated with Christianity, with peace, with literature, with freedom and suffering and virtue, has ever been a bulwark of truth and morals." The sad fate of Oldenbarneveldt—who, at seventy-three years of age, after a long life of splendid public service, was condemned by the Synod of Dort, in 1619, and beheaded at The Hague in August of that year for his attachment to the cause and doctrines of the Remonstrants—is an eternal stigma on the memory of Prince Maurice, and a perpetual reproach to the Calvinistic party. John Uitenbogaert occupied the pulpit of the leading church at The Hague for more than a generation, and was considered one of the most able and eloquent preachers and most judicious ecclesiastical counselors in the Netherlands. The brilliant and learned young Episcopius became, after the death of his great teacher, the leader of the Remonstrant body and its first systematic theologian. His magnificent defense—two hours long—of the Remonstrant cause, delivered in Latin before the Synod of Dort, drew tears from the eyes of nearly all but the haughty and irascible president of the Synod, Bogerman, and was long remembered in other lands by members of the foreign delegations there present, several of the most distinguished of whom became converts to Arminianism on their return to their native countries. Among these may be mentioned Dr. Thomas Goad, vice chancellor of Oxford—"a great and general scholar, exact critic, and historian, a poet, orator, schoolman, and divine" *—and Mr. Hales, secretary to the English ambassador, Sir Dudley Carleton, at The Hague. When the latter heard Episcopius in the Synod expound verse 16 of John iii, "God so loved the world," he said, "There I bid John Calvin

* Echard, *History of England*, vol. ii, p. 122.

good night."* Among other distinguished theologians of that and the succeeding age who avowed their acceptance of the leading positions of Arminius were Daniel Tilenus, professor of divinity at Sedan; Dr. Christopher Potter; Dr. Thomas Jackson, president of Corpus Christi College, Oxford;† Bishop Andrews;‡ Bishop Davenant; Archbishop Usher;§ Bishop Womack; Dr. Robert Sanderson, professor of divinity at Oxford, and afterward Bishop of Lincoln;‖ Dr. Thomas Pierce;¶ and Dr. John Goodwin.** The *Theological Institutes* of Episcopius, seldom read to-day, attracted wide attention in the seventeenth century. The celebrated Benedictine, Father Mabillon, borrowed the work from the library of the Archbishop of Rheims, studied it exhaustively for two months, and recommended it strongly to the monasteries of his order, observing of the author, "His style is beautiful, and his manner of treating his subject answers his style perfectly well."††

While at first somewhat unfortunate in some of its early friends and advocates, such as Archbishop Laud, the Earl of Stafford, and Charles I—whose wretched policy of suppression alienated the Puritans from their theology, just as a similar policy banished the Remonstrants in Holland *ex aris et focis*, from 1619 to 1626—the Arminian theology was destined to take firm root in England, and exert a profound and enduring influence on the religious life and thought of the English-speaking peoples on both sides of the ocean. It is no exaggeration to say that the great revival which began in the earlier half of the eighteenth century and has continued to our own day —whose least result, as a distinguished modern historian has reminded us, was the origination of Methodism—would have been impossible under the domination of Calvinism. Whitefield succeeded in reaching the people, and so did Edwards and Tennant, but only because their practical and popular theology was in flat contradiction to their theoretic and speculative

* Nichol, *Works of Arminius*, vol. i, p. 417.
† Prynne, *Anti-Arminianism*, p. 270.
‡ Pierce, *Divine Purity Defended*, p. 126.
§ *Life of Dr. John Goodwin*, by Thomas Jackson.
‖ Hammond, *Pacific Discourse Concerning God's Grace and Decrees*, p. 8.
¶ *Divine Philanthropy Defended*, p. 15.
** Jackson, *Life of Goodwin*.
†† *Treatise On the Studies which are Proper for Those Who Live in Monasteries.*

views. And it is undeniable that a distinctly Arminian soteriology lies at the basis of every successful evangelistic movement of our own day. In securing the homage and allegiance of such intellects as that of John and Thomas Goodwin, Arminianism dropped its seed in a deep and rich soil. For, though John Wesley and his most scholarly preachers, such as Coke, Fletcher, Asbury, Clarke, and Watson, were not unacquainted with the *Disputationes Publicæ et Privatæ* and other works of Arminius, and with the Latin treatises of the ablest of the Remonstrants, such as Episcopius, Limborch, the elder and younger Brandts, it was mainly through the noble works of the Goodwins that they came to know Arminianism in its best form. Fletcher, in preparing his *Checks*, made a careful study of the works of the Remonstrants; and Wesley's indorsement of the great Dutchman was characteristically cordial and complete. He called his first popular serial *The Arminian Magazine*, and says of Arminius:

> The declaration of his opinions, which he spoke in an assembly of the States, serves at once by facts to evidence the unfair usage he met with, and to proclaim to the world as manly and rational a system of divinity as any age or nation has produced. His uncommon mildness and forbearance, rendered still more extraordinary by the age in which he lived, is apparent in every page of his writings; and his disputes with the celebrated Junius and our English Perkins on the subject of predestination are, for the polite and generous manner in which he has conducted them, an honor to human nature.*

* *Arminian Magazine*, 1778.

Hosea Hewitt

# EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

"THE belief that all things are working together for some good end is the most essential expression of religious faith; of all intellectual propositions it is the one most closely related to that emotional yearning for a higher and better life (for oneself and for mankind) which is the sum and substance of religion. . . . Only admit that the divine attributes are (as they must be) incommensurably greater than human attributes, and our faith that all things are working together for good may remain unimpugned." So writes the earliest American interpreter of Darwinism, basing this optimistic belief on the teachings of modern science as a thoroughgoing theistic evolutionist understands them.

RELIGION and theology are not identical, nor even inseparable. Genuine religion may exist without formal theology, and theology without religion. The essence of religion lies rather in moral submission to the divine rule of life than in mental subscription or consent to any number of fixed dogmatic formulas. Religion means, according to the Christian understanding, obedience to the great twofold commandment given and exemplified by the divine Founder of our holy religion. To love God and man, to "move upward working out the beast," to "let the ape and tiger die," is the test and essence of true religion. Thus defined, it is within a child's apprehension; while the freshest and deepest philosophy declares to-day that the rank of individuals and communities in the scale of civilization is determined and marked by the degree of their conformity to Christ's great commandment. Twenty-five years ago the author of *Ecce Homo* described the nature of the essential faith, which is the pith and core of true religion, with rare ethical and spiritual penetration, as follows:

He who, when goodness is impressively put before him, exhibits an instinctive loyalty to it, starts forward to take its side, trusts himself to it—such a man has

faith, and the root of the matter is in such a man. He may have habits of vice, but the loyal and faithful instinct in him will place him above many that practice virtue. He may be rude in thought and character, but he will unconsciously gravitate toward what is right. Other virtues can scarcely thrive without a fine natural organization and a happy training. But the most neglected and ungifted of men may make a beginning with faith. Other virtues want civilization, a certain amount of knowledge, a few books; but in half-brutal countenances faith will light up a glimmer of nobleness. The savage, who can do little else, can wonder and worship and enthusiastically obey. He that cannot know what is right can know that some one else knows; he who has no law may still have a master; he who is incapable of justice may still be capable of fidelity; he who understands little may have his sins forgiven because he loves much.

---

## THE PHYSICAL EFFECTS OF ALCOHOL.

In a church prayer meeting, where the subject for the evening was "Temperance," a physician of high repute, member of the medical staff of a large hospital, contributed to the interest and profit of the occasion a lucid, concise, and comprehensive statement of the nature and effects of alcohol from the medical point of view and as ascertained by scientific investigation. We here present a condensed but faithfully accurate report of the substance of his address.

The appetite for stimulants of some kind is almost universal among the nations and tribes of men. The distinguishing and intoxicating element in the stimulants most in use—in malt and spirituous liquors—is alcohol. The great majority of the thoroughly educated members of the medical profession are agreed on two conclusions, which have been verified by critical observation and experience:

First. *To the human system in health alcohol is unnecessary and injurious;* unnecessary because it does nothing which the healthy body cannot better do for itself; injurious because it introduces into the system a superfluous element, a drug which the physical economy knows not what to do with; injurious also and especially because of its dangerous tendency to inflame the appetite rapidly and fasten the drink habit upon the man or woman. (Etymology drives home a sharp truth; literally, intoxication is impoisoning.)

Second. *In some kinds of sickness alcohol has its proper use as a medicine.* Administered in *small quantities* it is observed to have a beneficial effect on some abnormal conditions. Its definite effect when thus administered is to stimulate the action

of the brain and heart. In certain emergencies it is medically useful. In cases of faintness a *small quantity* will revive the sufferer by quickening the heart action; and in cases of chill, when the surface of the body has become cold, a *little* alcohol will help to restore normal temperature by sending the warm blood to the surface again. Occasionally, also, in cases of surgical wounds, in erysipelas and in similar conditions, it gives favorable results. In certain kinds of poisoning, moreover, as from bites of venomous reptiles and insects, alcohol, itself essentially a poison, seems to neutralize or antidote in a degree the effect of the venom, a different kind of poison, which has been injected into the circulation by the bite. And, again, in some chronic diseases the symptoms are moderated and the distress is mitigated by the judiciously prescribed use of alcohol in some form. These facts the medical faculty are familiar with and substantially agreed upon.

But it is urgently necessary to emphasize the yet more undeniable fact that the miscellaneous, undiscriminating, or excessive use of stimulants in any and every sort of sickness, or when one is not "feeling very well," can do nothing but damage and is certain to work immeasurable and irretrievable harm. No one but a capable physician knows the specific conditions in which the use of alcohol is justified or called for and what quantity ought to be given, or is competent to decide whether these conditions exist in the particular case. The taking of medicines, except on the advice of a qualified physician, is at all times hazardous, and especially is this true with reference to alcoholic stimulants, unless in some simple and well-understood emergency like chill or certain conditions of faintness.

To recapitulate and reiterate, the two conclusions clearly established by medical science in relation to alcohol are:

1. To the healthy body it is in all its forms and combinations entirely unnecessary and positively injurious.

2. In sickness it is of use only in particular conditions which cannot be judged of and decided to exist except by medical skill, and it should be taken like arsenic, strychnia, or aconite, or any other poison used as medicine, only on the definite prescription of the physician.

On the authority, therefore, of practical and experimental medical science, as stated by an eminent physician, claiming to speak for the bulk of the intelligence of his profession, the ideal

community, the community properly instructed and regulated by science, would be one in which alcoholic liquors were nowhere sold as a beverage and could be procured only on the written prescription of a regular medical practitioner. To produce such a community instruction of the youth in all schools as to the baleful, poisonous, and malignant effects of alcohol is a necessity.

This ideal would satisfy the Church. And if the day ever comes when the scientific forces and the religious forces are solidly united in the purpose and effort to actualize this ideal it will be done; for nothing can withstand such a union. That such a day is sure to come we firmly believe. "We see the triumph from afar; by faith we bring it nigh." Not until that day comes can this land be really Christian.

However baffled and delayed by contradictions, disagreements, and confusions,

'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
But high hopes make the heart beat lighter.
We may be sleeping in the ground
When it awakes the world in wonder,
But we have felt it gathering round
And heard its voice of living thunder.
'Tis coming! Yes, 'tis coming!

---

## OTHER PEOPLE IN MRS. BROWNING'S LETTERS.

MR. RUSKIN once wrote: "Mrs. Browning's 'Aurora Leigh' is, as far as I know, the greatest poem which the century has produced in any language." Without agreeing in the least with this opinion, it seems fair to say that views and criticisms on the characters, actions, and productions of numerous notable persons from a woman whose work John Ruskin in his prime could so eulogize are likely to be interesting and valuable, especially when found scattered about in private letters—frank, impromptu expressions given in the freedom and candor of friendly correspondence. No small part of the teeming and palpitant life of Mrs. Browning's letters* consists in the impressions made upon this acutely sensitive, utterly sincere, and intensely

* *Letters of Elizabeth Barrett Browning.* 2 vols., crown, 8vo. New York: The Macmillan Company. Price, cloth, $4.

earnest woman by the various celebrities, mostly though not exclusively literary people, whom she knew by personal intercourse or by correspondence or by trustworthy report. Because of her native country and native tongue the greater part are English; by reason of her long residence and interest in Italy some are Italians; by reason of the warm and early welcome given in America to her poetry a number are Americans: while by reason of her occasional periods of residence in Paris a few are French. Probably no objection will be made to our exhibiting and advertising here the richness of the volumes which hold the confidential thoughts of one of the most gifted of women as she poured them out freely through thirty years of letters.

She was thirty years old when she had her first sight of Wordsworth and several other notables and wrote:

I was not at all disappointed in Wordsworth, although perhaps I should not have singled him from the multitude as a great man. There is a *reserve* even in his countenance which does not lighten as Landor's does, whom I saw the same evening. His eyes have more meekness than brilliancy, and in his slow, even articulation there is rather the solemnity of *truth* itself than the animation and energy of those who seek for it. As to my being quite at ease when I spoke to him, how could you ask such a question? I trembled in both soul and body. But he was very kind and sat near me and talked to me and recited a translation by Carey of a sonnet of Dante's—and altogether it was quite a dream! Landor, too—Walter Savage—in whose hands the ashes of antiquity burn again, gave me two Greek epigrams he had lately written, and talked brilliantly and prominently until my brother abused him afterward for *ambitious* singularity and affectation. But it was very interesting. And dear Miss Mitford too! And Mr. Raymond, a great Hebraist and the author of *A Cure for a Heartache.* I never walked in the skies before, and perhaps never shall again when so many stars are out!

Mrs. Browning made frequent efforts to convert her friend Mr. H. S. Boyd to something like her own admiration of Wordsworth's poetry. Thus she writes:

As to your "words of fire" about Wordsworth, if I had but a cataract at command I would try to quench them. Do you remember his grand ode upon "Childhood"—worth, to my apprehension, just twenty of Dryden's "St. Cecilia's Day"—his sonnet upon Westminster Bridge, his lyric on a lark in which the lark swells and exults, and the many noble and glorious passages of his "Excursion?" You must not blame me for estimating Wordsworth *at his height*, and on the other hand I confess to you that he is frequently heavy and dull. "Wordsworth's spirit has worked a good work, and has freed into the capacity of work other noble spirits. He took the initiative in a great poetic movement, and is to be praised, not only for what he has done, but for what he has enabled his age to do. For the rest, Byron has more passion and intensity, Shelley more fancy and

music, Coleridge could see further into the unseen and was the grander genius, and not one of those poets has insulted his own genius by the production of whole poems such as I could name of Wordsworth's, the vulgarity of which is childish and the childishness vulgar. Still, the wings of his genius are wide enough to cover its feet with their shadow, and our gratitude should be stronger than our critical acumen. Yes, I will be "a blind admirer of Wordsworth." He was a great poet to me always; and always, while I have a soul for poetry, will be so. I do not understand the Greek meters as well as you do, but I understand Wordsworth's genius better. He is a philosophical and Christian poet, with depths in his soul to which poor Byron could never reach. Do be candid.

Remarking that she does not know where Wordsworth was educated, she expresses her opinion that "Apollo taught him under the laurels, while all the Muses looked through the boughs."

Carlyle pleased the Brownings by a letter which said, "Not for years has a marriage occurred in my private circle in which I so heartily rejoice as in yours." After he had journeyed with them from England to Paris she writes:

He left a deep impression on me. It is difficult to conceive of a more interesting human soul. All the bitterness is love with the point reversed. He seems to me to have a profound sensibility—so profound and turbulent that it unsettles his general sympathies. Do you guess what I mean, or is it as dark as my writings are said to be? We met Carlyle once at Mr. Forster's in London, and found him in great force, particularly in the damnatory clauses.

Tennyson, who was not redundantly magnanimous and gracious toward the Brownings, received from them unaffected admiration and generous offers of affection. Her letters hold such recognitions as these:

Tennyson is a great poet. He can think, he can feel, and his language is highly expressive, characteristic, and harmonious. He thrills me sometimes to the end of my fingers, as only a true great poet can. . . . With all my admiration of him I would gladly find in him more exaltation and a broader clasping of truth. Still, it is not possible to have so much beauty without a certain portion of truth, the position of the Utilitarians being true in the inverse. But I think as I did of "uses" and "responsibilities," and do hold that the poet is a preacher and must look to his doctrine. Perhaps Tennyson will grow more solemn, like the sun, as his day goes on. In the meantime we have the noble "Two Voices" and, among other grand intimations of a teaching power, certain stanzas "To J. S." which very deeply affected me; the lines beginning,

> "The wind that beats the mountain blows
> More softly round the open world."

Take away the last stanzas, which should be applied more definitely to the *body*, or else be cut away altogether as a lie against eternal verity, and the poem stands as one of the finest of monodies. The nature of human grief never surely was

more tenderly intimated or touched—it brought tears to my eyes. Tennyson is not a Christian poet, up to this time, but let us listen and hear his next songs. He is one of God's singers, whether he knows it or not. We have read Tennyson's "Princess," and I am disappointed. What woman will tell the great poet that Mary Wollstonecraft herself never dreamt of setting up collegiate states, proctordoms, and the rest, which is a worn-out plaything in the hands of one sex already, and need not be *transferred* in order to be proved ridiculous? As for the poetry, beautiful in parts, he never seems to me to come up to his own highest mark, in the rhythm especially. The old blank verse of Tennyson was a divine thing, but this new—mounted for certain critics—may please *them* better than it pleases me. Still, the man is Tennyson, take him for all and all, and I never shall forgive whatever princesses of my sex may have ill treated him. What you tell me interests me as everything about him must. I like to think of him digging gardens—cabbages and all. At the same time, what he says about the public "*hating* poetry" is certainly not a fit word for Tennyson. Perhaps no true poet, having claims upon attention *solely* through his poetry, has attained so certain a success with such short delay. Instead of being pelted (as nearly every true poet has been) he stands already on a pedestal, and is recognized as a master spirit not by a coterie, but by the great public. If he isn't satisfied, I think he is wrong. Divine poet as he is, and no laurel being too leafy for him, yet he must be an unreasonable man, and not an understander of the growth of laurel trees and the nature of a reading public. I have read "In Memoriam." It is full of pathos and beauty and has gone to my heart and soul. All I wish away is the marriage hymn at the end, and *that* for every reason I wish away—it's a discord in the music. The monotony is a part of the position—the sea is monotonous and so is lasting grief. Who that has suffered has not felt wave after wave break dully against one rock, till brain and heart, with all their radiances, seemed lost in a single shadow? Tennyson stands higher by reason of this book. What he lacked, in the opinion of many, was an earnest personality and direct purpose. In this last poem he appeals direct from heart to heart, as from his own to the universal heart, and we all feel him nearer to us. The winding up of "Maud" is magnificent, full of power, and there are beautiful, thrilling bits before you get so far. Still, there is an appearance of labor in the early part; the language is rather incrusted by skill than spontaneously blossoming, and the rhythm is not always happy. The poet seems to aim at more breadth and freedom, which he attains, but at the expense of his characteristic delicious music. The Laureate, being in London for three or four days from the Isle of Wight, spent two of them with us, dined with us, smoked with us, opened his heart to us, and ended by reading "Maud" to us from beginning to end and going away at half past two in the morning. If I had had a heart to spare, certainly he would have won mine. He is captivating with his frankness, confidingness, and unexampled *naïveté*. Think of his stopping in "Maud" every now and then, exclaiming, "There's a wonderful touch! That's very tender! How beautiful that is!" Yes, and it *was* wonderful, tender, beautiful, and he read exquisitely in a voice like an organ, rather music than speech.

Of a precocious poet who made a brief sensation the letters have such notice as the following:

Alexander Smith has noble stuff in him; a true poet in opulence of imagery.

more imagery than verity, more color than form; defective so far (he is said to be very young) in the intellectual part of poetry. His images are flowers thrown to him by the gods, beautiful and fragrant, but having no root either in Enna or Olympus. There is no unity, and holding together, no reality properly so called, no thinking of any kind. Tennyson says of him, "He has fancy without imagination." Still, it is difficult to say at the dawn what may be written at noon. He may attain, as he ripens, more clearness of outline and depth of intention. Certainly he is very rich and full of color.

Of Charles Kingsley there is this brief mention:

Mr. Kingsley, the "Christian Socialist," author of "Alton Locke," "Yeast," etc., impressed me most agreeably. I like and admire him. He is original and earnest, full of a genial and almost tender kindliness which is delightful. Wild and theoretical in many ways he is of course, but I believe he could not be otherwise than good and noble, let him say or dream what he will. "Manly," do you say? But I am not fond of praising men by calling them *manly*. I hate and detest a masculine man. *Humanly* bold, brave, true, direct, Mr. Kingsley is—a moral cordiality and an original intellect uniting in him.

Ruskin's *Modern Painters* evokes such comments as these:

A gifted but eccentric writer! Very eloquent he is, and true views he takes of art in the abstract, true and elevating. It is in the application of connective logic that he breaks away from one violently. Very vivid, graphic, full of sensibility, but inconsequent in some of the reasoning, and rather flashy than full in the metaphysics. Robert, who knows a good deal about art, could agree with him only by snatches, and we, both of us, standing before a very expressive picture of Domenichino's, wondered how he could blaspheme against so great an artist. Still, he is no ordinary man, and for a critic to be so much a poet is a great thing.

To Ruskin, when he had lauded, extravagantly as she thought, her poems, she wrote:

Not being a mere critic, but half critic and half poet, you may be encumbered sometimes by the burning imagination in you, may be apt, when you turn the light of your countenance on a thing, to see the thing lighted up as a matter of course, just as we, when we carried torches into the Vatican, were not perfectly clear how much we brought to that wonderful Demosthenes, folding the marble round him in its thousand folds—how much we brought and how much we received. Was it the sculptor or the torchbearer who most produced the effect? And like doubts I have had of you, I confess. . . . You don't mistake by your heart, through loving, but you exaggerate by your imagination, through glorifying.

Mrs. Browning once characterized Harriet Martineau as "the most manlike woman in the three kingdoms—in the best sense of man—a woman gifted with admirable fortitude, as well as exercised in high logic, a woman of sensibility and of imagination certainly, but apt to carry her reason unbent wherever she sets her foot, given to utilitarian philosophy and the habit of logical analysis;" and yet strangely, though not to our surprise, these

letters show us Miss Martineau, at intervals through the years, as dying at one time of cancer, then claiming to be cured of this by mesmerism, then carried away completely as a believer in clairvoyance and spiritualism, then repudiating mesmerism, and falling at times into loudly declared atheism, which again she several times renounced. Little did Harriet Martineau's boasted "logic," "reason," and "manlike mind" avail to give intellectual dignity, consistency, poise, or reasonableness to her life. A not inappropriate place for her statue would be in a museum of classical art along with the marble figures of Juno, Diana, Minerva, and other goddesses of polytheism, although she was rather too vacillating to stand safely steady on a pagan pedestal or any other.

*Vanity Fair* makes this impression:

Very clever, very effective, but cruel to human nature; a painful book, and not the pain that purifies and exalts! Partial truths, after all, and those not wholesome. But I had no idea that Thackeray had intellectual force for such a book; the power is considerable.

Of Samuel Rogers, young and bold, light-hearted and witty, at eighty-three, this is written:

It is a fine thing when the light burns so clear, away down in the socket. I, who am not an admirer of his *Pleasures of Memory*, do admire this perpetual youth and untired energy. Then there are other noble characteristics about this Rogers. A man said the other day: "Rogers hates me, I know; he is always making bitter speeches about me, and yesterday he said so and so. *But*, if I were in distress there is one man in the world to whom I would go without hesitation, at once and as to a brother, and that man is Rogers." If he is harsh sometimes in his words, he is always generous in his deeds. He makes an epigram on a man and then gives him a thousand pounds.

After hearing Chalmers, Mrs. Browning wrote:

His sermon was on a text whose extreme beauty would diffuse itself into any sermon preached upon it—"God is love." His eloquence was very great, and his views noble and grasping. I expected much from his imagination, but not so much from his knowledge. It was truer to Scripture than I was prepared for, although there seemed to me some *want* on the subject of the work of the Holy Spirit on the heart, which work we cannot dwell upon too emphatically. He "worketh in us to will and to do."

A few Americans appear in Mrs. Browning's Italian letters:

Mrs. Stowe has just arrived and called this morning. I like her better than I thought I should—that is, I find more refinement in voice and manner—no rampant Americanisms. Very simple and gentle, with a sweet voice; undesirous of shining or posing as it seemed to me. Never did lioness roar more softly; and the temptations of a sudden enormous popularity should be estimated, in doing her full

justice. She is nice-looking, too; and there's something strong and copious and characteristic in her dusky, wavy hair. For the rest, the brow has not very large capacity; and the mouth wants something both in frankness and sensitiveness, I should say. Her books are not so much to me, I confess, as is the fact that she above all women (yes, and men) of the age has moved the world—and *for good.* We were both of us charmed with her simplicity and earnestness, and I who had looked for what one usually finds in women was startled into much admiration and sympathy by finding in her a largeness and fearlessness of thought which, coming out of a clerical and Puritan *cul-de-sac*, and combined with the most devout and reverent emotions, is really fine. In Florence, Mr. Powers, the sculptor, is our chief friend and favorite, a most charming, straightforward, genial American, as simple as the man of genius he has proved himself needs to be. O, those great burning eyes of his, eyes like a wild Indian's, so black and full of light. You would scarcely wonder if they clave the marble without the help of his hands. Miss Hosmer, the young American sculptress, is a great pet of mine and of Robert's. She emancipates the eccentric life of a perfectly "emancipated female" from all shadow of blame by the purity of hers. She lives here all alone (at twenty-two); dines and breakfasts at the *cafés* precisely as a young man would; works from six o'clock in the morning till night, as a great artist must, and this with an absence of pretension and a simplicity of manners which accord rather with the childish dimples in her rosy cheeks than with her broad forehead and high aims. . . . She is a daring horsewoman and has been thrown thirty times. Mr. Story, the sculptor and poet, represents Hawthorne as not silent only by shyness, but by inaptitude; a man, it seems, who does not open out socially with his most intimate any more than with strangers. It isn't his *way* to converse. That has been characteristic of some men of genius before him. As for getting anything from him on the subject of spiritualist manifestations, his opinions are expressed in the *Blithedale Romance.* He evidently thinks them a sort of scurvy spirits, good to be slighted because of their disreputableness. Theodore Parker removed from Rome to Florence in an extremity of ill health, and died there. There was something high and noble about the man—though he was not deep in proportion.

Mrs. Browning was an intense democrat, in keen sympathy with struggling peoples everywhere, loving liberty and hating slavery of every sort. In revolutionists and patriots she had an earnest interest.

Mazzini came to see us the other day, with that pale, spiritual face of his and those intense eyes full of melancholy. I was thinking, while he sat there, on what Italian turf he would lie at last with a bullet in his heart, or perhaps with a knife in his back, for to one of those ends it will surely come. . . . He is a noble and unwise man. Unfortunately the epithets are compatible. Kossuth is neither very noble nor very wise. I have heard and *felt* a great deal of harm of him. The truth is not in him. And when a patriot lies like a Jesuit what are we to say or do?

Eight years later she had an altered opinion of Mazzini:

He deserves what I should be sorry to inflict. He is a man without conscience.

Great was her love for Italy and her admiration of Louis Napoleon for the aid he lent to the Italian cause. Of that strug-

gle the chief hero was Garibaldi, especially in his Neapolitan campaign. In 1860,

We are all talking and dreaming Garibaldi just now in great anxiety. Scarcely since the world was a world has there been such a feat of arms. All modern heroes grow pale before him. It was necessary, however, for us all even here, and at Turin just as in Paris, to be ready to disavow him. The whole good of central Italy was hazarded by it. If it had not been success it would have been an evil beyond failure. The enterprise was forlorner than a forlorn hope. The hero, if he had perished, would scarcely have been sure of his epitaph even.

But a little later,

Our poor Garibaldi, hero as he is, and an honest hero, is in truth the weakest and most malleable of men, and has become at last the mere mouthpiece of the Mazzinians. If the Bourbons' fall had not been a little delayed North and South Italy would have broken in two.

The day after Cavour's death, in 1861:

I can scarcely command voice to name Cavour. That great soul which meditated and made Italy has gone to the diviner country. If tears or blood could have saved him to us, he should have had mine. A hundred Garibaldis for such a man! May God save Italy!

Concerning an Irish leader, one letter to friends in England contains this:

You are very vainglorious, I suppose, about O'Connell; but although I was delighted at the reversal by the House of Lords of his conviction for conspiracy, a victory for justice and constitutional law, yet he never was a hero of mine; if he had been, I should have been quite ashamed of him for being so unequal to his grand position as was demonstrated by the speech from the balcony. Such poetic sublimity in the position, and such prose in the speech! He has not the stuff in him of which heroes are made. There is a thread of cotton everywhere crossing the silk.

In Paris, in 1858, she saw Charles Sumner, who, for cure of the effects of Bully Brooks's bludgeon, was passing through the burning torture under the hands of French surgeons.

Do you remember the Jesuit's agony in *The Wandering Jew*? It is practically that. Exposed to the living coal for seven weeks and the burns taking six weeks to heal. Mr. Sumner refused chloroform and suffered intensely. Of course, he is not able to stir for some time after the operation, and can't read or sleep for the pain. Now he is just "healed," and is allowed to travel for two months, after which he is to return and be burned again. Isn't it a true martyrdom? What is feared is paralysis, or at best nervous infirmity for life, as the result of the blows of that savage.

Not overpatriotic as an English woman was Mrs. Browning, but often deeply displeased with England's attitude and action in matters at home and abroad.

Charles Tennyson married an Italian, but is intensely English, nevertheless, as expatriated Englishmen generally are. Robert's patriotism grows and deepens in exact proportion to the distance he goes away from England. It is not so with me; I am very cosmopolitan, and am tired of the self-deification of the English nation at the expense of all others. We have some noble advantages over the rest of the world, but it is not all advantage. Our "representative system" is nonrepresentative, and socially we are much behind most foreign peoples. And of continental affairs we understand nothing in England. As Cousin said, long ago, we are "insular" of understanding.

In 1855 she writes:

O, the Crimea! How full of despair and horror! The results, however, will be good if we are induced to come down from the English pedestal of self-glorification and learn that our close, stifling, corrupt system gives no scope for healthy and effective organization anywhere. We are oligarchic in all things from our Parliament to our army. According to the last marriage statistics thirty per cent of the male population signed with the *mark* only. London is at once the largest and ugliest city in Europe. If we cannot fight righteous and necessary battles we must leave our place as a nation, and be satisfied with making pins. . . . I begin to think that nothing will do for England but a good revolution, and a "besom of destruction" used dauntlessly. We are getting up our vainglories again, smoothing and spreading our peacock's plumes. . . . The English are a peculiar people. They think that their worst is better than the best of exterior nations, that God made only the English, that over the rest of the world he has cast out his shoe. Truth, generosity, nobleness of mind and will, these things are imagined not to exist beyond the influence of the *Times* newspaper and the *Saturday Review*. . . . A clever English woman (married to a Frenchman) told Robert the other day that she believed in "a special hell for the Anglo-Saxon race on account of its hypocrisy."

In January, 1861, Mrs. Hooker, an American, gave a great ball at her house in Rome, and Mrs. Browning wrote:

So you see our Americans can dance even while their republic goes to pieces. I think I would not do so. Not that I despair of America—God forbid! If the North will be faithful to its conscience there will be only an increase of greatness after a few years, even though it may rain blood betwixt then and now. Mr. Story, the sculptor, takes it all very quietly. He would be content to let the South go and to accept the isolation of the North as final. "We would be better off without the South," says he. I don't agree with him; I think the unity of the State should be asserted with a strong hand, and the South be forced to pay taxes and submit to law.

Such are some of the opinions concerning men and women, peoples, policies, and events, held by the greatest of poetesses, foremost of English women in her day and dearest of women to the Italy where she lived her best years, died, and lies buried; and such the varied interest of her letters lately issued by the Macmillan Company.

## THE ARENA.

### "RECENT PHASES OF THOUGHT IN APOLOGETICS."

THE valuable and timely article by Professor Rice on this subject, in the January *Review*, reaches the conclusion that the real evidence for Christianity "is not found in any one line of argument, but in the convergence of all lines. The dome rests, not on one pillar, but on many pillars." It is to be found, however, that the article tends to weaken some of these converging lines.

First the author attacks the argument from design. After showing, properly enough, that the principle of causality compels us to believe in an eternal and self-existent ground of all other existence, and that the design argument is of value only in helping to determine whether that ground is something intelligent or unintelligent, he proceeds to question the value of the ordinary design argument—at least to the man who believes that the process of evolution, carried on mainly under the guidance of the principles of natural selection and the survival of the fittest, has caused the eye or any other complex organ, or combination of organs, to become what it is. On the other hand, some writers maintain that the theory of evolution strengthens the design argument and enlarges its scope. Doubtless, if one thinks of natural selection and the survival of the fittest as blind principles of guidance, he will find no intelligence manifested in any result to which they may lead. The product results from the process, and the process is without intelligence; therefore the result shows none. But that is plainly a begging of the question. If one leaves the question of the blindness of the guiding principles undecided until the process is completed, and then examines the product to see if it could have been produced without intelligence, he will be in precisely the same logical relation to the question that he would be if he had never heard of evolution. If he finds evidence of intelligence in the product he will need to infer intelligence in connection with the guiding principles of the process.

The professor uses an illustration to make clear the weakness of the ordinary design argument. He finds a vessel packed solidly with various objects, so that practically all the space is occupied. One exceedingly complicated object has salient angles which exactly correspond with the reentrant angles in adjacent objects, and *vice versâ*. There seems to be ground here for two inferences: first, that some one intended the vessel to be full; second, that the complicated object was specially designed for the particular space which it was to fill. The vessel, however, "had reached its present condition by a process of shaking [accidental], wherein the small objects had gradually rattled into the chinks between the large ones and the hard objects had impressed their form upon the

soft ones." Now, if the argument for design drawn from the consideration of the eye rested solely upon the fact that it fits into its socket nicely, that illustration would be in point. From the time of Anaxagoras and Socrates, however, "order" and "adaptation" have been the watchwords of the writers on this controversy. Order is a mark of intelligence. The adjustment of the parts of an organ so as to secure its functional perfection indicates intelligence. These are the forms of the design argument. The professor's vessel of objects and his complicated object with salient angles would show little or no order and no adaptation to the performance of any function. His illustration, therefore, throws no light upon the argument from design in nature. I conclude that the argument is not weakened by Darwinism. Butler's *Analogy* is not a suitable reply to modern agnosticism, to be sure; but agnostics are not the only rejecters of Christianity in our day. To the class for whom it was intended, those who believe in God but reject Christianity, Butler's great work is still of value. While not the only pillar, it is one of the pillars on which the dome of Christian truth rests.

Is there not also something of value in another line of argument upon which the professor heaps ridicule? "Proposition 1. There is a God, because the religious intuitions of humanity affirm that there is a God. Proposition 2. There is need of revelation, because the religious intuitions of humanity are so conflicting and uncertain that they are good for nothing. Proposition 3. Christianity is a revelation from God, because the religious intuitions of humanity approve it." Concerning this it is well to observe:

1. These propositions are not affected by modern thought, and are as true now as they ever were.

2. Most, if not all, of the defenders of Proposition 1 present additional arguments for their belief in God.

3. Proposition 2 is stated more strongly than the case demands. It is not necessary to state that the religious intuitions are good for nothing, but simply that they were not adequate to lead man into all the religious truth that he needs.

4. Defenders of Proposition 3 do not rely entirely upon the competency of men to pass judgment upon the content of a supposed revelation, but very largely upon the competency of the human reason to pass judgment upon the validity of the evidence that the revelation is supported by divine sanction in the form of miracle and prophecy.

5. The best book reviewers are not always the best writers of books. Ability to appreciate Shakespeare does not presuppose ability to write Shakespeare's plays. Ability to understand the demonstrations in Newton's *Principia* does not presuppose the ability to discover the truths there demonstrated. Ability to appreciate any mental product does not presuppose ability to create it. Ability to pass judgment upon a divine revelation does not presuppose ability to have discovered the truths revealed.

6. The professor himself doubtless believes that God has revealed himself to man, either in Christ or in the Bible, or both. That revelation doubtless gives us truths which we needed but could not discover, and upon which we pass favorable judgment. If so, the argument which he ridicules is valid.

J. I. BARTHOLOMEW.

*Stafford Springs, Conn.*

---

## WAS THE FAMILY AT BETHANY JEW OR GENTILE?

IN an article on "Martha and Mary," by Dr. Walsh, in the May *Review*, the novel theory is advanced that the family at Bethany with whom Jesus was so familiar were Gentile. We wish to briefly examine the grounds upon which the writer of the article bases his theory:

1. Dr. Walsh argues; "This repeated statement that many of the visitors were Jews seems superfluous on the supposition that Martha's house was Jewish, for the place was nigh to Jerusalem, and one would not think of the friends being Gentiles unless it were so mentioned. But it is not stated that the sisters were Jews." Whatever force there is in this argument disappears when we reflect that the frequent use of the word "Jew" is a characteristic of John's gospel as a whole. It is used more than eleven times oftener than in any of the other gospels, and sixty-eight times in all. The word is used more frequently, in both the eighteenth and nineteenth chapters, than in the eleventh, and just as often in our Lord's conversation with the Jews in the eighth chapter as in the narrative we are considering. It is constantly used where no one would think of the persons "being Gentiles unless it were so mentioned." For example, "The Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" No sane man would think of Gentiles sending priests and Levites to John the Baptist, if it had not been stated that they were Jews.

As for the omission to state "that the sisters were Jews," John does not tell us that the man born blind was a Jew. It is said of him that "the Jews did not believe concerning him that he had been blind;" and that his parents "feared the Jews, for the Jews had agreed already," etc. Can we conclude that this man and his parents were Gentiles?"

Concerning the reasons for the frequent use of the word "Jew" in John's gospel, the late period at which John's gospel was written may partly account for it. Canon Westcott says that the title "Jew" in this gospel "is perhaps used exclusive of those who lived in the limited region of Judea." Also, that "from first to last they appear as the representatives of the narrow finality of Judaism."

2. Dr. Walsh says, "Luke tells us that the woman who anointed Jesus was a Gentile, for that is the meaning of the word 'sinner' in Simon's thought." Respecting the identification of the two anointings as one—which appears to be Dr. Walsh's only purpose for putting forth his theory of the Gentile nationality of Martha and Mary—we say noth-

ing, although persuaded that one took place in Galilee about the middle of Christ's ministry, and that the other happened at Bethany just before the crucifixion.

As regards the word "sinner," meaning "Gentile," it was undoubtedly so used sometimes by the Pharisees. Let it be noticed, however, that Luke also calls the woman a sinner. It is hardly possible that Luke, who was probably a Gentile himself, would mean Gentile when he said "sinner." Our Lord also speaks of her as one who had deeply sinned, saying, "Her sins, which are many, are forgiven." The Pharisees did not invariably mean Gentile when they called a man a sinner; for, when Jesus went to dine with Zaccheus, they said he was "gone to be a guest with a man that is a sinner." So, also, they even called our Lord a sinner. They said to the man born blind, "Give God the praise; we know that this man is a sinner." But, admitting that Simon meant "Gentile," upon what possible principle could Simon, the host, object to a Gentile anointing the feet of his guest, while at the same time her sister was intrusted with the management of the feast, and was serving in order that Simon—as Dr. Walsh suggests—"by this arrangement would be somewhat relieved from the duties of host, so that he could show the scant courtesy to Jesus which Christ points out?"

3. Again, the article continues, "Martha's faith is very like that of the centurion of which Jesus said, 'I have not found so great faith, no, not in Israel.'" This reason is remarkable. Until seeing it we had never imagined that ethnic fruits could be discovered in faith. We also fail to see any special likeness in the two expressions of faith. The centurion's faith was perfect of its kind—"Speak the word only, and my servant shall be healed." Martha's faith does not appear to have had the sturdy confidence of the Roman soldiers, during her brother's sickness. Witness her plaint, "Lord, if thou hadst been here, my brother had not died." But her trust nevertheless soared into higher regions than the centurion's. It is doubtful whether he had Martha's unwavering confidence in the resurrection at the last day, for this was a Jewish belief. Therefore Martha's confession of faith in Jesus as the Messiah and the Son of God places her faith side by side with that of the foremost apostles, rather than that of the centurion. Taking her faith as a whole, it is seen to be based upon Jewish beliefs, and in no particular betrays her Gentile origin.

4. Dr. Walsh further says, "Making himself so intimate with the Gentile family would not be a strange thing for Jesus to do." It would certainly be strange, in the sense of being uncommon, for where is there a similar instance of such intimacy? But such a thing would not be an unaccountable thing for Jesus to do. However, such close intimacy was not probable, for his earthly mission was especially to his own people. The scruples of Peter in after years are difficult of explanation, if he had been accustomed to be entertained by a Gentile family along with his Master. And Dr. Walsh says, "It would seem . . . that many,

perhaps all, of his disciples were entertained in Martha's house." One thing the narrative makes clear—it could not be thought strange that Jesus should be intimate with the family at Bethany. The fact that many Jews from Jerusalem were also intimately acquainted with them, and were consoling them in their home, and weeping with them at the grave, frees our Lord's intimacy with this family from any suspicions of strangeness. The strange thing that needs explanation is the close intimacy of so many Jews with Martha and Mary, if they were Gentiles.

We are forced to the conclusion that this large and intimate Jewish acquaintanceship, the fact that Martha managed the feast at Simon's house, the Jewish belief that underlay Martha's creed, and, especially, our Lord's intimacy with them and his acceptance with his disciples of their frequent hospitality all point to the Jewish nationality of the family at Bethany.

ARTHUR SMITH.

*Coal Centre, Pa.*

---

## "THE CUP OF SORROW."

IN steering clear of Scylla, Dr. Robert Watt, in his article on the above subject, found in the March *Review*, runs dangerously near Charybdis, when he says: "Death in the garden, with longed-for Calvary in the near future, would indeed be a bitter cup. . . . Death in the garden would have robbed him of one cherished boon of his earthly life." This sounds more like the voice of extemporaneous oratory than the thought of deliberate writing. Did Christ really long for Calvary? Was the cross the one cherished boon of his earthly life? Would a mode of death which did not in some way involve wicked hands in its accomplishment and imbrue them in his own precious blood have snatched from his grasp the only prize he had coveted? How then shall we reckon with Paul when he says, "Had they [the princes of this world] known it, they would not have crucified the Lord of glory?"

Without taking issue with the really essential features of this delightful exposition of "The Cup of Sorrow," it nevertheless seems to me that it puts more stress upon the literal cross, in these two passages, than it can safely bear, and more than its own argument requires. On this point Dr. Pope (*Theology*, ii, 161) justly remarks: "As entering into the fulfillment of the determinate counsel and foreknowledge of God, the crucifixion may be said to have been an accident of the Passion. . . . It was the death [of Christ] that was predestined; the cross was only foreknown." This harmonizes with Paul, and properly guards Dr. Watt's main position. The language of breaking hearts ignores the demands of logical consistency, and the attempt to analyze the consciousness that is suffused with sorrow, and to define the emotions of unutterable grief which struggle for expression in prayer, are always perilous undertakings. But Dr. Watt has done his work well.

WILLIAM POWICK.

*Philadelphia, Pa.*

## THE ITINERANTS' CLUB.

### INTERPRETATION BY PARAPHRASE.

MANY years ago Dr. James Strong published a *Harmony of the Gospels* in English as also in Greek. He resorted to a paraphrase on points needing special explanation, as a clear and concise method of interpretation. This method is quite in order at the present time, one of the great commentators prefixing a paraphrase to each section before entering upon a critical examination of the words and sentences. Such a practice is quite in harmony with present methods of instruction, and deserves consideration on the part of biblical students. There are a number of advantages in this form of exposition, and some dangers. One advantage is that it enables the reader to note at a glance the meaning of obscure phrases or sentences. In other words, it places before the eye, without effort, that rendering which would otherwise require a note of explanation. There are many passages of Scripture which are from their nature obscure to an untrained reader, and yet all interpreters are agreed as to their meaning. On all such passages a paraphrase may render great service.

A paraphrase may be of value, also, in the interpretation of passages on which there are differences of opinion as to the meaning. In the latter case, however, we should accept the paraphrase as merely the opinion of an individual writer, and as having only the authority of his name. In this regard it may render important service, for it shows the differences of opinion as to the meaning of a passage. It also gives to the Scripture a literary form, after the modern method, and is thus especially attractive to the young. The old discussions clothed in literary form are thus adapted to the thought of our time, and reveal beauties both in sense and expression which are not ordinarily perceived by the untrained reader.

Further, a paraphrase compels precision of statement on the part of the one who attempts it. When one is obliged to express a meaning in a few words there is no chance for circumlocution, or even for the indirectness which characterizes the extended discussions that are to be found in many of the commentaries. Brevity has been found to be a great help to clearness of style. A paraphrase which is not clear is not acceptable to the careful reader, for the paraphrase becomes helpful only in the proportion in which it expresses concisely and yet fully the mind of the writer.

We submit some illustrations of a paraphrase of difficult passages of Scripture which show the excellence of this method. We place side by side the paraphrase of Rom. i, 1–5, as found in Stevens's *Epistles of Paul in Modern English* and in Sanday's commentary:

STEVENS.

I, Paul, address you Romans as one obligated to the will of Christ, commissioned by a divine call and specially set apart to the work of spreading the Gospel which God has given to man—a message whose truths were heralded in advance by divinely inspired men in writings which, by reason of their origin and contents, are sacred, because they bear witness to the Messiah, who was, indeed, in his earthly manifestation a descendant of David, but who, in his spiritual and essential life, was proven to be God's son by a glorious act of power, even an act of resurrection. Such is the divine attestation of Jesus, who has applied God's grace to me and made me a messenger to secure, for his glory, that obedience to him which springs from faith, among the heathen peoples.

SANDAY.

Paul, a devoted servant of Jesus Christ, an apostle called by divine summons as much as any member of the original twelve, solemnly set apart for the work of delivering God's message of salvation. The message which I am commissioned to proclaim is no startling novelty, launched upon the world without preparation, but rather the direct fulfillment of promises which God had inspired the prophets of Israel to set down in holy writ. It relates to none other than his son, whom it presents in a twofold aspect: on the one hand, by physical descent tracing his lineage to David, as the Messiah was to do, and on the other hand, in virtue of the holiness inherent in his spirit, visibly designated or declared to be son of God by the miracle of the resurrection. He, I say, is the sum and substance of my message. Jesus, the Jew's Messiah and the Christian's Lord.

A comparison of these two instances of paraphrase with the versions of 1611 and 1881 will give to the student a very clear perception of the train of thought of the apostle, as it is found in the opening verses of his great epistle.

There are dangers, however, as well as excellencies. The above passage forms an illustration. There is danger lest the reader shall feel satisfied with the paraphrase, and not look beneath it to ascertain how far it represents the original Scriptures. He must not be led to think that the paraphrase is always expressive of the meaning of the Scripture, but must remember that it is the meaning which the author attaches to the Scriptures. It will be necessary, therefore, for the critical student to examine the whole passage with a careful commentary, in addition to the paraphrase. For example, in our ordinary versions there is the phrase "Spirit of holiness" (verse 4). By Stevens it is rendered "who, in his spiritual and essential life." By Sanday it is translated "In virtue of the holiness inherent in his spirit." There can be no substitutes, it is therefore evident, for the study of the word, either in its original languages or in the versions made by scholars which represent its exact form. If the paraphrase tends to make the reader feel that it is his guide, without seeking the foundations on which it rests, it will have done an injury rather than have proved a help. If one turns to Sanday's commentary he will find that other renderings of this passage

have been held by eminent scholars. One is that the "Spirit of holiness" is the Holy Spirit, "the third Person in the Trinity." Another is that it means the divine nature of Christ, as distinguished from his human nature. The third is the rendering given in the paraphrase. So that at every point of a paraphrase it is necessary for the critical student to consult a careful commentary before reaching a decision, as the paraphrase is merely the expression of the view of the author consulted, while opportunity does not permit him to give in detail his reason for the opinion that he holds.

The inadequacy of the paraphrase, which is therefore evident at this point of the discussion, may be shown by reference to Stevens's and Sanday's rendering of another passage, Rom. viii, 18–20:

STEVENS.

Of this coming blessedness we find everywhere an eager expectation. Even inanimate nature seems to be awaiting it. The reason is that God, in subjecting nature to the law of decay and death, mingled an element of hope with this condition, which leads her to expect deliverance from this law and participation in the freedom from sin's curse which awaits God's children. Such a prospect for nature seems suggested by the condition of eager yearnings and intense dissatisfaction which she shows with her present condition.

SANDAY.

What of that? For the sufferings which we have to undergo in this phase of our career I count not worth a thought, in view of that dazzling splendor which will one day break through the clouds and dawn upon us. For the sons of God will stand forth revealed in the glories of their bright inheritance. And for that consummation not they alone but the whole irrational creation, both animate and inanimate, waits with eager longing, like spectators straining over the ropes to catch the first glimpse of some triumphal pageant. The future, and not the present, must satisfy its aspirations. For, ages ago, creation was condemned to have its energies marred and frustrated. And that by no act of its own; it was God who fixed this doom upon it, but with the hope, etc.

In this passage, whose rendering has just been given, the nineteenth verse, which the Authorized Version renders "earnest expectation of the creature," is interpreted by Stevens as "inanimate nature," and in Sanday's paraphrase is rendered, "the whole irrational creation, both animate and inanimate." Here is a manifest difference in the interpretation of the verse, to which the careful student cannot be indifferent as he reads the two renderings.

It is still an open question whether "the earnest expectation of the creature" is not to be rendered "the expectation of created human intelligences." Long ago MacKnight rendered Paul's epistles in the form of a paraphrase in a way which has scarcely been surpassed. Some of his translations have become obsolete through the advance of scholarship, but for clearness of expression he may well be studied by the student of to-day. He rendered the nineteenth verse in the passage

under consideration in paraphrase, thus: "What a blessing to resurrection immortality is may be understood by this, that the earnest desire of mankind hath ever been to obtain that glorious endless life in the body by which the sons of God may be made known." Here the phrase which has been differently rendered "inanimate nature" and "the whole irrational creation, both animate and inanimate" is translated by the word "mankind," and herein MacKnight differs with both Stevens and Sanday.

This is, however, apart from our present discussion. What we desire to emphasize is that interpretation by paraphrase is of great utility in enabling the reader to get a general concept of the passage or of the book, as expressed in the current thought of our own time. There has been in the past too little attention paid to the general scope and relations of a book, while perhaps too much notice has been given to minute details occurring in special passages. And yet it will not be well to go too far in the other direction. No paraphase which is expressive of the original in modern literary form, however able the author who makes the rendering, can be a substitute for the careful study of the separate words of the sacred Scriptures in their grammatical relations, as well as in their important historical bearings. The latter is a feature of all true biblical scholarship.

It follows from the above illustrations that a paraphrase by any individual author can only represent the general bearing of passages, cannot be relied upon for minute discussion of crucial texts, and should always be supplemented by the study of one or more other authors, or by some careful commentary which reviews the entire field. Nor is it intended in this discussion to minimize the value of this method of making the Scriptures known to the people; but the purpose is rather to define the limits of the paraphrase and to show that any merely human method when it is carried to excess may be subversive of the very truth which it aims to declare.

In this connection we may further note a tendency to a disuse of the archaic forms of our language—those forms which have come down to us sanctioned by the usage of preceding generations and to which our ears have become accustomed through the sacred Scriptures. It does not seem wise to clothe all spiritual truths in modern garb. As there are modes of artistic conception and poetic expression which have become endeared to men through the influence they have exerted on many previous generations, so we would say that, while the putting of the Scriptures in modern English has many points of decided advantage, we may well pause before we let go of our hold on the familiar and rich expressions employed in our English Bible which have done so much to preserve our language in its purity. Their use through centuries has made their peculiarities of phraseology exceedingly precious to the Christian world, while their very quaintness of diction has kept us in close union with the great masters of early English.

## ARCHÆOLOGY AND BIBLICAL RESEARCH.

### AMOS AND CRITICISM.

OLD TESTAMENT scholars of almost every shade of belief are virtually agreed that the book of the prophet Amos was written sometime between 850 and 750 B. C. We know no critic, no matter how distinctive or radical, who is not willing to admit that Amos is a product of that century. Not only are scholars in substantial harmony regarding the date of the book, but there is also a marked agreement as to its authenticity and integrity. Even Cheyne says, in speaking of the prophecies of Amos, "There has never been a doubt of their genuineness." There are, however, some extreme men, like Wellhausen, Stade, and Duhm, who object to isolated passages here and there in Amos, such as i, 1, 2; ii, 4, 5; iv, 13; v, 8, 9; vi, 2; ix, 5, 8–15. These objections, however, rest upon such unscientific basis as to render them worthy only of a passing notice. For instance, chap. ii, 4, 5, contains an allusion to the kingdom of Judah; therefore, the critics say, these verses must be a later insertion. The passages in Hosea and Amos which seem to give "a certain preeminence to Judah" must, according to these objectors, be late, because the early prophets regarded Israel, and not Judah, as the more influential power. There are other passages, we are told, which "reflect a stage of history later than that in which Amos worked," and which must also be rejected. These critics have thus mapped out a history of Israel, not from historical documents, but in a purely subjective manner. Having, according to the law of development, decided the exact mental condition and religious state of Israel, from the beginning to the close of its existence, they arrange the ideas of Old Testament writers much as a dealer in antique objects arranges his wares, or the curator of a museum his specimens, with this important difference, that the critic often proceeds on much less scientific grounds than the uneducated dealer in antiques or the curator of a museum.

But granting—which we do not—that there are a score or more interpolations or later insertions in Amos, there remains, even then, all that we need for our argument. It shall be our first effort to prove that Amos is one of the oldest prophetical writers. All schools will admit this. Kautsch says, in his *Literature of the Old Testament*, "The first literary prophet whose date we can fix with any certainty is Amos." Then, having discussed several points regarding the prophet and the book, he adds, "According to all this, we must place the appearance of Amos about 760 B. C." Professor Driver, in his *Introduction*, bears similar testimony. His words are, "Amos is the earliest of the prophets whose writings are extant and of indisputed date." He places Amos in the

later part of the reign of Jeroboam II, or between 760 and 746 B. C. George Adam Smith does not fix upon a definite date, yet says that Amos was written toward the middle of the eighth century before Christ. Professor Cornill and the author of the article on Amos in Hastings's *Bible Dictionary* very closely agree with the above. The importance of the time cannot be overestimated. For, if all critics are agreed as to the date of the prophecies and activities of Amos, we have here a basis of operation from which all may proceed to an intelligent discussion of Hebrew literature and religion. Professor Robertson, of Glasgow, in the Baird Lecture of 1889 has emphasized this fact.

Taking it, therefore, for granted that Amos was written in the first half of the eighth century before our era, we shall first of all examine the vocabulary and style of the book. There is a remarkable unanimity of opinion among all biblical scholars in regard to the fine literary style of Amos. Few, if any, modern critics—we know of none—agree with Jerome, who in his Commentary on Amos says, "*Imperitus sermone, sed non scientia;*" for now the critics know full well that Amos was neither deficient nor unskilled in either style or knowledge. Driver very justly protests against the custom once prevalent of attributing rusticity of style to this prophet, and says: "His language, with three or four insignificant exceptions, is pure, his style classical and refined. His literary power is shown in the regularity of structure which characterizes his periods, . . . in the balanced clauses, the well-chosen images, the effective contrasts, as well as in the ease with which he evidently writes." Says another late writer of the radical school, "In point of fact, he is very little inferior to the best Old Testament writers; his language is clear and vigorous, his sentences are well rounded"—and much more to the same effect. Indeed, no careful reader of the book, even in an English translation, will care to deny that Amos possesses a remarkable flow of language, a forcible and pleasing phraseology. This shows that the Hebrew language had reached a high degree of development at the time Amos wrote. How unreasonable, therefore, for radical critics to maintain that Israel had next to no written literature previous to the century of Amos, Hosea, and Isaiah.

There is another very important factor of which we must not lose sight. Amos was not a professional writer, nor did he, as far as we can gather, belong to any literary guild of his age. But, on the other hand, he was a plain, simple peasant, from the country district some twelve miles south of Jerusalem, in what was called the "Wilderness of Judea." He himself tells us, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a dresser of sycamore trees." He neither belonged to the cultured families of Jerusalem or Samaria, nor to the schools of the prophets so celebrated during the lifetime of Elijah and Elisha, but was nothing more than a plain, common farmer. The fact, therefore, that a man of Amos's rank could be master of such an elegant and vigorous style proves most conclusively that the Israelites of his age

were far from being uneducated. There must have been a reading public more or less numerous in the time of Amos; otherwise the book would not have been written. If, therefore, it has a finish and a purity of diction not surpassed in any portion of the Old Testament, we are forced to the conclusion that the art of writing was no new thing in Amos's time. Admitting that he is a product of the first part of the eighth century B. C., we are logically forced to the conclusion that writing had been practiced many ages before Amos saw daylight.

But the book of Amos testifies no more clearly to the developed literary culture than to an advanced stage of religious thought. There is not a passage in Amos which does not bear witness to his lofty moral ideas, his mature theology, and his correct conception of Jehovah's government. His monotheism is pronounced. Jehovah was the God of Israel; nay, more, all the nations are controlled by him. He reigns supreme, everywhere and at all times. The destinies of the heathen world, no less than of Israel, are in his hands. The supremacy of Jehovah is beautifully portrayed in chap. ix, 2–4, where we read: "Though they dig into Sheol, thence shall mine hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence." It is Jehovah, not Moloch or any other heathen God, who rules Caphtor and Kir, Edom and Tyre, no less than Jerusalem.

It has been usual for critics to picture early Israel as polytheistic, not only Israel of the wilderness and of the times of the judges, but also of the ages immediately preceding the age of Amos. The sudden change in the history of religious thought at this time must therefore be a puzzle to those who believe the doctrine of development. Cornill feels the force of this, and frankly says, "Amos is one of the most marvelous and incomprehensible figures in the history of the human mind, the pioneer of a process of evolution from which a new epoch of humanity dates." Yet we doubt whether many readers have thought of Amos in this light, and, had Cornill and Wellhausen no theory to maintain, possibly Amos would not have been regarded as the originator of such remarkably new ideas. The critics assert that, up to the time of Amos, the Israelites regarded Jehovah as a local god and only one of the many gods. "The religion of David and Solomon," says Renan, "did not differ appreciably from that of the neighboring people of Palestine." Kuenen goes further, and says: "At first the religion of Israel was polytheism. During the eighth century B. C. the great majority of the people still acknowledged the existence of many gods, and, what is more, they worshiped them." If these statements are true, the question very naturally arises, Are we to regard Amos as a reformer calling man back to the ancient landmarks, or as the preacher of a new religion? Or, as Professor Robertson puts it, "Was the popular religion with which they were in conflict the only accepted and recognized religion of the nation up to their time, or was it a declension from it or a perversion of it?"

The critics claim that Mosaism differs essentially from the religion of Amos and his successors. They, like Duhm, boldly assert that the religion of Jehovah as taught by the priests in the temple of Solomon was at variance with that of the prophets on the most vital points. Indeed, we are confidently assured not only that Solomon himself was a polytheist, but also that the priests of Jehovah and the most religious element of that period found no fault with him for his polytheism.

If we understand the prophecies of Amos we find in them the preaching of an ardent soul calling men back to their God; not the proclaiming of new truths, but the emphasizing of truths previously known. The entire book is a clear proof that Amos was a Luther or a Wesley, whose great work was to awaken the careless, the indifferent, those at ease in Zion, men who were not living up to the light they possessed. The burden of his preaching was based upon the text, "They have rejected the law of Jehovah, and have not kept his statutes" (ii, 4). The language of Amos is a clear proof that he was talking to hearers whose deeds were not those of ignorant but of sinful, backslidden men. The prophet, no doubt, had a deeper grasp of the truth than most of his contemporaries, but there is no evidence that he had absolutely new truths which pious Hebrews did not have in the time of David and Solomon, of Samuel and Nathan, or, indeed, centuries before David.

The reader of Amos will notice the constant references to preexisting institutions and events spoken of in the first five books of the Bible. Dr. Leathes, in his book, *The Law and the Prophets*, gives several pages of such references. A comparison of these passages in Amos with those in the Pentateuch show not simply a similarity of sentiment but also of phraseology. True, the critics admit that a portion of the Pentateuch was written in Amos's time; but the same critics say that Deuteronomy was not composed till nearly a century and a half after his death. What then of the many unmistakable references in Amos to passages in Deuteronomy? The critics admit the existence of such passages in Amos and other early prophets, but unceremoniously brand whatever has a Deuteronomic flavor as a "later insertion." This is a convenient way to get rid of difficulties, but more convenient than scientific.

The early prophets abound in allusions to the history and institutions of Israel. Either Amos copied from the written documents extant in his age or borrowed from the unwritten traditions of his people. Which did he do? All the nations around Israel had written documents centuries before his time. Why then should he—a common man of the common people—be the first to write a religious book? The language of Amos proves positively that his religious ideas were very advanced. How then can we conceive that such mature religious thoughts should spring into existence suddenly, like the gourd of Jonah? Is it not more reasonable to say that the Jews had a well-digested code of written laws from the days of Moses, and that they had written historical records more or less complete ages before Amos?

## MISSIONARY REVIEW.

### AMONG WESLEYAN MISSIONS.

ALL have rejoiced during the few years past over the great turning of the lower class peoples in northern India and in the Nerbudda Valley to Christianity. It is cheering to cast our eyes afield elsewhere and to find other great masses astir with the same impulse. Noticeable among these encouraging movements is the development of the Wesleyan Mission in southeastern Africa, in the Transvaal and Swaziland—a district as large as all of France, in which there is a sprinkling of Methodists on trial numbering over three thousand, with forty-six thousand persons meeting in Methodist congregations, the increase of the past two years being the greatest in the Wesleyan missionary world. The Church membership there has quadrupled within nine years, and the probationers have increased more than five hundred per cent. This district extends from Delagoa Bay, on the Indian Ocean side of Africa, halfway across the continent into Bechuanaland; from east to west it measures seven hundred miles, and from north to south at least five hundred.

It is rather remarkable that we should find, keeping company with this great work in the Transvaal, a drift away from the mummeries and tyranny of Romanism in France which is marked by some noteworthy peculiaritics. The Rev. Hugh Price Hughes, late president of the Wesleyan Conference, expresses his belief that "the greatest religious movement in France since the sixteenth century is now spreading in all directions." One of its unique features is the invention of a new designation for Romanists who turn Protestants or become evangelicals. This term is designed to spare these converts the obloquy heaped by Rome upon all heretics who abandon the fold of St. Peter. The title seems to imply a congratulation, also, upon the reaching of a measure of religious liberty unattainable till one breaks with Rome. The origin of the term is not given, nor do we know with what portion of the community it started. It may have grown out of the semi-infidel conditions which superinduced hatred to the papal Church as an astute inquisitor extorting the secrets of the most sacred domestic relations, and binding men and women, hand and foot, as with graveclothes. At any rate, it is a designation which carries with it no dishonor, but rather congratulation. These men who turn from Romanism are no longer denounced as Protestants, but are called "*Evadés*," or "the escaped ones." And the majority of the newspapers of France, whatever the inspiration may have been, have exhibited positive delight over the desertion from the folds of the Church of some most distinguished prelates of the French Roman Catholic communion, such as Abbé Bourrier, Abbé Philipot, and Abbé Charbonnet. There was no secrecy about the defection from Rome of these persons.

They published letters in the secular press announcing their position; and Mr. Hughes says, "For the first time in modern history, the retirement of a Roman Catholic priest and his acceptance of evangelical Protestantism was not received with contempt or ridicule."

The British Wesleyans have long been on the alert to use all possible opportunities to advance Protestantism in France. They also record an increase in all their Asiatic fields; and they note—what cannot be put into figures—the great diffusion of Christian thought and sentiment over widening areas, the affection evoked among thousands of young people for their Christian teachers, the moral impression made by good men and women on the heathen community, and—what is found in all quarters—such a feeling after the person of Jesus Christ as there never was before in the history of the world.

The Wesleyan Missionary Society is to be congratulated on being out of debt and on paying its way in its advancing work. It has sent out within the year sixteen new men, not to substitute for returning or retiring missionaries, nor to open new missions, but to strengthen and extend work already in existence. The appeal of the British missionary secretaries merits transferring to these columns. "On the threshold of a new century," they say, "the scale of prayer, of thought, and of effort must be enlarged to meet the larger scale of opportunity which God is setting before us. . . . Associations formed by business, by travel, or by intellectual interests may well lead to special contributions toward particular ends. One who is linked with India or China by commercial or social ties might undertake the support of a missionary or a dozen native evangelists, or build a church, or plant a modest hospital." The force of this part of the appeal lies in the recognition of what it calls "individualism" in giving—a policy which is growing in favor with the people, and which missionary administrators would do well not to repress, but wisely guard and guide.

---

## THE PRESENT CONDITION OF ARMENIANS.

A GERMAN writer in setting forth the present status of Armenians in Turkey makes a pitiable showing. The slaughter of a hundred thousand Armenians stirred the people of this country and England to indignation; but we overlook the fact that tens of thousands of Armenian wives and maidens yet languish in Turkish harems while thousands of Armenians more are dying by murder and starvation. Other thousands have contrived to get away to Persian and Russian Armenia, despite the Turkish government. When a Christian was formerly compelled to flee from the Mohammedans he found everywhere in the country districts a large Christian population that helped him on. Now he finds desolation. Among Mohammedans he obtains no bread and no cooling drink, for he is regarded as unclean. He can drink from no spring, and cannot wash without exposure to the danger of being killed by the Mohammedans

whose spring he has polluted. One often sees in the mountains the bodies of Christians the Koords have disemboweled to learn the food on which they had fed, finding frequently only lumps of withered grass.

The Christian artisan now finds no work in Armenia. For whom should the shoemaker make shoes; the tailor, clothes; the blacksmith, the lockmaker, the cartwright, implements? For the Christian? But the latter is glad if he can only live without shoes, without new clothes, without tools. And as for the Mohammedan, he will certainly buy nothing of the unclean "Giaour;" he prefers to steal it.

If the peasant is fleeced by Turkish officials and completely plundered by the Koords he must actually starve to death, for there are no longer any Christians in ancient Armenia who have anything to spare for others. Even should a farmer at any time have a surplus to sell, and wish to get in return something much needed, he can find no market. The Christian can buy nothing of him; the Mohammedan practically will not, because, forsooth, the Christian is "unclean," and the "pious" Mohammedan still believes in this uncleanness. Centuries of observance have taught him that the only time when the effects of Christians are not "unclean" is when they are secured by theft or murder.

Therefore countless persons wander still further to Russian Armenia. Here also they must get over the frontier by stealth, for this accession of hungering, desperate people is not desired. There, too, especially around Erivan, every place is already overflowing with refugees. The native Armenian population are at a loss where to prepare quarters for the new arrivals, since the houses are already filled up to the roof. So all the stables are packed. The rest camp in the streets or on the fields in front of the villages; and all practice the art, which by long exercise they have brought to astonishing perfection, the bitter art of starvation. And now Russia proposes to force these fugitives to return to their desolated homes, in villages taken possession of by bloodthirsty Koords.

---

## CONVERSION AS A SAFEGUARD AGAINST HEATHENISM.

It would seem that the success of missions in this practical age leaves quite too little room for the study of the facts and tendencies out of which a proper philosophy of evangelical advance may be constructed. This is especially true of a comparative survey of the early, the middle, and the later periods of missionary progress. We are just now considering as a denomination the reaction in Christian practices which has been developed in India by what is known as "quick baptisms." The existence of idolatrous practices, secretly observed among some of those simple village converts, is to be deplored, but cannot be admitted to be surprising. Superstition is not yet eradicated from the Church in our own land, and its tenacity among these poorly cultured people will render necessary the perpetual presence of a greater force of intelligent teachers than is in prospective command.

A similar state of things is reported from New Zealand, where an outburst of superstition among the Maori Christians is taking place, consisting of the practice of a sort of witchcraft and spiritualism by a set of men called "Tohungas." Those in our India Mission are chiefly the first generation of converts; those in New Zealand are of the second and third generations. Now, this return to heathen customs does not weigh so much against the thoroughness of the original work wrought by the missionaries as it does against the misapprehension which exists as to the necessary inheritance of Christian virtues. The truth remains that these children of converted heathen must themselves be individually converted —if not from heathenism—that they may be kept from relapsing into heathenism, which, after all, is the nature-state of mankind. It is those Maori who know least of the converting grace of God in their own souls that have fallen under the influence of these Tohungas. There is, in fact, no such thing as national or even tribal conversion to-day, any more than there was when Teutonic kings asked for baptism and commanded their riders to be baptized also. That, even, was not without its value, though a singularly mixed theological and ethical communion was superinduced. Kingley, in *The Roman and Teuton*, writes that "one more living stone was built into the great kingdom of God which was called Christendom;" but he shows how these converts attached their old superstitious notions to their new faith, if for nothing else, yet as expositions of it. The concept of Tartarus remained, and the wail of the tortured might be heard at the mouth of volcanoes; and there was no escape but by the Church, whose priesthood could at pleasure condemn men to suffer those unending pains.

The development of the horrible superstitions among the natives of Hawaii, which the deposed queen fostered, has been the theme of many an article, and on it has been based an argument against the subjection of Christianized Hawaiians and foreign residents to a possible return to national barbarism. While not showing that the American missionaries in Hawaii had not done a great work in the redemption of the people there, it did show that after long proclamation of the truth reversions to the nature-state, which is one of superstition, could not be permanently prevented but by the individual conversion of the younger generations. In short, the conversion of a people is a labor that is never completed. Each child born of native Christian parentage needs regeneration, and the work of missions is consequently unending.

There is therefore no occasion for surprise or discouragement in these reactionary manifestations among large communities brought, as it were, simultaneously into the Christian Church. But while they accentuate the need of caution and the duty of furnishing more preachers than, as in India, we have been able to supply, they especially emphasize the need of prayer that God will truly convert their children and their children's children. Our duty is not done to these foreign communities when they are baptized and counted.

## FOREIGN OUTLOOK.

### SOME LEADERS OF THOUGHT.

**F. S. Trenkle.** We choose this author as a fair example of the Roman Catholic writer on the important subject of the Introduction to the New Testament. Romanism does not need much instruction on the subject, since its opinions are formed, and the chief function performed by such writers is to state those opinions anew from time to time in opposition to contradictory views. There is also, it must be said, some room left in the Roman Catholic Church for difference of opinion on points not yet officially settled. For example, Trenkle admits that the epistles of James and 1 Peter betray an acquaintance with the Pauline writings and have reference to them, and that 2 Peter makes use of the Epistle of Jude. But all this does not affect Trenkle's conclusion that the books of the New Testament are one and all genuine products of their reputed authors. In this respect, indeed, the majority of Protestant writers are in accord with him. The significant fact is that all Roman Catholic writers come to the same conclusion. On this main question there is never any difference of opinion. It cannot be that this is in consequence of the identity of their methods of thought. Evidently, it is rather the result of the predetermination of the Church, whose writers feel themselves bound to reach the positions the Church has announced. While the sense of liberty which characterizes Protestantism is sometimes abused by its writers, yet this is better than the hypocrisy engendered by the Roman Catholic system. The strange thing is that Protestants themselves should ever practically bind their writers, under pain of censure or perhaps excommunication, to reach predetermined conclusions. It must be more than a mere oversight, also, in Trenkle, when he makes the Gospel which formed part of the earliest vast Syrian canon mean the gospels (that is, the four), when plainly the Gospel referred to in Trenkle's source of information, the *Doctrina Addaei*, was the *Diatessaron* of Tatian. Furthermore, we can but condemn that spirit in Trenkle which could lead him to cover up the fact that there was no uniformity in the New Testament canon until late in the second century. That fact does not in the slightest degree diminish the value of the New Testament documents, and might have been brought out without harm. Conservatism is good, but it can be carried to dangerous excess.

---

**F. Giesebrecht.** To those who prize the Old Testament few questions appear of greater importance than its prophetic element. At the one extreme is Kuenen, who denied altogether the divine element in the prophecies and undertook to furnish an entirely natural explanation of

them. At the other extreme is E. Koenig, who denies any and every psychological factor in the prophecies and holds that in the reception of their revelations the prophets were absolutely passive. What both of these scholars deny Giesebrecht combines and affirms, namely, both a natural and a supernatural element in prophecy. Ecstasy, together with visions and auditions, is the natural basis. These, Giesebrecht thinks, are more prominent in the early part of a prophet's career. As he becomes more sure of his relation to God they measurably disappear, and the prophet receives his divine communications with less of outward demonstration. Partly by personal experience, also, the prophet learned the will of God. For the function of foretelling the prophet is gifted with a power of foreboding of which he is unaware. Hence, Giesebrecht concludes that the foreknowledge of the prophet is not in every case the result of divine instruction. The recognition of this natural gift does not degrade the prophets, who are to be believed, not because of individual instances of foretold and afterward fulfilled events, but on account of the large number of men gifted with the faculty of foreboding, and especially on account of their significance in preparing the world for the coming of Christ. The supernatural factor in the prophecies was conditioned by a special communion of the prophet with God, which resulted in a profound knowledge of him. The contents of the prophecies were influenced undoubtedly by this supernatural element; though this influence is seen most clearly in the Messianic prophecies Giesebrecht also believes in a limit to the powers of the prophets. They were not omniscient. Hence, they could and did err, and they had their limitations as to the details and as to the time prior to which they could foretell an event. Perhaps all of us would agree with this author in rejecting the positions of Kuenen and Koenig, and also in the doctrine that there was in the prophecies both a human and a divine element. The question is whether Giesebrecht has given us the true proportions in which the two elements were mixed, and whether the gift of foreboding which he ascribes to the prophets was the real natural basis of their prophecies. Yet he has given us at least a respectable theory.

## RECENT THEOLOGICAL LITERATURE.

**Zur Lehre von der Versöhnung** (The Doctrine of Reconciliation). By Martin Kahler. Leipzig, A. Deichert Nachf, 1898. Once more the doctrines of the Ritschl school find an opponent, though Kahler does not antagonize any particular individual, so much as the principles of the Ritschlians. Nor is the work a mere attempt to overthrow a theory which he rejects, for he sets forth very distinctly his own views. These may be summarized as follows: God is the originator of the plan of reconciliation, and Christ is his instrument. God does not require to be turned from a state of anger to one of grace. It was his grace which even in the Old Testament times provided the means of propitiation

Still, he could not, without something more than his own feeling of mercy, forgive sin, since there is in the world an unchangeable and inflexible moral order. The violation of this order by man demanded that it should be effectively brought to the attention of man as binding, and also that its sacredness in the sight of God should be demonstrated. Both on account of man and on account of God this moral order is indispensable. True repentance for sin is impossible, unless the validity of the law is clearly attested and man's guilt established. The death and sufferings of Christ had the effect of abolishing the obstacle to fellowship between man and God which human guilt had placed in the way. His sufferings were vicarious. In his death he bore the sins of the race. He died, not for himself, but for the benefit of many. His voluntary vicarious death constituted a perfect sacrifice. By it the purpose of penalty is obtained. God's moral order is brought to recognition, and man's will is brought into harmony with God, who, by the reconciling work of Christ, has bronght man into a new relationship to himself. Henceforth it was the privilege of every man to become a child of God, a privilege which did not exist prior to the work of Christ. Kähler has taken pains to base his theory upon a careful study of the Scripture. And we must commend his method of procedure. For he is not content with a discussion of individual passages, but attempts to show that his views are the fundamental elements in the biblical idea of reconciliation. As we have said on other occasions, it is an exceedingly difficult task to state correctly the biblical doctrine of atonement. Every new attempt only emphasizes the profundity of the plan of salvation. But, fortunately, the benefits of the atonement are not dependent upon a perfect theory.

---

**Zur Beurtheilung Savonarolas** (An Attempt to Estimate Savonarola). By Ludwig Pastor. Freiburg i. B., Herder, 1898. It was formerly the custom to speak of Savonarola as one of the "reformers before the Reformation." The more recent and exact view denies such a distinction to him, as also to Wyclif, Hus, and others. They were in reality Roman Catholics and remained such, in spite of excommunication and every other penalty, to the end of their lives. They protested against gross evils and abuses within the Church, and they strove to introduce ideas and measures which the Church refused to sanction. But they were not reformers in the sense in which Luther, Zwingli, Calvin, and their colaborers were reformers, as anyone may see who will attentively study them in comparison with the Protestants. The fourth centennial of the execution of Savonarola elicited such interest in him as to awaken a controversy among Romanists themselves concerning his relation to the Roman Catholic Church. Pastor decidedly excludes him on the ground that he was disobedient to the pope. In reply to him several other Romanists declare that, though Savonarola was condemned and burned, he was nevertheless a good Romanist. Professor Luotto, an Italian, affirms, on the grounds of an exhaustive study of the writings of the great but unfor-

tunate Dominican, that Pastor has taken his ideas of him, not from a personal investigation of Savonarola's own works, but at secondhand; and he further upholds the Dominicans of the present day for continuing to revere the name of Savonarola. He also declares Pastor to be not a good Romanist for attempting to exclude Savonarola. Schnitzer, a German Roman Catholic, shows that in the second and last phase of Savonarola's struggle with the pope the points at issue were purely political, and hence could not have the effect of cutting him off from the Church. He also gives him the distinction of having prepared the way, not for the Protestant Reformation, which to his mind is no reformation at all, but for the true reformation in the Roman Catholic sense. All these controversies and much besides may be learned in Pastor's book, the sinuosities of Roman Catholic thought being nowhere better illustrated. If Alexander VI condemned him as a heretic he must have been a heretic; for, unless the pope is infallible enough to detect heresy without danger of error, how do we know but Luther may sometime be proved a good and true son of the Church in spite of papal condemnation?

## RELIGIOUS AND EDUCATIONAL.

**Religious Discontent in Germany.** The reference here is not to questions of doctrine, nor to people who find themselves filled with unrealized spiritual longings; but it is rather to those who are learning that the German Church as an institution is incapable of supplying their religious needs. The number of such is rapidly increasing, and to an American this is not to be wondered at. The German Church furnishes practically no pastoral oversight of the individual; it holds no meetings corresponding to our prayer service; and it discourages, as tending to hypocrisy, all expression of religious emotion or profession of religious experience. The supporters of the churchly system fear no harm to the establishment, because separation from the Church is difficult and, in spite of their zeal, the sects attract comparatively few. But there are those who, while they comfort themselves with the thought that the Church is safe in this respect, fear for her general spiritual life. These hail with unfeigned joy the growing pietistic spirit which prompts the seekers after a deeper religious life than the Church as such encourages to band themselves into societies within the congregation for mutual encouragement and assistance. Another source of help is proposed by those who would divide the large parishes into small ones, no larger than can be cared for by one or two pastors. It is estimated that in the immediate future there should be erected for a series of years in Berlin alone eighteen new church edifices *per annum*. One of the difficulties in the way of this is the cost, which the Germans find hard to bear. In order to overcome this it is suggested that inexpensive edifices be built. One writer proposes that the new small parishes shall be established and provided with pastors, even before any edifice is erected, and that

worship shall be held in halls rented for the purpose until churches can be built. Anyone acquainted with the situation in Germany can be profoundly anxious that, as speedily as possible, the defects in the Church life shall be remedied according to the evidently American and English ideas. In Berlin there is no parish with less than 87,000 souls and no church with a seating capacity of more than 2,500. One parish of 120,000 souls has a church capable of seating 1,450 people. But with true German thoroughness the whole subject is being studied, and we doubt not that in due time suitable action will be taken.

---

**An Anti-Romish Movement in Austria.** On the sixteenth of January of this year a meeting of great significance was held in Vienna. It was an assembly of about eight hundred men and a few women, who deliberately adopted as a party cry, "*Los von Rom!*" (Loose from Rome!) and who, when forbidden by the representative of the government to hold another session, filled the assembly hall with the cries, "Hail Germany!" "Hail Luther!" "Loose from Rome," and who then proceeded to sing "The Watch on the Rhine." The president of the meeting proposed and defended two propositions which were adopted by a unanimous rising vote, namely, that separation from the Romish Church must come, and, second, that they would so separate as soon as ten thousand signatures could be secured for that purpose. The grounds ostensibly set forth were purely national. Still, some of the speakers advanced moral and religious reasons also, and declared that if the movement was to include the peasant class these reasons would have to be made prominent. Some also advocated separation from Rome at once. From all reports the movement is rapidly spreading, and the time is probably not far distant when the requisite ten thousand names will have been secured.

---

**French Evangelical Catholics.** In October, 1897, there appeared the first number of a bimonthly magazine entitled *Le Chrétien français*, which is the organ of a movement among French Romanists to get back to the Gospel as proclaimed by Jesus Christ and expounded and applied by the apostles. About twenty priests who are adherents of the movement have forsaken or been excommunicated from the Roman Catholic Church. Among these are the Abbé Bourrier, vicar in Marseilles, and Pastor Philippot, of Plornian, who was deposed by his bishop. But the few who have openly left the Church are only an insignificant portion of the whole number of the adherents of the movement. These are declared to be found in all ranks of the clergy and in various monasteries. They hold the papacy to be a purely human institution, reverence for which depends upon what the occupants of the papal chair make it. The movement has reached such proportions that *La Verité*, a clerical journal, describes it as dangerously prevalent among the clergy, and as having a significance which cannot be exaggerated and which dare not be ignored.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

If there be any declension in the spiritual life of the Christian Church and any halt in its progress, a proper inquiry into the causes of this condition must be pertinent and wholesome. Without attempting in any sense to catalogue the many explanations which are assigned for this deterioration, Professor T. W. Hunt, Litt. D., of Princeton University, writes with force in the *Homiletic Review* (New York) for August upon "The Decline of the Pew." The first evidence of his claim he finds in "the growing decadence of faith within the limits of the Christian Church itself." There is a "loss of tone and grasp and sensitiveness relative to the great evangelical teachings" which have before been so thoroughly accepted. "What Mr. Balfour called 'the foundations of belief' are less stable than of old, more or less undermined by outside and destructive influences, yielding with but little resistance to this and that element of opposition. . . . To state it otherwise, the Christian mind is not startled and shocked by the presence of unbelief, [and] finds the passage from faith to suspicion and positive denial far less abrupt as the years go on, while the result of all this upon general character and conduct is harmful in the extreme." Another proof of the decline of the pew Professor Hunt finds in "the growth of the critical spirit in listening to the exposition of the word." It is, indeed, a hypercritical spirit. "Thoroughly unreasonable demands are made upon the pulpit by the pew—demands which are not made upon any other one of the liberal professions, and which, if made, could not be met and would be promptly resented. . . . The merely mental labor of weekly sermonizing, with all that it involves, is something beyond all precedent or parallel. . . . The pew demands, moreover, in these days that the ministrations of the sanctuary be interesting; that the sermon, as such, be made attractive and even entertaining to the average hearer; popular in the fullest sense, enough so to invite and maintain the attention of the dullest hearer, to satisfy intellect, taste, and feeling alike—in a word, to be hearable, as a novel or magazine sketch must be readable." The third evidence of decline is found in "the absence of personal cooperation with pastors in the activities and responsibilities of the Church." Nonattendance and indifference prevail. "When to the mental and spiritual exactions of the ministry there is joined the unresponsive and inactive constituency, enough is added to break the back and break the heart of any man. In the light of this fact, the perpetuity of the Christian Church is one of the miracles of modern Christendom." And a final mark of decline in the pew, says Professor Hunt, is "the growing secularization of the Christian Sabbath." This "is perhaps the most conspicuous, widespread, and dangerous symptom of the time, making rapid progress as the years go on, and inducing an

order of things in the general Christian community and in the Christian Church which was not and could not have been anticipated a quarter of a century ago, and in the presence of which all existing opposition seems to be helpless." That the pulpit has its defects is granted by Professor Hunt; and this concession will in candor be made by all who are impartial, since the Christian ministry is but mortal and fallible. But that the pew is likewise blameworthy is equally clear from the presentation of Professor Hunt's article. "The most pressing need of the Church of today, in its ministry and membership alike, is the life of the Spirit."

---

THE conclusions reached by Professor Alexander Macalister, of Cambridge, England, who writes of "Anthropology and Christianity" in the *London Quarterly Review* (London, England), for July are as follows: (1) "There is a consensus among men of belief in the existence of a soul which survives death;" (2) "There is a similar consensus regarding the existence of a divine power outside, but manifesting itself in, the material and moral universe;" (3) "Mankind universally recognizes the existence of certain obligations on the part of the individual towards God and towards his fellow-men which are connected with corresponding penalties for breaches of them;" (4) "Among almost all mankind above the very lowest grade of culture there is belief in, or an expectation of the incarnation of, the God;" (5) "There is, coincidently with this, a belief in or expectation of the death of the representative of the God and of his revivification, and a further belief that through this resurrection the race is to become benefited." The finding of the article, in other words, is that "there is nothing in the revelation of God in Christ to man which in any way runs counter to the expectations of the race as set forth in the literature of anthropology." The articles which follow are: "George Borrow," by Dora M. Jones; "Can We Explain Life by Vitality?" by L. C. Miall, F.R.S.; "The Influence of Methodism on Scotland," by Richard Green; "Richard Cadbury," by H. W. Strong; "The Present Pope and the Future Conclave," by H. J. Piggott; "The Evolution of a Reference Bible," by J. A. Barnes; "Protestantism and the French Genius," by Onésime Prunier, President of the French Wesleyan Conference, in which the writer shows that there is no incompatibility between the two; "The Cromwell Tercentenary," by C. S. Horne; "Out on the Essex Marshes," by Robert McLeod; and "American Humor, Mark Twain," by Anne E. Keeling. The last article estimates the humorist it reviews as a provider of "clean, wholesome food for laughter."

---

IN the *Presbyterian and Reformed Review* (Philadelphia) for July is found the following table of contents: 1. "The Crisis in the Church of England," by M. C. Williams, D.D.; 2. "Herbert Spencer, 'Our Great Philosopher,' *versus* the Known God," by D. S. Gregory, D.D.; 3. "The Text of the Minor Prophets," by Rev. John Oman; 4. "'It Says,' 'Scrip-

ture Says,' 'God Says,'" by Professor B. B. Warfield, LL.D.; 5. "Morality, Intuitive and Imperative," by Rev. Thomas Nichols. As for the unrest in the Church of England, Dr. Williams in the first article concludes that from Parliament "redress and correction of evils must finally come." Notwithstanding the attacks of Mill and Spencer, says Dr. Gregory in the second article, "theism as the ultimate explanation of all things, the necessary postulate and presupposition of the cosmos, or universe of order, remains unshaken. God is, and any adequate conception of the universe irresistibly certifies to his being. . . . Philosophy, cut loose from all the quasi-scientific verbiage, has its ultimate principle summed up and fixed in a single monosyllable—God." Three recent works by Professors Nowack, George Adam Smith, and J. Wellhausen form the basis of the scholarly comments in the third article. An exhaustive study of many passages in the Greek leads Professor Warfield, in the fourth article, to argue that the New Testament writers in dealing with the Old make "their habitual appeal to the Old Testament text as to God himself speaking." Two ways they have of doing this. "In one of these classes of passages the Scriptures are spoken of as if they were God; in the other, God is spoken of as if he were the Scriptures; in the two together, God and the Scriptures are brought into such conjunction as to show that in point of directness of authority no distinction was made between them." The proposition that "theory in morals is closely bound up with practice" is the foundation upon which the writer of the concluding article builds his argument.

---

In its notice of many late publications the *Edinburgh Review* (New York) is among the most valuable of foreign periodicals. Its July issue contains in its table of contents: 1. "British Finance in the Nineteenth Century;" 2. "The Life and Writings of Mrs. Oliphant;" 3. "Some Aspects of Modern Art;" 4. "Lord Clare;" 5. "The Meaning of Rites;" 6. "Odes and Epodes of Horace;" 7. "The Ethics of Vivisection;" 8. "The Fall of the Western Roman Empire;" 9. "The Conference and Arbitration;" 10. "Montalembert;" 11. "The Problem in China." The ninth article discusses a subject of international interest. The Conference at The Hague, it is said, "will stand out as one of the memorable events of the century." Whatever the final decisions that it reaches, it "has helped to educate the nations as to the use of arbitration. England and America have been in this respect the teachers of the world. The object of the czar's rescript has not been attained; but it has been advanced, and measures hitherto discussed only by theorists have become part and parcel of practical politics."

---

The *Preacher's Magazine* (New York) for August contains a sermon on "The Bible," by G. Alexander Chadwick, D.D., Bishop of Derry; "Extempore Preaching *versus* Talking," by Rev. John Burnett; "Lay Evangelism," by J. A. Quarles, D.D.; and various editorial helps.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*History of Dogma.* By Dr. ADOLPH HARNACK. Translated from the German by NEIL BUCHANAN. Vol. vi, pp. 317. Boston: Little, Brown & Co. Price, cloth, $2.50.

This volume compacts into a moderate compass a great amount of doctrinal history. It comprises in its survey the entire scholastic era from the tenth to the sixteenth century. Within this period the author notices two conspicuous epochs in the history of piety. The first began, in close connection with the cloister of Clugny, in the tenth century and extended into the twelfth. Its ideal was of a thoroughly mediæval cast, combining the thought of a monastic renunciation of the world with the theocratic notion of serving the Church in the task of subduing and ruling the world. Its hero was Bernard of Clairvaux, who greatly enriched religious devotion by his fervent appreciation of the suffering Christ, but who on the other hand did not stand sufficiently aloof from the Neoplatonic mysticism with its pantheistic leaning and its tendency to displace the historical by the notional or purely ideal. The second epoch began in the thirteenth century, with Francis of Assisi as the most potent leader and with the mendicant orders in general as its representatives. The watchword in this outburst of piety was *apostolical life*, the life of poverty, humility, and evangelistic endeavor. In his renaissance of piety, as in the earlier, there was some liability of an outcropping of a hostile spirit toward the Church as contradicting by its worldliness the ideal that was pursued. But in general a strained relation was avoided, and both the Cluniacensian and the mendicant revival were congenially related to the papacy with its theocratic ambitions. Taking mediæval piety as a whole, while it has its vein of gold, it must be charged with a serious fault in its relative neglect of the element of personal fellowship with God. From the time of Augustine the ever-repeated thesis was *God and grace.* That grace consists precisely in filial communion with God was not recognized. "It was not discerned even by the mediæval mystics, who aspired to having intercourse with Christ as with a friend; for it was the *man* Jesus of whom they thought in seeking this. But all of them, when they think of God, look not to the heart of God, but to an inscrutable Being who, as he has created the world out of nothing, so is also the productive source of inexhaustible forces that yield knowledge and transformation of essence." As is to be expected of any thorough investigator, Harnack pays a tribute of respect to the intellectual achievements of scholasticism. It had the daring to undertake a most arduous task and the mental force to carry it through with a degree of success which properly evokes admiration. "The scholasticism of the thirteenth century presents the same spectacle in the sphere of knowl-

edge which the Church of which it is the servant presents in the sphere of human life generally. In the one sphere as in the other everything is to be reduced to subjection; in the one, as in the other, everything is to be brought into a harmonious system; in the one, as in the other, the position is held, tacitly, or expressly, that the Church is Christ, and Christ is the Church. Thus the theological science of the thirteenth century can be described as the submitting to dialectic-systematic revision of ecclesiastical dogma and ecclesiastical practice, with the view of unfolding them in a system having unity and comprehending all that in the highest sense is worthy of being known." Doubtless scholasticism wrought one-sidedly, with its easy-going attitude toward the problems of nature and its utterly inadequate expenditure of effort in the line of historical investigation. But in fulfilling the dogmatic task as understood by the age it was a masterful agent. From the earlier stage of scholastic theology the author selects for special consideration Anselm's theory of atonement. He grants that it contains commendable features, but his general attitude toward it is one of decided disparagement. He finds it chargeable with a whole catalogue of faults, among which are such crude notions as these: "The mythological conception of God as the mighty private man, who is incensed at the injury done to his honor and does not forego his wrath till he has received an at least adequately great equivalent; the quite Gnostic antagonism between justice and goodness, the Father being the just one, and the Son the good; and the illusory performance between Father and Son, while the Son is one with the Father." Indeed, if at any point in the volume the learned professor betrays a tinge of excited feeling it is in scoring Anselm's doctrine of satisfaction. He pronounces it eminently bad. He adds, however: "Perhaps no one can frame a better who isolates the death of Christ from his life, and wishes to see in this death something else than the consummation of the 'service' which he rendered throughout his *life*." In the exposition of matured scholasticism notice is taken of the combination of a formal deference for Augustine authority with a progressive departure from his characteristic teachings on the topics of sin and grace. Thomism is represented as leaning to modalism in its interpretation of the Trinity, the Scotist school as sharply distinguishing between the divine persons. In christology the weight of authority is said to have been given to a theory which under Chalcedonian formulæ installed a virtual monophysitism. "Thomas made the greatest effort to give such predominance to the divine factor that the human became merely something passive and accidental." In connection with the teaching on the Church Harnack notices the very mixed tribute which was given to the notion of papal infallibility, and the moderate amount of direct effort on the part of dogmatists to supply a basis to the high papal claims in general "theology," he says, "did nothing for the development and establishment of the papal system till far on in the thirteenth century." A relatively large space is given to the highly important theme of the sacramental teaching of the

scholastics. Some sharp criticisms find place here. Especially caustic is the way in which the adaptation of the sacramental system to an easy conscience is portrayed. According to the laxer theory, which tended to pass into the ascendant, the superficial penitence denoted by attrition fits for the valid reception of the sacrament of penance; this sacrament cancels the danger of hell; only liability to purgatory remains, and the indulgence provides against this. "*Attritio, sacramentum pœnitentiæ, indulgentia*—these form the Catholic triad. What was to be done for the indulgence was the only burdensome thing here; but even this was made very easy. Thus the indulgence became a caricature of Christianity or the religion of redemption through Christ." A harder path might indeed be elected by the earnest Catholic, but the easy way to salvation was provided if one did not choose to vex himself with any deep interior demands. Notwithstanding the fairly elaborate treatment given to the period, it could be wished that the author had added a few pages. Certainly it would have been well to have awarded to Anselm's ontological argument for the existence of God something more than a bare mention. We should like to have seen also a better warrant than is supplied for the conclusion that the festival of the immaculate conception of the Virgin was celebrated at Lyons as early as the time of Bernard of Clairvaux. It is to be remembered that in the early Middle Ages a feast of the conception of John the Baptist was celebrated entirely apart from any thought of his immaculate conception. So a feast of the conception of the Virgin Mary may have had place prior to any distinct commemoration of her *immaculate* conception. Now, the references of Bernard (epist. clxxiv) by no means enforce the conclusion that the celebration at Lyons was specifically in honor of the immaculate conception of the Virgin. Let it be granted that he mentions immaculateness (*sanctitas*); he yet seems to bring it forward, not as a thesis from the criticised party, but as something naturally suggested by the demands of his argument. Only immaculateness, he as much as says, could justify celebration of an instance of conception, and the conditions must be regarded as having excluded immaculateness from the Virgin's conception (compare Stap, *L'Immaculée Conception*, nouvelle edition, 1869; Sheldon, *History of Christian Doctrine*, third edition, i, 881). The reader may properly be warned not to expect to make quick work with a volume of Harnack's *History of Dogma*. Whoever attempts to get away with more than one hundred and fifty pages in a day will find that he is overtaxing his power of mental digestion.

*Through Nature to God.* By JOHN FISKE. 12mo, pp. 196. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

This is the latest of Professor Fiske's already numerous volumes. No other writer on his subjects is so incessant in production or has commanded so large a sale for his books. The present volume groups itself with *The Destiny of Man* and *The Idea of God*. It is consecrated to the memory of Professor Huxley. It contains three separate discussions on

"The Mystery of Evil," "The Cosmic Roots of Love and Self-sacrifice," and "The Everlasting Reality of Religion." All three are philosophical arguments framed from the scientific standpoint and based upon data furnished by modern science as interpreted by a theistic evolutionist. In the first the author wrestles ingeniously, but in our judgment ineffectually, with the world-old problem, which, indeed, no man has yet conclusively solved. Even Dr. McCosh, who disliked to confess himself baffled in philosophy, acknowledged that the problem of evil puzzled him. John Stuart Mill's solution was that God is all-wise and all-good, but not omnipotent; perpetually endeavoring to eliminate evil from the universe, but hindered by some inexplicable viciousness in the original constitution of things which it must require a long succession of ages to overcome. In the light of this theory Mr. Mill saw in the humblest human being who resists an impulse to sin, or helps in the slightest degree to leave the world better, a participator in the work of the divine Creator. Professor Fiske imagines the comments which a seventeenth century Calvinist would make on Mill's theory. The old Calvinist would say that Mr. Mill's God, shorn of the attribute of omnipotence, is no God at all; that God has created the evil along with the good for a purpose which human reason would approve as wise and holy if it could comprehend all the conditions of the case; that the Creator is responsible for the original constitution of things, and that in supposing anything essentially vicious in that constitution Plato and the Gnostics and the Manichæans and Mr. Mill have simply taken counsel of their ignorance. More than this, the author thinks the old Calvinist, if he were here today in presence of our modern knowledge, would say that if we really understood the universe of which humanity is a part we should find scientific justification for that supreme and victorious faith which cries, "Though he slay me, yet will I trust in him!" And the author says: "The man who has acquired such faith as this is the true freeman of the universe, clad in stoutest coat of mail against disaster and sophistry—the man whom nothing can enslave, and whose guerdon is the serene happiness that can never be taken away." In his view the Calvinist is more nearly in accord with modern knowledge than Plato and Mill. He says that the attempt to refer good and evil to different creative sources cannot now be seriously maintained; that the advance of modern science carries us irresistibly to what some German philosophers call monism, but which he prefers to call monotheism; that in regarding the universe as the multiform manifestation of a single all-pervading deity we become for the first time pure and uncompromising monotheists—believers in the ever-living, unchangeable, and all-wise heavenly Father, in whom we may declare our trust without the faintest trace of mental reservation. The second part of the book presents with clearness and consistency the now familiar evolutionary explanation of the origination and development of love and self-sacrifice, or altruism, in and through the cosmic process. The particular feature of Professor Fiske's interpretation is his

denial of the notion that the cosmic process shows no relation to moral ends, and his strenuous insistence that that process exists purely for the sake of moral ends. He says that the scientific study of nature discerns *an omnipresent ethical trend*, and that, when we have learned this lesson, our misgivings vanish and we breathe a clear atmosphere of faith. "Though in many ways God's work is above our comprehension, yet those parts of the world's story which we can decipher warrant the belief that while in nature there may be divine irony, there can be no such thing as wanton mockery, for profoundly underlying the surface we may perceive an omnipresent ethical trend. The moral sentiments, the moral law, devotion to unselfish ends, disinterested love, nobility of soul—these are Nature's most highly wrought products, latest in coming to maturity; the consummation toward which all earlier prophecy has pointed. Below the surface din and clasping of the struggle for life we hear the undertone of the deep ethical purpose, as it rolls in music through the ages, its volume swelled by every victory, great or small, of right over wrong, till in the fullness of time, in God's own time, it shall burst forth in the triumphant chorus of Humanity purified and redeemed." In the third part of this little book we find most satisfaction because of its close-linked cogency, and because of its impressive marshaling of the findings of science into a demonstration of the eternal reality and indispensableness of religion. It begins by showing that what Voltaire hated was not religion but the organized Christianity of his time, responsible for atrocious injustice, for the Inquisition, for oppression and superstition and ignorance. This it was which he personified and called "The Infamous." The little church at Ferney which "Voltaire built for God" was, the author says, the sole church in France dedicated simply to God, and its builder was not only a layman, hostile to the ecclesiastical doctrines and methods of the time, but was almost alone among the freethinkers of his age and country in believing in God and asserting the everlasting reality of religion. Professor Fiske says that "the Deity revealed in the process of evolution is the ever-present God, without whom not a sparrow falls to the ground, and whose voice is heard in each whisper of conscience, even while his splendor dwells in the white ray from yonder star that began its earthward flight while Abraham's shepherds watched their flocks." He says further that the scientific doctrine of the correlation of forces exhibits Mind as nowise a product of Matter; that it is incompatible with the theory that the relation of the human soul to the body is like that of music to the harp, but is quite compatible with the time-honored theory of the human soul as indwelling in the body and escaping from it at death. He presents religion's fundamental postulates the quasi-human God, the undying human soul, and the ethical significance of the unseen world. He argues, as an evolutionist, that the Infinite Power which is manifested in the universe is essentially psychical in its nature, and that between God and the human soul there is real kinship, although we may be unable to

render any scientific account of it. The belief that the psychical element in man is identical in nature with the Eternal Psychical Element seen at work in the universe, thus constituting kinship between God and the human soul, appears always, in history, as inseparable from a belief in the soul's immortality. The two beliefs are part and parcel of one and the same efflorescence of the human mind. Mankind has always entertained them in common, and so entertains them now. The final chapter contains the summing up and conclusion, which declares with great force of conviction that "Nature's eternal lesson is the everlasting reality of religion." Science, looking back over the life-history of our planet and the development of man, sees that religion was coeval with the birth of humanity, and has played such a dominant part in the subsequent evolution of human society that what history would be without it is quite beyond imagination; none can deny that this cardinal fact is the largest and most ubiquitous fact connected with the existence of mankind upon the earth. The author declares that so far as our knowledge of nature goes the whole momentum of it carries us onward to the conclusion that the unseen world with which religion deals has a real existence, and that it is natural and reasonable to regard that unseen world as the theater where the ethical process is destined to reach its full consummation. The argument is ended thus: "The lesson of evolution is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom, but in spite of seemingly endless groping and stumbling it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to man I believe the very deepest and strongest to be that which asserts the everlasting reality of religion."

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Extemporaneous Oratory for Professional and Amateur Speakers.* By JAMES M. BUCKLEY, LL.D. 12mo, pp. 480. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.50.

Charles Reade, an eminent writer of fiction, earnestly declared that fiction is the greatest of all the arts. In the first sentence of the first chapter of this book the author, a distinguished orator, says that "oratory is the greatest of arts." Something of that feeling toward his particular art is necessary to make any artist great therein, or a capable inspirer and guide of others to success in that art. For most of those who will read this notice the supreme art is and should be that of effective public speech. The origin or occasion of this book was as follows: Several years ago Dr. Buckley was invited to lecture on extemporaneous speaking before theological seminaries and law schools; because various reports misrepresented those lectures he had about decided to write upon the subject, when he was simultaneously requested to do so by the faculty of a law school and by a committee appointed to prepare

a course of study for the ministers of the Methodist Episcopal Church. If among the diversified products of the author's phenomenally versatile activity there should not at some time appear a volume on extemporaneous public speech, the feeling throughout Methodism and far beyond its bounds would necessarily be that he had failed to write upon one of the subjects concerning which his knowledge is most nearly exhaustive and one of the arts over which his practical mastery is complete. It is not easy to imagine a statement more amusing to the American public than the following from Dr. Buckley concerning a phrenological examination of his own head: "I was examined by O. S. Fowler on two occasions, with an interval of eight years, and was mortified to be informed that my organ of language is small, and that I should be embarrassed through life on account of difficulty in finding words to express ideas. . . . On the second occasion, not recognizing me as the individual whom he had previously examined, though again referring to my defect, he suggested that I might derive some aid in expression from mental activity, which would enable an 'inferior organ of language' to do more than ordinary work, 'as a small engine with an unusual pressure of steam might do more work than a larger engine with less steam.' On my relating this incident to Dr. Oliver Wendell Holmes he responded, 'As well might you undertake to tell by the knobs on a fireproof safe the denomination and amount of money inside as to tell by the bumps on a man's head what are his characteristics.'" The book opens with a comparative discussion of the various modes of public address, reasoning to the conclusion that the extemporaneous, as defined by the author, is best of all. Then follow chapters on the uses of language, words, their proper use, pronunciation, how to enrich one's vocabulary, a list of writers and speakers whose styles are most helpful as models, general and special preparation of the thoughts, the feelings, and the bodily condition, the use of items, anecdotes, similes, illustrations, and reminiscence, elocution, the management and strengthening of the voice, articulation, pitch, and tones, gesture, the temptations, defects, and difficulties to which the extemporaneous speaker is liable, how to protect oneself against failure, and suggestions to neophytes. Several chapters are given to a comprehensive setting forth of the art of public oral debate. Distinct reasons can be given why this book had a good chance to surpass all others in its own sphere; and a careful reading persuades us that it has made the most of its chance. No one can find any room to question the author's qualifications for making such a book. He is known as a past master who has taken all the degrees in the art of which he writes. He has searched and sifted the literature of the subject from Quintilian down to the latest, and the culled and proven values thereof are embodied in this book. From boyhood he has made a business of hearing, studying, analyzing, and comparing the largest possible variety of eminent public speakers in all professions. His philosophy, physical, mental, and moral, of successful public speech has not been

elaborated in the closet, but evolved by and from the lifelong practice of the art. The book is the report of a practiced expert, without a trace of the theorizing doctrinaire. There are no arbitrary or unintelligible rules; the rationale of every rule is made as obvious as the prescription is clear. No principle is laid down, no maxim adopted, no method commended which the author has not thoroughly tested in use; and in forty years of public speaking he has exhausted the possibilities of knowledge by trying all kinds of experiments—intellectual, rhetorical, vocal, gesticulatory—in the presence of almost every sort of audience and in nearly all possible conditions. It is doubtful if any man in public life has spoken extemporaneously so many hours, in as great a variety of places, on as wide a range of subjects. The practical wisdom, the matured conclusions, reached by many years of incessant experimentation, constitute the preeminent value of this book. In the art of public debate, especially, one would expect our author to be as capable an instructor as Blondin might be in teaching how to perform all possible feats on the tight rope, or as Grant might be in military strategy; and several chapters are devoted to this special art. Not merely extemporaneous oratory but the whole life of the public speaker is covered: the necessary regimen for body, mind, and heart; the general training of the human system and the immediate preparation for speaking; the management of the breathing organs, the vocal apparatus, and the body in general; the effect of various foods, drinks, physical exercises, indulgences, and habits; the detection and correction of faults. This is the most masterful of books on its subject, the soundest, completest, and most practical compendium or manual of extemporaneous speech in existence. For all ministers who have any ambition to speak effectively or any sense of responsibility for success in their great calling this volume is indispensable. It is especially intended to help beginners or those who are still in the making. In addition to its value to professional or amateur speakers it is also an instructive and extremely interesting book for the general reader and for those who listen to public speakers. The publishers have issued it in durable yet attractive form. A copious index assists ready reference to any part of the contents, while the often ingeniously felicitous marginal paragraph headings on every page help the eye and the memory.

*The Works of William Makepeace Thackeray.* Thirteen volumes. 8vo. New York and London: Harper & Brothers. Price, per volume, cloth, $1.50.

This is so far beyond all previous editions of Thackeray's Works that no one should ever think of buying any other. It is "complete" not only in the sense of containing all his published writings, but also because it gives us a virtual biography and portraiture of Thackeray, and because in all respects—in print and paper and binding and illustration—it satisfies one with the feeling that nothing better can be desired or imagined. To each volume there is an extended Introduction written by Mrs. Anne Thackeray Ritchie, the author's surviving daughter. Thackeray desired that no biography of himself be written, but after a

quarter of a century his daughter weaves into the introductions to these thirteen volumes not only much information about his writings, but also many memories of her father, his life, habits, tastes, and opinions, with some of his letters. Mrs. Ritchie says: "So much has been forgotten, so much that is ephemeral has been recorded, that it is my desire to mark down some of the truer chords to which his life was habitually set. For this reason I have included one letter to my mother among the rest; it will show that he knew how to value the priceless gifts of home and of happiness while they lasted, as well as to bear trouble and loneliness when they fell upon him." It must be admitted that this daughter's instinct selects from her intimate knowledge the incidents and expressions which are most significant of her father's essential nature, while her literary gift presents them with vividness and grace. Thackeray came from India to England as a child of six years. His ship touched at the island of St. Helena. A black servant pointed out a man walking on the island and said to "Billy Boy," as Thackeray was then called, "That is he, that is Bonaparte; he eats three sheep every day, and all the little children he can lay hands on." The set of thirteen volumes ends with *Ballads and Miscellanies*, and begins with *Vanity Fair*. Mrs. Ritchie's introduction to the latter begins thus: "I cannot help thinking that though *Vanity Fair* was written in 1845 and the following years, it was really begun in 1817, when the little boy, so lately come from India, found himself shut in behind those filagree iron gates at Chiswick, of which he writes when he describes Miss Pinkerton's establishment. Whether Miss Pinkerton was, or was not, own sister to the great doctor at the head of the boarding school for young gentlemen on Chiswick Mall, to which my father was sent, remains to be proved. There is certainly a very strong likeness between those two majestic beings, the awe-inspiring doctor and the great Miss Pinkerton, whose dignity and Johnsonian language marked an epoch in education. I myself remember, as a child, hearing it said in the family that, when Dr. —— used to read the Ten Commandments of a Sunday to his boys and the rest of the people assembled, his wife and several members of the congregation had been heard to declare that to hear his resounding tones reminded them of Mt. Sinai itself." Some of Thackeray's own criticisms on *Vanity Fair* are given. He says to his mother: "You are quite right about *Vanity Fair* and Amelia being selfish. My object was not to make a perfect character or anything like it. Don't you see how odious all the people are in the book, behind all of which there is a dark moral, I hope? What I wanted was to portray a set of people living without God in the world (only that is a cant phrase), greedy, pompous men, perfectly self-satisfied for the most part, and at ease about their superior virtue. Dobbin and poor Briggs are the only two people with real humility. Amelia's humility comes when her scoundrel of a husband is well dead with a ball in his odious bowels, when she has sufferings, a child, and a religion. But she had at the beginning one quality

above most people, namely—LOVE—by which she could be saved. ... I wasn't going to write in this way when I began, but these thoughts pursue me plentifully. Will they ever come to a good end? I think I doubt God who gave them if I doubted them." In another letter he wrote: "*Vanity Fair* is this instant done, and I have worked so hard that I can hardly hold a pen and say, God bless my dearest old mother. I am pleased to have done, but am very melancholy and beat." His Ritchie says: "When my father wrote a poem he used to be more agitated than when he wrote prose. He would come into our room writing and excited, saying, 'Here are two more days wasted. I have done nothing at all. It has taken me four mornings to produce six lines.' Then, after a further struggle, all would go well." Once the novelist wrote an old friend: "If I haven't written to you sooner, be pleased to know that for the last ten days I have been almost *non compos mentis*. When I am in labor with a book I don't quite know what happens. I sit for hours before my paper, not doing my book, but incapable of doing anything else, and thinking upon that subject always, waking with it, walking about with it, and going to bed with it. O, the struggles and bothers—O, the throbs and pains about this trumpery!" Thackeray wrote to Adelaide Procter: "Why are your verses so very, very gray and sad? I've been reading them this morning till the sky has got crape over it. . . . We can't help what we write, though. An unknown something works in us and makes us write so and so. I don't like to think you half so sad as your verses. I like some of them very much, especially the little tender bits. All the allusions to children are full of a sweet maternal compassionateness. I wish the tunes you sing were gayer. But the Lord made a multitude of birds and fitted them with various pipes, and the chorus of all is *Laus Domino!*" We are told of his thoughts about death and divine providence. The days drew on, full of work and full of physical weakness also. He had no real illness at the last—the man was apparently tired to the core of his being—so tired that he was not sorry to go. Only a day or two before his solitary peaceful death, he had said so. What he thought of the great change may be gathered from his letter to his mother written when he was comparatively well and strong: "Providence, which poor I impugns, is very tolerably kind to me. M. didn't seem to be aware that she had used such rebellious expressions when I took her to task. I asked her why the natural laws were to be interrupted in my particular case? Did Heaven send the little boys out of the shop to knock me down and give you a hundred days of pain and years of lameness? Was it specially concerned in punishing, chastising, trying, blessing, amending, saving, those Jews who were under the tower of Siloam when it fell? A brick may have knocked a just man's brains out, and a beam fallen so as to protect a scoundrel who happened to be standing under. The bricks and beams fell according to the laws which regulate bricks in tumbling. So with our diseases—we die because we are born; we decay

because we grow. I have a right to say, 'O, Father, give me submission to bear cheerfully (if possible) and patiently my sufferings;' but I can't request any special change in my behalf from the ordinary processes, or see any special divine animus superintending my illnesses or wellnesses. Those people seem to be presumptuous who are forever dragging the Awful Divinity into a participation with their private concerns. In health, disease, birth, life, death, here, hereafter, I am the creature. He lifts me up and sets me down certainly—so he orders my beard to grow. Yonder on my table in the next room is a number of the *Earthen Vessel*—Brother Jones writes of Brother Brown how preciously he has been dealt with. Brown has been blessed by an illness; he has had the blessing of getting better; he has relapsed, and finally has the blessing of being called out of the world altogether. I don't differ with Brown essentially—only in the compliments, as it were, which he thinks it is proper to be forever paying. I am well: Amen. I am ill: Amen. I die: Amen always. I can't say that having a tooth out is a blessing—is a punishment for my sins. I say it's having a tooth out." And at another time he wrote: "I must tell you the truth as I believe it in opposition to what I consider to be erroneous; and when I was going to die, as I thought I was one night, I was as easy in mind and as trustful of God and as confident in his wisdom and mercy as St. Augustin, or St. Teresa, or Lady Huntingdon, or the Rev. Cæsar Malan—I mean any Churchman, high or low, and so no more about it."

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Retrospects and Prospects.* By SIDNEY LANIER. 12mo, pp. 228. New York: Charles Scribner's Sons. Price, cloth, $1.50.

This is a volume of descriptive and historical essays under the titles, "Retrospects and Prospects," "San Antonio de Bexar," "The New South," and "Sketches of India." It contains also the Confederate Memorial Address delivered at Macon, Ga., April 26, 1870. Five years after the war for the Union closed Lanier, himself a Confederate, who had fought for four years and after the great surrender had toiled his way home to Georgia on foot, stood amid the graves of Southern soldiers, looked into the faces of the women and the men to whom those dead were dearest, and included in his address words like these: "A strange commingling of grief and glory and joy lies in our memories of the days when these men died for liberty. . . . We come here without resentment, without scorn or hate or any vengeful feeling. That we can do this—that we can contemplate these dead faces without unseemly revenges burning in our souls, is to me a most marvelous triumph of divine Christianity. . . . We are here for love, and not for hate. We are here for harmony, and not for discord. To-day we are risen immeasurably above all vengeance. To-day, standing upon the serene heights of forgiveness, our souls choir together the enchanting music of harmoni-

ous Christian civilization." The year 1870 was nobly early for such great words to be spoken in the South. It is doubtful if any but a gallant soldier would have dared to speak them or even have felt them in his heart. But always the bravest and the manliest are the most generous and unresentful. The trouble and ill feeling between South and North since the war have not been made or maintained by the brave men who fought each other on tremendous battlefields. The first to accept the results of the war and to be at peace sincerely and heartily were the men who had proved their manhood in heroic conflict and enhanced the splendor of the American name by their high courage and costly defense of their convictions. Brave hearts do not harbor sullen hatreds. In the essay on "The New South" Lanier contends that the prosperity of the South depends on industry, and not on politics, and chiefly on agriculture in the form of small farming, in contrast with the enormous farms of the West and with the large plantations of the old South devoted mostly to the raising of some one crop—sugar, rice, cotton, or tobacco. He thinks this "agricultural change is the one substantial fact upon which any really new South can be predicated," and counts the rise of the small farmer (who raises a variety of crops—grain, fruits, vegetables, wool, poultry, dairy products, in addition to the cotton, rice, or sugar-cane) to be "the most notable circumstance of the new period in comparison with which noisier events signify nothing." He says that this agricultural change produces a great variety of effects; that many industrious negroes have become possessors of little farms, and that "the transition of the negro from his attitude as negro to an attitude as small farmer is a transition in which his interests, his hopes, and consequently his politics, become identical with those of all other small farmers, whether white or black. Nothing seems more sure than that an entirely new direction of cleavage in the structure of Southern polity must come with the wholly different aggregation of particles implied in this development of small farming. In the identical aims of the small farmer class, whatever now remains of the color line must surely disappear out of the Southern political situation. The small farmers are a body whose privileges, needs, and relations are not those which are affected or decided by color, but those which exist between all small farmers on the one hand and whatever affects small farming on the other. The relation of politics to agriculture is as that of the turnip top to the turnip. The obliteration of the color line could be reduced to figures if we knew the actual proportion of small farms held by negroes." Lanier then takes for illustration Liberty County, Georgia, which in 1860 produced mainly sea-island cotton and rice from large plantations owned by old and wealthy families; at which date there were in that county only fifty-three small farms—that is, of less than twenty acres. In 1870 the small farms numbered nearly fourteen hundred, and Lanier thinks that this increase is largely accounted for by the accession of thrifty negroes to the ranks of the small farmers. "For," he says, "though these colored

farmers hire out at times, yet their own little patches of varied products are kept up, and they are independent of such hiring." In the same period and from the same cause there was in Mississippi an increase of nearly thirty-five thousand small farms. Lanier quotes from a Georgia paper in 1880 this paragraph: "If the farmers of Liberty County could control the negro labor for their use it would soon become one of the richest counties in southern Georgia; but there comes in the trouble. The negroes, most of them, have bought a tract of land, ten acres or more, and they can make enough on it to be perfectly independent of the white man. If he hires them he has to pay them their price, which is not less than fifty cents per day." This change, which had progressed so far in one county of Georgia in 1880, has been spreading more rapidly there and in other parts of the South during the twenty years since. The case of the negro is not so hopeless as many pessimists make out, nor is the race problem in such a bad way as sporadic conflicts and occasional lynchings taken alone would indicate. To a large extent the negro, stimulated by some education and a growing desire to be independent, is working out his own salvation by quiet labor and economy. He is learning how to get to windward of fate. Give him time and the mental and moral education which means a fair chance, and he will work his ship off the lee shore and into deep, safe water. A Scotchman employing a large number of negroes in quarrying phosphatic rock in South Carolina told us fifteen years ago that they were excellent laborers, sober, saving, and nearly all of them intensely bent on owning a little plot of ground with a home on it. When the colored man becomes a respectable landholder and an independent farmer he fades out as a negro and appears as a substantial and influential factor in the community, not to be dislodged, insulted, or ignored. Lanier finds that the small farmer has been a commendable citizen in many lands and centuries. He was praised in old Greece for not being a crazy politician, by Euripides, who declared that these farmers who stay at home and work, and do not spend their time in caucuses and assemblies, save the country. Who but the small farmers of France, the peasantry, furnished the money to pay the huge indemnity exacted by Germany after the Franco-Prussian War of 1870? Lanier, a native Georgian, notes also that, in 1880, "at the Atlanta University for colored people, which is endowed by the State, the progress of the pupils, the clearness of their recitations, their excellent behavior, and the remarkable neatness of their school rooms altogether convinced the committee that the colored race are capable of receiving the education usually given at such institutions." Of that part of the South with which Lanier was most familiar he writes: "Much of this gracious land is yet new to all real cultivation, much of lies groaning for the muscle of man; fair and fruitful conditions here old perpetual session and press perpetual invitation upon all men to come and have plenty. Along that ample stretch of generous soil, where the Appalachian ruggednesses calm themselves into pleasant hills before

dying quite away into the seaboard levels, a man can find such temperances of heaven and earth—enough of struggle with nature to draw out manhood, with enough of bounty to sanction the struggle—that a more exquisite coadaptation of all blessed circumstances for man's life need not be sought. The region seems to yearn for men. Everywhere the huge and gentle slopes kneel and pray for vineyards, for cornfields, for cottages, for spires to rise up from beyond the oak groves. There is never a day of summer or of winter here when a man cannot do a full day's work in the open field; all products meet as at nature's own agricultural fair; rice grows alongside of wheat, corn alongside of sugar-cane, cotton alongside of clover, apples alongside of peaches, so that a small farm may often miniature the whole United States in growth. The little valleys everywhere run with living waters, asking grasses and cattle and quiet gristmills; all manner of timbers for economic uses and trees for finer arts cover the earth. In short, here is such a neighborly congregation of climates, soils, minerals, and vegetables that within the compass of many a hundred-acre farm one may find wherewithal to build his house of stone, of brick, of oak, or of pine, to furnish it in woods that would delight the most curious eye, and to supply his family with all the necessaries, most of the comforts, and many of the luxuries of the whole world. It is the country for homes." Thus this ex-Confederate pictured the desirable destiny of the New South, and wooed his fellow-countrymen to come and make homes and help develop his beloved and bountifully fertile Southland. Far wiser he than those who lay the emphasis on politics, and keep their land hot with political intolerance, fierce with race hatreds, dangerous and bloody with violence, and forbidding and repellent to all the enterprise, intelligence, character, and capital which might otherwise arrive there to aid in developing and enriching the great South, which is as yet, in large part, as Lanier says, "actually virgin to plow, pillar, ax, or mill wheel," while "other parts have known only a mean and insulting cultivation."

*Luther Peck and His Five Sons.* By Rev. J. K. PECK, A.M., Author of *Seven Wonders of the New World.* 12mo, pp. 246. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

This is a story a century and a quarter long, the history of a very remarkable family. "There never was another such story and never will be again." It is written in lively style, without embellishments, by a descendant of the family familiar with even the minutest details. The author says: "I have seen the five generations, the father and mother of the five brothers, their five sons, a score of grandchildren, several great-grandchildren, and half a dozen great-great-grandchildren. The five Peck brothers—Luther H., George, Andrew, William, and Jesse T.—were all born in the same latitude and longitude, and all but one in the same State and town, lived, labored, and preached in the same territory, and breathed their last, members and elders in the same church in the bounds of the old Genesee Conference. Each of them lived to be over

threescore and ten. They were always good friends and remained so until they went to the other world. They all retained their reason to the last. They were all large men and weighed together ten hundred pounds. I have never read of five such brothers, and I never shall." "It would be difficult to say . . . what constituted the remarkableness of the head of this family (Luther Peck, born in Danbury, Conn., June 12, 1767, a blacksmith, a class leader, and local preacher). He was an honest man, so everybody said who knew him. He was industrious, hard-working, and economical. He was not cross-eyed or cross-grained. He was remarkable for being like other men, and not being peculiar. He did not walk in his sleep nor study the stars nights. He was not like the learned blacksmith, yet he was a blacksmith. He never spent time trying to invent perpetual motion. He had his hair cut like other men of his time. He did not sleep in the daytime and work nights. He never walked a rope across Niagara nor tamed lions nor charmed rattlesnakes. He was not a Blondin nor an Edison. He never hunted the North Pole nor plowed the seashore nor sowed salt. He would not have been a success in a dime museum or a circus or a side show or a minstrel show. He was remarkable for never trying to be remarkable. He never tried to work a horse and an ox yoked together. He ate what it was proper to eat, if he could get it, and drank as other men did. Indeed, he was a remarkable man and remarkably like other men." A few years after marriage this Luther Peck moved west a hundred miles into Middlefield, N. Y., and there built a log-cabin near Otsego Lake in the almost trackless wilderness, and from that time the family was identified with the State of New York. He was a local elder forty-four years, and died at the age of eighty-seven. *Luther Peck and His Five Sons* is written *con amore*, with the glow of honest family pride. All the strong men —giants many of them—who made or started in the old Genesee Conference, come into sight in this narrative of the Peck family—John Dempster, William W. Ninde, Lyman Sperry, Morgan Ruger, Calvin Hawley, William Round, Charles Giles, A. J. Kenyon, A. J. Crandall, Loring Grant, Marmaduke Pearce, and others like them. Dr. John McClintock once wrote: "The age of chivalry was renewed in its noblest aspects in the beginnings of Methodism. Its history, especially in America, is a record of moral heroism unsurpassed in any age of the Church. . . . Every memorial, however slight, of the lives and toils of the fathers is at once a blessing to the Church and a contribution to the true history of the civilization of the age. To this class belong the sketches of Wesley, Fletcher, Garrettson, McKendree, Roberts, Pickering, and Hedding. To a later period belong the lives of Fisk, Emory, Levings, and Olin. . . . They are illustrations—wonderful illustrations in fact—of the vigorous and healthy growth of Methodism, each of them affording a noble specimen of high intellectual power and large accomplishments devoted with entire self-denial to the service of the Church of God." Our author remarks that the heroic times thus spoken of reach down to

the times of the five Peck brothers who continued in the same devoted spirit the work of the fathers. Of these five the best known are George, the second son, and Jesse T., the youngest. The chapter on George Peck begins, "This name stands for a great man," and to the question, why he should be called great, our author says, "I will answer by a plain recital of his life." Born in the woods in a poor log-cabin, from an unpromising beginning and through discouraging environments he hewed his way to greatness. He was chiefly instrumental in the founding of Cazenovia Seminary and Wyoming Seminary; of the former he was for a time the principal. He "was the originator of the first course of study prescribed by the General Conference for traveling preachers. He had to do with all the legislation enacted in the Church during more than fifty years. He was elected to thirteen General Conferences in succession from 1824 to 1872, and was present at all those sessions and remained to the close of each." He was editor eight years of the *Quarterly Review*, and four years of *The Christian Advocate*. He was one of the committee sent by the General Conference of 1864 to convey to President Lincoln the sympathy of that body and of our denomination, with Joseph Cummings, Charles Elliot, Bishop Ames, and Granville Moody as his associates—a group of stalwart men. Dr. George Peck died May 20, 1876, and his body rests in the shadow of the old Forty Fort church. From the old Genesee Conference came E. G. Andrews, W. X. Ninde, and John P. Newman; Thomas Bowman was born there; and Enoch George, Calvin Kingsley, and Charles H. Fowler bore relation to it. From it also came Jesse Truesdell Peck, youngest of the five brothers. "He was great in the sense that his brother George was great; with small beginnings and unfavorable surroundings, yet accomplishing wonders. He was called from the lowest ranks to be field marshal, and in some respects was the most attractive figure of the family. He was the Murat of the dress parade or the carnage of stern war. He was the 'Plumed Knight' of the militant Church. He lived, married, died, and is buried in the territory covered by the old Genesee Conference. His brothers assisted in his elevation to the episcopacy, and one of them presented him on the day of ordination for induction into that sacred office. Has any family in the history of American Methodism rendered more years of ministerial service to our Church than the aggregate rendered by this Peck family?" The volume before us is far from being a dry historical narrative, being enlivened by many incidents, some ludicrous and amusing, some pathetic, some religiously impressive, but all contributing to the lifelikeness of the story. We are told of an old-fashioned presiding elder in New York State who, when the bishop inquired about a certain charge and what sort of man was wanted there, replied: "Two years ago they had a professor of chemistry; last year a professor of Greek; now they want a professor of religion." At the depot in Newark Valley Jesse T. Peck was persuaded to step on the scales and be weighed. The scales marked only two hundred and ninety-five pounds; and he

explained apologetically that he was always a little thin in hot weather. In 1864, on the deck of a steamer, he had a discussion with a Catholic priest, and, referring to it afterward, he said he was made to feel his own "extreme littleness." At a family gathering where the five brothers, their wives, and many nephews and nieces were present, Jesse T. was at the head of the long table trying to dissect the fowl; he seemed to have difficulty in his work, and made a facetious remark somewhat derogatory to the deceased. He was at once reprimanded and reminded that it had always been the motto of the family "never to speak evil of the dead." Bishop Jesse laid down the carving implements and delayed the dinner by a long, loud, hearty, earthquaking laugh. At one of these family reunions all sat down to an old-fashioned mush-and-milk dinner. The author says: "Five sons of the same father and mother, all distinguished ministers of the same Church, with their wives and children and grandchildren, sitting together around one table, eating mush and milk, the meal having been ground from corn raised by one of the five brothers; the youngest brother a bishop, weighing three hundred pounds! I will give one hundred dollars for just such another story in the whole history of the world." Pictures of the father and mother and of their five sons and of the author appear in the book.

## MISCELLANEOUS.

*Civil Law in the Ecclesiastical World.* By Rev. CHARLES SHEARD and LAWRENCE RUSSEL, Attorney at Law. Orders received by French & Griswold, Canton, N. Y., or by the Trade. Price, leather, 50 cents. Postage 5 cents extra.

This is a compendium of the Religious Corporations Law and the Clergyman's Legal Adviser combined. It contains the Religious Corporations Law, a Résumé of Marriage Laws, Church and Clerical Exemption Laws, the Sabbath Laws, Privileges of Spiritual Advisers, Drawing of Deeds with Forms; and answers all questions relating to such matters under the laws of the State of New York, the clerical author of the book being a member of the Northern New York Conference. It is intended for the use of ministers and church officers of all denominations and for trustees of all religious corporations in this State. One chapter furnishes directions for the drawing of deeds, together with legal forms for deeds, bequests, and conveyances to religious and eleemosynary institutions and corporations. This chapter is by Justice Russell, of the Supreme Court of the State of New York. It appears to be a complete guide and handbook of such matters prepared by competent persons.

*Disciplinograph.* By ROBERT T. MILLER. 12mo, pp. 24. Cincinnati: Curts & Jennings. Price, paper, 25 cents.

Mr. Miller, who was a lay delegate from Kentucky to the General Conference of 1896, is known to be one of the most intelligent, diligent, and successful collectors of Methodist memorabilia and of rare relics and records and waymarks of the history of our denomination. His home in Covington contains a remarkable and valuable collection of antiquities,

curiosities, and prizable things. He has prepared and our Western publishing agents have issued in this convenient booklet a "Memorandum for Collectors of Disciplines," in which are given "the title-pages of the ORIGINAL EDITIONS of the Sunday Service, and of the Doctrines and Discipline of the Methodist Episcopal Church, of the Methodist Episcopal Church, South, and of other Methodist Churches, in the order of their publication." This memorandum is made up from the books which are in Mr. Miller's very complete private collection. The titles extend from 1784 to 1896. It is not to be wondered at that a Methodist minister's son, familiar with and interested in Methodism and its history and literature from his boyhood, should be found prosecuting this work of collection and sharing its results with his fellow-Methodists.

*Christian Science.* The Truths of Spiritual Healing and their Contribution to the Growth of Orthodoxy. By R. HEBER NEWTON, Rector of All Souls' Church, New York. 12mo, pp. 78. New York: G. P. Putnam's Sons. Price, paper, 25 cents.

*Christian Science Examined.* By HENRY VARLEY. 18mo, pp. 80. New York: Fleming H. Revell Co. Price, paper, 15 cents.

Both of these booklets are important contributions to the increasing literature of Christian Science. The first is the more tolerant of the two. Its author, Dr. Newton, is one who would gather honey from all flowers. While recognizing the evils of Christian Science, he devotes some considerable portion of his pamphlet to the enumeration of the vital truths which give to the movement its force. These in their natural order he finds to be that Christian Science "deals with disease;" that it "accepts the work of healing sickness as an integral part of the discipleship of Jesus Christ;" that it "finds the clew to this ministry of healing in the example of Jesus;" that it is the recognition and application of the secret of Christ that "a true science of therapeutics must be largely psychical;" that it also recognizes and applies the principle of Jesus whereby he appealed to the soul, as well as the mind, of the sufferer; that it evolves its philosophy from the domination of mind over matter in the life of Jesus, and learns its theology at his feet; and that, "this theology realized, sin itself is seen, as Christian Science teaches, to be no part of the eternal reality of being. God is one. God is infinite. God is all. God is good." In short, "there is nothing in Christian Science, as thus interpreted, which is in conflict with the inner heart of Christian orthodoxy." The pamphlet constitutes a chapter in a new book of the author, which aims "to show that orthodoxy is no fixed and final form of thought." The pamphlet of Mr. Varley differs from that of Dr. Newton in that it makes no philosophical study of the principles which underlie Christian Science, but rather traces the development of the movement from its discovery in 1866, and outlines the chief characteristics of the system. In caustic words it points out the erroneous attitude of Christian Science toward the Bible, sin and Satan, God and the material body. In short, it supplements in its keen denunciation the semi-tolerance of Dr. Newton's review.

A. J. Hynett

# METHODIST REVIEW.

## NOVEMBER, 1899.

### ART. I.—ALPHA J. KYNETT, D.D., LL.D.

NOTHING helps life like life. History is the most inspiring of studies because it is the science of men, rather than of things. And the history of the world is, after all, nothing more than the biography of its greatest souls. They are the fountain force in the movement of the world-story. One does not need to go all lengths with Carlyle, in his hero worship, to believe that while great men are not the whole of life they are a prime condition of the world's noblest life. The hope of the world is in its rare souls. Into their hearts God pours the Spirit of his power, and upon their heads he lays the hands of his consecration. Whatever materialism may teach as to the influences of secondary causes upon human society, God's philosophy of history is one that emphasizes the human element and recognizes the significance of great men. This is preeminently true in the realm of religion. More than in art, letters, philosophy, politics, science, or invention is the individual man potent in the spiritual and ethical sphere. We are always in need of the prophetic voice, the genius for religion, the witnesses to the unseen. The world's greatest heroes are the heroes of faith. It has been said that "an institution is the lengthened shadow of a man." It has been ordered in the good providence of God that the great religious leaders of the world have also been masters of constructive statesmanship. The vision of God has often been united with supreme power to lead and organize men.

These general truths were exemplified in the life and career of Dr. A. J. Kynett, the subject of this sketch. It was his

rare good fortune to link his name so indissolubly with the history of the Church of his choice that its story for a generation cannot be told without the constant mention of his name, and to incarnate his powerful personality in an institution which is perhaps the most potent propaganda of our century in the field of home missions. We are still too close in time to this great life to measure it with entire accuracy; the warmth of personal contact which still abides may disturb the cooler exercise of the judgment; yet the bulk of actual achievement is enough to support the verdict won by the impact of his personality, that his was a colossal character, standing level with the greatest in the history of the Methodist Episcopal Church.

Alpha Jefferson Kynett was born in Adams County, Pa., August 12, 1829. His father, John Kynett, or Kinet, was also a Pennsylvanian, and most probably of German descent. It should be remarked that the Pennsylvania German population which moved westward in the State were very generally assimilated to the social type about them, and did not acquire that close-fibered mental and moral immobility so characteristic of that interesting people. John Kynett seems to have possessed an aggressive temperament and willingness to change not common in that stock, as he successively removed to Ohio in 1832, living there in three different places, and thence to Indiana in 1838, where he unsuccessfully tried in two different places to make a permanent home for his family; and finally, in 1842, he found a resting place for his little colony of married and unmarried children in Des Moines County, Ia. Alpha was the youngest of eight children, and these frequent removals in the formative period between his third and thirteenth years were an early introduction into the itineracy and the hardships of frontier life. His earliest memories were of log cabins, the sound of the ax clearing the primeval forests, and hard labor on the farm and in the cooper shop.

Right generation is the best prelude to regeneration. He was well born. Both father and mother were devout Christian people, having both joined the Methodist Episcopal Church before their marriage. "They were especially careful

to give their children an early religious education, and even at the earliest period of my recollection I was taught to say my prayers morning and evening. Mother often talked to me about heaven and the happiness which God's people enjoyed there." Such is an early entry in the Journal which Dr. Kynett kept for about fifty years, a human document of surpassing interest and value. His maternal grandfather, Henry Peterson, Sr., had been a soldier in the War for Independence, and was for the last fifteen years of his life a Methodist preacher, traveling chiefly in the Virginia Conference. With this goodly inheritance of ancestral influences it was little wonder that, with his own gifts, he became the great preacher and the fervent patriot.

When about twelve years of age, during a powerful revival of religion, through the importunities of his mother he was induced to join the class; but he afterward felt that his impressions of duty had been too slight to effect any radical change either in heart or life. Some five years later, however, under the ministry of the Rev. Michael See, he discovered himself as a child of God. It is highly characteristic that this result was reached not only through spiritual conviction, but by a cool, logical, and intellectual process. He touched the point of peace, as often happens in the case of men of strong will, only by a resolute and desperate resolve to go forward in the path of known duty. It must not be supposed, however, that the religious experience of Dr. Kynett was wholly or mostly a piece of rational analysis. He possessed too powerful an emotional nature for that. He had his moments on the mount, the fine raptures won by inward struggle and full surrender; and the pages of his Journal are full of ejaculated prayers and aspirations after holiness. He read widely and thoughtfully on the theme of evangelical perfection, and, in the nervous and expressive speech of the early Methodists, was constantly "groaning after it." From the time of his conversion until his translation there was never any note of uncertainty in his Christian profession, but the "glad confident morning" of spiritual and moral certainty.

In early childhood he had been impressed with the thought of the ministry as a possible calling. His conversion deepened

the childish impression. With the same mental deliberation as in the case of his conversion he examined the evidences of his call and wisely committed himself to the guidance of divine Providence. He was licensed to exhort in the year 1850, and to preach in 1851.

Dr. Kynett was almost wholly a self-educated man. His early schooling had taught him to read, write, and cipher a little. With the call to preach came the feeling of need of preparation. He procured text-books and began a laborious course of self-culture. He was especially diligent as a student of English syntax, and acquired a strong and accurate literary style. Employed as a teacher in the schools of his county, he kept a little ways in advance of his classes and taught them his freshly acquired information. Probably no harm was done to the scholars by this process, and there could have been no better training for his inquisitive mind. It is significant that he also studied bookkeeping, an accomplishment which had its place in the equipment of him whom Bishop Ames afterward called "the greatest business man in the Methodist ministry." He also became an omnivorous reader, and seems with Bacon to have "taken all knowledge for his province," for his Journal records the names of books in theology, science, metaphysics, history, law, and general literature. The Journal itself is an interesting testimony to the reality and thoroughness of this self-discipline. The handwriting, always as legible as print, is at first somewhat clumsy and schoolboyish, but becomes in the later volumes refined and easy in its lines. The literary style, always strong and forcible, is rather crude and awkward at first, but becomes at last the natural and fluent expression of the mind of an educated man. Hand and speech give progressive testimony to a mental training which in his case had no dead line, but was still advancing the last year of his life.

Having previously been employed by the presiding elder as a supply on the Dubuque Circuit, he was admitted on trial in the Iowa Conference in 1851, and was appointed by Bishop Waugh to Catfish Station, near Dubuque. His early ministry was of the most primitive type, and is full of the primitive experiences and romance of the itinerancy—a life spent largely in

the saddle, threading blind roads and swimming swollen rivers. This ruder life was of short duration. He at once stepped to the front rank in his Conference, and filled its most important charges, being successively stationed at Davenport, Dubuque, Iowa City, and Lyons. At Davenport he began his work as a church builder, starting the first of that long list of eleven thousand temples which are directly or indirectly indebted to him for their existence. In 1860 he was appointed presiding elder of the Davenport District, at the unusually early age of thirty-one. Probably no years of his laborious life were so full of labors as those spent in this exacting office. The War of the Rebellion was in progress. Dr. Kynett espoused the cause of the Union with all the fervor of his heart and all the strength of his will. He was incessant in speeches, sermons, and writings on the issues of the day. He was appointed on the staff of Governor Kirkwood, and aided in recruiting and equipping several regiments. Of one of these it had been fully intended to make him colonel, but he was very cunningly tricked out of the appointment. Doubtless he would have made a great soldier, but God had something better for him and for the world. He was a leader in the beneficent work of the Sanitary Commission, organizing auxiliaries everywhere over his State, and frequently going to the front in its service. During this period he formed and to a considerable extent matured those opinions as to the relations of a free Church to a free government which found final expression in his book on the *Religion of the Republic.*

In 1864 he was honored by his Conference with an election to the General Conference, an honor repeated every four years until the time of his death. In this body he introduced the resolution looking toward the organization of the Church Extension Society. He also drew up its constitution and conducted the measure through the Conference to its final adoption. Dr. S. Y. Monroe was elected Corresponding Secretary of the new society. The idea of a society to assist in the erection of churches had been germinating for several years in Dr. Kynett's mind. While pastor at Dubuque in 1856 at his instance a meeting of the principal laymen was held at which among other things a committee was appointed to prepare a

plan for the organization of a Church Extension Society. At the close of his service as presiding elder, in 1864, he was appointed the Corresponding Secretary of the Upper Iowa Conference Church Extension Society, serving efficiently in that position until 1867, when, on the death of Dr. Monroe, he was appointed by the bishops as Corresponding Secretary of the general society. This office he filled until the time of his death, a period of over thirty-one years, he being in effective service the senior of all the officers of the General Conference. The history of the Church Extension Society is henceforth the biography of Dr. Kynett. In many respects it is an almost unexampled record of personal achievement. He found its treasury almost bankrupt, and, in the words of Bishop McCabe, "left it with a church-building power of two churches for every week of the rolling year." By gifts and loans aggregating almost six and one half million dollars it has aided nearly eleven thousand churches. Dr. Kynett supervised the collection and expenditure of this vast trust with an integrity which has accounted for every dollar.

But the work of this Society is not only the monument of his great organizing and administrative ability, but of a far-seeing ecclesiastical statesmanship. His life was, fortunately for himself and the Church, cast into the peculiar surroundings of a newly settled country and freshly forming social conditions. Great growths are the product of new soil. It is noticeable that young communities form favorable environment for the development of strong and vigorous personalities. The fresh-growing life, free from the traditions and conventionalities of older communities, is the opportunity of genius. While Dr. Kynett could not have failed of distinction in any social surroundings, it is doubtless due to the fact that in early manhood he came in contact with new institutions in the making that he was able to reveal a far greater genius than might otherwise have been guessed. It was the transplanting of this vigorous life into the fresh soil of the prairies which secured its rapid growth and determined his lifework. The time was quite as providential as the place. Those were the years when the great westward movement of population had begun. The building and completion of the

Union Pacific Railroad and its numerous feeding branches must be counted one of the greatest economic events of the nineteenth century. It opened up an empire to settlement. The years following the civil war were the most remarkable in the history of the nation for internal growth and expansion. Under the operation of liberal homestead and preemption laws, with their specially favoring terms to the discharged soldiers, new communities were springing up like magic in the middle and further West; new commonwealths were taking on civic form and substance, and were soon to knock at the doors of the Union for admission. Dr. Kynett was among the first to measure with statesmanlike grasp the opportunity afforded by this *post-bellum* period of internal development to the enterprise and activity of the Church. The Church Extension Society, born largely in his brain and will, was the answer of Methodism to this call of God. For the providential hour he was the providential man, and his idea the answer needed. Evangelism in the ordinary sense of the word was not the chief demand, for the newcomers to the lands beyond the Mississippi were all nominally Christian, many of them genuinely so. To such a problem the erection of the visible house of God was the sole and sufficient solution. It is not too much to say that the Church Extension Society has been a main factor in saving these new communities and States to the cause of Protestant Christianity and to social order. There is no more brilliant chapter in the whole history of Christian enterprise.

The Church Extension Society was essentially an aggressive movement of the Church militant, and its onward progress often demanded a militant man at its head. Dr. Kynett was compelled by his convictions of duty and against his natural temperament to become a man of war. He was often compelled to stand up against popular and well-organized raids upon the treasury of the Society in behalf of favored enterprises and to jeopardize his personal popularity by strenuous insistence upon the sacredness of the trust committed to him. No considerations of private friendship or of the loss of public favor could ever move him from his heroic and sometimes lonely stand upon his profound convictions of right. That he

was invariably right he would have been the last to claim, but such was his grasp of the whole work, so clear his vision of the issues involved, and so intense his easy consciousness of power to direct that he felt well assured, not only of the rectitude of his intentions, but of the wisdom of his conclusions. If he ever seemed impatient of opposition it was because of this vantage ground of clear moral and mental certainty which made persistent opposition seem captious and unreasonable. In many an hour of peril his wisdom and firmness, joined to his energy and skill, saved the Society he had created from utter shipwreck. Can we conceive of any higher human success than this, to have early found a great lifework, and then to live long enough to see one's inmost self reproduced in an institution bearing everywhere the marks of one's own personality, which shall abide as the fitting monument of a great career? And what glory of character can be greater than that the chief defects charged against a life should be those which grew solely out of intense devotion for duty and an almost passionate insistence on fidelity to sacred trusts?

Dr. Kynett was a lover of liberty and a valiant defender of personal rights. Intensely in sympathy with the great political movements of the age, he was especially in accord with its democratic spirit, the tendency to widen the scope of individual activity in Church and State. This made him one of the earliest and most earnest advocates of lay delegation in the General Conference, and still later of its equal representation in that body. It was this strong tendency toward individualism which placed him in the leadership of the recent movement to admit women as delegates in the General Conference of the Church. While it may be questioned whether such a reform would not be at variance with the natural organization of human society, and result in requiring of women services and duties which ought not to be required of a sex already so heavily charged with the moral and spiritual conservation of society, yet Dr. Kynett's opinions were not the result of passion or prejudice, but were the well-seasoned conclusions of careful study and closely wrought thinking. Indeed, to him the above objection was an argument in favor of the reform, for he strongly argued that this very moral and spiritual pre-

potency of women was an element which ought to be introduced into all legislative bodies. Perhaps he suffered from the tendency of all great organizers to place θέσις before φύσις, that is, to fully value any force only so far as it could be made to work in the mechanism of human institutions. In this respect his defect, if it were a defect, was the result of his great qualities, as well as the natural outgrowth of a generosity of soul which could not rest in what seemed to him the unjust exclusion of the better and nobler half of the race from any franchise or privilege which might furnish a larger sphere for their activity or greater protection to their rights and liberties. In the discussion of this question Dr. Kynett took the high ground that the admission of laymen, inasmuch as the restrictive rule made no special mention of sex, gave an inchoate right to women to act as delegates, and that no change of the Constitution was necessary for their admission. While it seems to the present writer that the main premise of this argument—that is, the strict and rigid interpretation of the literal terms of the restrictive rule—is demonstrably wrong, yet, at the moment of hearing Dr. Kynett's powerful putting of his case and the logical development of his argument, the strongest opponents were in danger of being swept from their feet by the full tide of his argument, and were left at last with an immense respect for his forensic ability. It must not be forgotten that his advocacy of the claims of women was no mere vague sentimentality, but the outgrowth of profound convictions and well-considered reasoning.*

He was greatly interested in another question, that of the Constitution of the Methodist Episcopal Church. To this still unsolved problem he gave much study, and was a member of the commission appointed on that subject, whose work still awaits the action of the General Conference. This failure of the General Conference to reach a conclusion on what he considered a question of supreme importance was a great disappointment to him. When at last the organic law of the

* The author has felt it to be in the interest of an entirely sympathetic sketch of Dr. Kynett's character and services to indicate disagreement with him on this great issue. In the above paragraph there is the last echo of many a stoutly contested private battle of words and arguments—differences which never for one moment disturbed the constant friendship of many years.

Church is distinctly defined, not a small part of the credit of that work will be the due of A. J. Kynett.

Any sketch of the life of Dr. Kynett would be incomplete which failed to record his distinguished services in behalf of moral and social reform, and especially to the cause of temperance and the legal prohibition of the liquor traffic. In 1853, while pastor at Davenport, his second charge, he was a large factor in carrying the county in which he lived for temperance. This was but a preliminary skirmish before the adoption by Iowa of the Maine Law, in 1855. He was then stationed at Dubuque, and he made his church the storm-center of the contest. He organized campaign committees, preached temperance sermons, delivered addresses, and engaged in a lively controversy in the public press. When the victory was won he refused to rest upon his laurels, but immediately led in the organization of an alliance for the enforcement of the law. On becoming an officer of the general Church he naturally became a stalwart national leader in this great movement. He powerfully assisted in the adoption of the prohibition amendments to the Constitutions of Iowa and other Western States, and was largely instrumental in securing the appointment by the General Conference of the Permanent Committee on Temperance and Prohibition, of which he became the efficient and untiring chairman. Attracted by the success of the Antisaloon League in Ohio, it was mainly through his efforts that the idea was nationalized. In the National League he was an acknowledged leader. His work as a builder of houses for God naturally intensified his opposition to that house of infamy and misrule, the grogshop. To him the work of the Church was but half done if it built churches and failed to pull down saloons. So great was his interest in this holy war that, at one time, when under the pressure of unreasonable and captious opposition in his church extension work, he seriously contemplated surrendering that trust to the Church and devoting himself exclusively to the fight for the suppression of the liquor traffic. While it would have been ideally glorious to crown the work of building eleven thousand churches by destroying a hundred thousand saloons, we may rejoice that he remained to practically con-

summate the one great achievement of his life. It was in the cause of temperance that he received the stroke which ended his career of usefulness. He was presiding over the Pennsylvania Antisaloon League at Harrisburg. He made a brief address, closing with the ringing words, "If the Christian Church of this great commonwealth would unite against the saloon, she could sweep it from her borders in two years' time." The next day, February 23, 1899, the stroke came, and the warrior, full harnessed, fell while still fighting the foe he hated most of all earthly evils. It was glorious death on the field of honor.

He was a great preacher, a preacher by native instinct as well as by the divine call. The outline of his first exhortation, still preserved, is really a sinewy, well-developed, and logical homily on "Christian service." This characteristic of orderly, systematic, and logical discourse which appears in his first efforts was intensified and developed in his later career as a preacher of the word. This was partly of set purpose and the result of the mental discipline which he had imposed upon himself. He was possessed of very considerable imaginative power and strong emotions, but by force of will he held these gifts somewhat in abeyance, in the interest of the intellectual character of his pulpit work. He once expressed to the present writer a doubt whether he had not been too strenuous in his efforts in this direction, and, indeed, those who know him most intimately are quite aware that he had still undeveloped gifts whose full exercise might have given him an easy peership among the mightiest masters of sacred oratory. His personal advantages as a preacher were immense. Tall, commanding, and finely proportioned in figure, with a noble head and expressive features, he at once attracted the eye of assemblies and held them by the subtle magnetism of physique, until he could win them by the stronger mastery of his convincing argument and passionate appeal. His voice was most remarkable and characteristic. It had a metallic clang-tint, which gave it marvelous reach and penetration, and when once touched by feeling vibrated with peculiar tenor overtones, which have been picturesquely described as sounding "like the wind in a mighty storm shrieking through swaying

branches." Many of his sermons have become to his hearers the cherished and inspiring memory of a lifetime. None who ever heard him when he touched the highest point of pulpit power can doubt that in the necessary absorption of his mind and heart in the great benevolent trust committed to him the Church lost, in part, one of the greatest preachers of his generation.

As a useful member of a deliberative body he had few equals. As a member of committees he was wise in counsel, and was especially skillful in the art of preparing well-expressed and useful reports and resolutions. He was a prince in debate. His conscious mastery of the question at issue, his power of logical, concise, and forceful utterance, and his capacity for a sort of majestic vehemence made him a powerful advocate and a dangerous antagonist. He had hardly a superior in the fine gift of communicating his own clarity of vision to the minds of his hearers. He was never confused or obscure; whether or not one agreed with him his meaning could not be mistaken nor his point of view misconceived. While skillful in the great strategy of legislative and deliberative bodies, he disdained all the petty tricks of sharp parliamentary practice. For his conscience, as for his intellect, there was but one straight road to the ends he wished to attain. He never allowed any fiercest heat of forensic strife to affect fraternal relations with his opponents. He could give and take hard blows, not only without malignity, but without the slightest loss of Christian love. He was one of the most magnanimous of men. He could appreciate and justly estimate the worth of men whose characters and opinions were wholly antagonistic to his own. His Journal abounds with such kindly mention.

Nowhere was he greater than in his private life. Few men have such power of giving and commanding affection as he possessed. For nearly forty-five years he was the faithful husband of one wife, who survives him, and to the end of his life he gave her all a young man's chivalrous devotion and assiduity of service. It was one of those rare and beautiful companionships to which death itself can set no bounds and which the infinite Love has marked with his own eternity. His children were tenderly, almost passionately loved, and

their growing lives were watched with incessant care and jealous guardianship. His Journal teems with expressions of anxiety for their interests, gladness in their successes, and pride in their achievements. And they responded to his affection with an almost adoring devotion. His considerate thoughtfulness extended to the minutest details of life; he was perpetually anticipating the wants of those he loved. He was sensitively responsive to every slightest kindness and service, and never failed to instantly acknowledge them. His home was a house of prayer, and its atmosphere of happy, cheerful religious devotion thrilled daily and almost hourly with the sweetness of sacred song. For its inmates it preserved undimmed the vanished glories of Eden, and was lovely with foreshadowings of the better paradise to come.

He had a genius for friendship. By nature and without effort he was able to realize the advice of the old Polonius:

> The friends thou hast, and their adoption tried,
> Grapple them to thy soul with hooks of steel.

Of the many friendships formed in his early and middle life almost none ended in that disappointment and disillusion which is one of the tragedies of life; and this is easily explained by the fact that he was ever more anxious to serve his friends than to use them. Stern and harsh he might seem to those who only knew him as the champion of reform or the unyielding defender of his trust; but the rigid barriers of an imperious will were never raised in front of a more unselfish and sensitive soul. What he regarded as unjust criticism or factious opposition hurt him to the heart. The pages of his Journal sometimes almost cry out with heart-break and the torture of a wounded spirit; but such passages are as constantly relieved by the note of triumphant faith in which he touched the hand of strength and was whole again. There is no impropriety in making record of one of his friendships, which in its constancy and almost romantic devotion may challenge comparison with the great friendships of history or letters. No two men, in many respects, could have been more unlike than himself and Chaplain, now Bishop, McCabe; but no harmony of spirit could have been more perfect than that which existed between them. Their friendship, tested by the

strain of a common work and close association, was never marred by a harsh word nor clouded by a misunderstanding. They must continue to shine inseparably, like a double star, in the heaven of Methodist history.

Intensely loyal to his own Church, he was broadly tolerant and catholic in his spirit. His conception of the communion of saints was unconfined by churchly lines or sectarian bigotry. While fully alive to the dangers of political Romanism and the need of vigilance against its possible aggressions, his judgment was never so clouded by passion or prejudice that he lost sight of the tremendous service given by this great Church to the common bond of civil society and to many social reforms. He enjoyed friendly relations with many distinguished divines and prelates of that communion, and freely conferred with them in the cause of common human brotherhood and reforms. Among his most attached acquaintances were Jewish rabbis. It was largely through his effort and influence that the Christian Commission was revived during the recent Spanish war, and that it took the name of the National Relief Commission and thus rallied to its benevolent work all philanthropic souls, Jew and Gentile, Protestant and Catholic. In Philadelphia he was the leading spirit of the "Phi Alpha," a club composed of the leading evangelical clergymen of that city, and was for years its executive officer. No stronger, more concise, or truer estimate of his character has been written than that made by the Rev. Dr. George Dana Boardman, the well-known Baptist preacher and author. He writes: "Comrade Kynett was a Christian minister of commanding presence, unsullied name, intense convictions, fervid patriotism, reformatory instincts, broad foresight, organizing tendency, executive temperament, ecclesiastical loyalty, undenominational catholicity; in brief, he was a conscientious son of the kingdom."

Dr. Kynett was not a man who would publicly speak in detail of his own inner religious experiences. He had that delicate reticence about things between God and himself which belongs to fine natures. As Keble says of Joseph:

> He could not trust his melting soul
> But in his Maker's sight.

It was the very depth and strength of the current which kept it free from all surface agitations. To the privacy of his Journal he intrusted much, and more can be read between the lines. In the last few days of his life there appeared in his private correspondence with a personal friend some personal touches which reveal something of the secret swelling of his soul toward God and the unseen. Without being conscious of the coming change, some tides from the ocean of grace swept toward him, some invisible touch of God was laid on his spirit, turning his thoughts and his heart toward the eternal world. His public religious exercises were performed with the same strict fidelity which he gave to every duty. For nearly a generation, he, with his family, worshiped with the Spring Garden Street Methodist Episcopal Church in Philadelphia. He was a model parishioner, loyal to his pastor, generous with his substance, scrupulous in his attendance on every means of grace, and ready for any service within his power. When official duty did not call him away he was rarely absent from his pew, and, when there, was the devout worshiper, singing every word of the hymns, following attentively the reading of every word of Holy Scripture, and listening to every sentence of the sermon. He was a devout man, by inner devotion and by public profession.

There are many kinds of greatness. Some men are great in intellect, some in heart, and some in will. The first class, the thinkers, make the scholars, the philosophers; the second, the men of heart, are the poets, the artists, the orators; the last, the men of will, are the statesmen, the rulers, princes, and leaders of men. It was in this man to be in some measure all of these. He was great in his power of thinking, great in his power of affection, and great in his power of achievement. There is scarcely any department of human effort or welfare in which he would not have won distinction. But, beyond all human greatness, there is a greater glory, which he won and wears as his crown. This man, so mighty in the majesty of thought, so intense in the capability of feeling, so strong in the power of action, whose splendid gifts might have ruled a State, have directed vast commercial and financial enterprises, or have won the world's prizes of wealth

and fame, laid all the splendor of his gifts and the possibilities of his life at the feet of Jesus Christ, and ungrudgingly gave all in a perfect consecration to that work to which he dedicated his heart and life. What empires were in his brain, what of passion's sweet fire filled his heart, what of conquest was in his will were surrendered to the kingdom, the love, and the advancing conquests of our Lord. And so he has won those gifts which cannot lose their value anywhere in God's universe or God's eternity; he attained that quality of life which we refuse to think of as subject to death; for God has no time or place where firm devotion to righteousness, unflinching loyalty to duty, and all-surrendering love will be of less worth than now and here.

His modesty would not ask for these words of eulogy. He never asked of his fellows more than the chance to do the best work that was in him for Christ and the Church. It need not be our care to note faults and count defects. Full vision does not note the spots on the sun; it takes a clouded glass for that. To all possible criticism of his character or conduct, there is one sufficient answer: let him be measured by his actual achievement, and he is sure of his place among the greatest and most useful servants of the Church.

"God buries his workmen but carries on his work." We are bound by our faith in the government of God to believe that maxim. Yet we dare to think that God will forgive the momentary despair with which we look around for the arm strong enough to bend the bow laid down by this mighty man of valor. We feel with Elisha that Israel in the ascended prophet has lost its very hosts of defense and its chariots of war. Perhaps his place in the Church and the world is not to be filled by anyone, but rather by that large inspiration which shall fall upon many hearts and lives through the holy memories of his noble life. Out of the realms of higher help he influences a thousand workers in the fields in which he so faithfully wrought.

## ART. II.—METHODISM AND RELIGIOUS THOUGHT.

METHODISM came into England as deism passed away. The passing of the latter phase of thought demonstrated the futility of the attempt to be religious without being Christian. Puritanism with rigorous form and little ardor, deism with neither form nor ardor, Methodism with much form and excessive ardor indicate the religious process in England during the seventeenth and eighteenth centuries. When Wesley and Whitefield broke with the religious thought and method of their age they seemed as men who proclaimed the Gospel with unwarranted ardor, prayed with extravagant faith, and sang with unnecessary unction. Their relation to ecclesiastical history seemed incidental and ephemeral. Nevertheless, the place of Methodism in a movement which transformed the theology of the eighteenth into that of the nineteenth century may be clearly determined. It has been stated that "it is useless to look to the evangelistic movement, in any of its forms, for any theologian who directly advanced the progress of Christian thought." The truth of the statement may be gladly admitted; but the sneer which less thoughtful writers than the one just quoted are apt to indulge in is irrelevant, because it is to the glory of the evangelistic movement that, though it did not directly advance thought, it vitalized that already produced and made possible the production of a higher theology, at the same time bringing current religious thought into the realm of ordinary humanity, thus making practical the conceptions of philosopher and theologian. While Kant and Lessing and Goethe were teaching men how to think new thoughts of God, Wesley and his coadjutors were teaching men how to express these conceptions in a new life with God. Methodism, indeed, was the popular expression in life and conduct of some of the highest conceptions of the age. The fundamental elements of Methodism were the findings of the philosopher vitalized.

Moreover, that the evangelical movement produced little advance in theological thought was in keeping with the spirit of the age. Of the Methodists it is asserted by Buckle:

Since the death of their great leaders they have not produced one man of original genius; and since the time of Adam Clarke they have not had among them even a single scholar who has enjoyed a European reputation. This mental penury is perhaps owing, not to any circumstance peculiar to their sect, but merely to that general decline of the theological spirit by which their adversaries were weakened as well as themselves.

For the coming of Methodism was contemporary with a brief period of quiet in the intellectual world. The preceding period had been given to thinking; it was timely that now the powers of men should be given to living. Thinkers had become breathless in their urgency for conclusions. The people, too, shared the intellectual exhaustion. They needed now an opportunity to assimilate the material which years of discussion had produced. A notable warfare had been waged between deist and theist, and the former had been practically driven from the field. Its spirit certainly was not dead, for it found expression in the writings of Swift and Gibbon and Paine, and it was still opposed by such as Watson; but such discussion no longer absorbed the intellectual powers of the people, nor indicated the essential problems of the religious world. After the struggle of the giants, in the earlier part of the century, it mattered little what Gibbon and others thought of the questions which had been involved. Evidently the mind of the age was seeking another kind of satisfaction. It was waiting for a practical application of the theories of the victors in the strife. What did that thinking mean? What bearing did those conclusions have on life? What mattered a vindication of a philosophy of God, if he was to remain only a philosophized deity? Evidently the salvation of the times in which such questions are asked cannot be secured by intellectual processes merely, nor mainly, but must be attained by the help of other forces also.

Theism, then, triumphant after the intellectual contest, must now face humanity; it must now answer questions asked, not by the polemic, but by men; it must now satisfy a spiritual, rather than an intellectual, demand. If theism, after however stern a conflict, could drive deism from the field, would it now be able to break to humanity the bread of life it professed to hold in its hand? It was a crucial time, not for

theology, but for religion, and it is little wonder that the men who answered these new questions did so, not by producing an advance in thought, but by making an appeal to life. Even deism, destroying spiritual appetite, would be better than theism arousing a thirst yet impotent to assuage it. Therefore, Methodism, rising to meet the world's spiritual needs, brought a more emphatic vindication of religion than that furnished by the apologists; and, if the age had understood the situation, the evangelists, even with their crudities and extravagancies, would have been more warmly welcomed than new theologies and philosophies of however high a type.

But the evangelistic movement was not independent of intellectual conditions. No successful evangelistic movement ever is. In the development of religion the thought and the spirit of the time are closely co-related; the intellectual tone of courage has so great power in determining its religious qualities. It was important to the religious life in England that Methodism should not spring into an intellectual arena. Not that the spiritual life flourishes best when the intellectual life is low, but rather when it is quickened in the interests of the essential manhood. Religion has its subjective and objective elements. When the latter are prominent, when the intellectual powers are occupied with the sweep of great theological movements, the spirit is more likely to become confused or absorbed in the hurly-burly of passing events. But when the storm and stress of external movements have passed away the subjective element becomes prominent, and the spirit, looking in upon itself with less obstructed vision, sees more clearly its needs and more directly seeks and more surely finds its satisfactions. Moreover, the intellect of Europe was in a transition period. The thought of the age was turning away from a materialistic to a spiritual conception of being. The Wesleys came at that opportune time when empiricism was yielding to idealism. Human thought, experiencing the chilling influence of Spinoza and Hume, had been warmed but slightly by the teachings of Berkeley and Leibnitz. But a warmer stream of thought was to flow as Kant taught that, though knowledge may begin in doubt, it does not end there, and as Hegel and Fichte raised their delicate structures

of idealistic philosophies. Being had been considered from a material standpoint; it was now to be contemplated from a psychical standpoint. The reality of being was to be referred to the inner life. A more spiritual religion was being proclaimed by the evangelist, at a time when the thinkers were preparing to proclaim a more spiritual philosophy.

Although great truths had been expressed in the period just closing, they were largely useless because isolated in different systems of thought, because vitally unrelated in the great sum of truth. A fusion of these was needed. But that could take place only as a movement, fervid in its heat, waked them into life and amalgamated them into a potency which would save them to theology by making them practical to the world. That was the distinctive function of the whole evangelistic movement in which Methodist and Moravian, Wesley and Whitefield, Zinzendorf and Schleiermacher participated. Theirs was not essentially a revival of a religion of the feelings—that was incidental; it was rather a religious movement which vitalized essential truths. The awakening of the consciousness of men to their religious states was an important and doubtless the most obvious influence exerted, but it was not the only nor the most profound work of the eighteenth-century evangelism. Deeper than the appeal to the feelings was the application to men's souls of vitalized truths which otherwise had remained dormant in the religious thought of the age. If Methodism has been more effectual than the other participants in the general movement, this may be attributed to its greater organizing capacity rather than its greater fervor. That Macaulay could say of Wesley, "He was a man . . . whose genius for government was not inferior to that of Richelieu," goes far to explain the unusual success of Methodism.

Methodism, then, found certain theological contents ready for its use. Philosophy and theology, in Germany and England, from times past and present brought their gifts to the Wesleys. Consciously or unconsciously, this new power rising among men placed the current processes of thought under tribute; or, if the conceptions of the philosopher were independently realized by the first Methodists, it is none the less true that Methodism finds equal support in the philosophy and

greater glory in its own achievement. In the first place, the old theology bequeathed an undying conception of the divine supremacy. Between Elizabeth and Charles II, English theology had, indeed, undergone a change by which the old Augustinian conception of God had been softened; nevertheless, the divine supremacy had not been deprived of emphatic statement. Whatever may be thought of some of the implications of the eighteenth-century theology, it must be admitted that God was always conceived as a ruler; and, though its rugged aspects may seem repellent to our thought of the divine fatherhood, yet it should never be forgotten that, in the whole range of Latin theology, God, whatever he is or however related to his universe, is still considered sovereign.

However, the prevailing conception of God was that of a being removed from his creation and, with a mechanic's hand, molding it, once for all, into stationary forms. Somewhere in the universe was a throne, and seated there was Deity; and this world and all worlds were something separate from himself, while he himself acted, not as he ought, but as he willed, made law but was without law, and modified both matter and method to meet exigencies unprepared for in creation, even if not also unexpected. Upon that basis argued the early contestants of the century; and, while the deists had been defeated on the main proposition, it was not till they had modified the current conception of Deity. In truth the deist suffered defeat in what he denied rather than in what he asserted. He asserted the being, the unity, and the supremacy of God. He met no denial of these tenets of his faith. But he asserted also the reign of law in all possible divine manifestations, and denied the necessity or possibility of a special revelation of God to man. "The whole question turned upon the differences and respective degrees of obligation of natural and revealed religion." But revelation, winning the discussion, won also the advantage of a new method of interpretation at that very time when the new force was ready to take advantage of its spirit. Unconsciously, deism had given religion new and broader foundations on which to build, and by the providence which the deist denied the builders and the foundations were being contemporaneously prepared.

But the current conception of God was being modified by a stronger though subtler influence than that of the deists. Back in the seventeenth century Benedict Spinoza had opened a fountain at which many followers were destined to drink. As he coldly and persistently unfolded his formulas it little seemed that such a philosopher could be of any use to such an evangelist as Wesley. But Methodism needed a conception of God such as Spinoza might help, indirectly, to furnish. Between the pantheist, who conceived of God as the sum total of all things, and the Christian, who conceived of God as immanent in all things, there are irreconcilable differences; but the pantheist gave force to the idea of divine immanence, and that revolutionary doctrine was to find sanction in the developed theology to whose formation the evangelists were to contribute. Goethe felt the influence of Spinoza, and saw the world of nature instinct with the divine life. The English Coleridge, though repudiating the philosophy of the pantheist, yet asserted that he "found a Gospel in his book." These and others had received a new idea of the relation of God to finite being, and, by the time the new century was well under way, this new idea had become to some degree a sanction of the fundamental teachings of the new religious movement. The indwelling of the Spirit of God in the human soul was seen to be not so very far removed from a deity indwelling in nature; and why should not the Christian teach an incarnation, if God was indeed in nature and therefore in man? Or, why should the divine operations in the human soul seem so strange, if God was always working in the world?

In England, the deist had been asserting that God can be apprehended by the reason; over in Germany, Kant proved that he could not be apprehended by the reason. The philosopher, as well as the theologian, must have caught his breath as he read that most revolutionary book, the *Critique of Pure Reason*. Who does not feel the foundations of his carefully reasoned faith beginning to fail beneath him as he realizes the implications of the "antinomies?" How must the deist, insisting that the reason is sufficient for all purposes and that its findings are absolute, view with wonder the proceedings of a man who, with equal success, can argue to apparently absolute

conclusions both that there must be and that there cannot be a supreme Being, who can prove that matter is and is not eternal! Kant has been called an "ethical theist." Yet Kant was certainly a rationalist. For, though he placed limits upon the human reason, he asserted the supremacy of reason within those limits; while he taught the incarnation of a divinely created being, it was the incarnation of an ideal; while he asserted that "man needs what nature has not given him," he denied the authority of the biblical revelation. It is evident that Kant gave very little direct support to the evangelical faith. Nevertheless, what he could not find by the pure reason he could not miss by the practical reason; so that the later restored the deity the first seemed to abolish. But his especial service to the evangelistic movement was his assertion of the authority of the human consciousness as a guarantee of truth, thus furnishing from the philosophical standpoint what the Wesleyan movement furnished from the theological, namely, the authentication of the feelings to religious truth. This was a new light upon the dark field wherein wandered the philosophic seekers after God. Says another:

> The seventeenth century had argued God first of all as an object of theory whose existence we must accept submissively, helplessly, because of the dogmas of reason. To this dogmatic faith in reason skepticism had opposed its cruel objections. And now comes Kant, whom a long experience of problems makes skeptical above all men, cautious, critical, resigned to doubts, a hater of mystical faith, a destroyer of dogmas; and yet he gives us back our faith, not as a dogma, but as an active postulate, as a free spiritual construction, as a determination to live in the presence of the unseen and eternal.

Such conceptions were destructive of old theologies. A new force, however, was now among men, which had already conceived the same truths, and which could work them up into a principle of faith that would be the determinative principle of the coming century. Kant had destroyed the old conception of God as without his universe, and to this conception Schleiermacher brought the influence of a profound spirituality, and taught religion as the essential action of the soul, its basis being the universal consciousness of humanity.

Methodism, then, began its work when all these concep-

tions were being generated. Theology and philosophy, faith and skepticism had united in furnishing from England and Germany such vast material to the work of a spiritual evangelism—the sovereignty and the immanency of God, the reign of law, the function and authority of the feelings in the religious life, the need of more than natural furnishings to the human soul, the possibility and necessity of revelation. Skepticism had offered nothing in the place of what it had destroyed; the philosophy of the time was rather teaching men how, than what, to think; theology, content with asserting its claims against deism, had merged religion into morals and, preaching duty rather than doctrine, apparently was incapable of imparting spiritual life, or of making vigorous with divine impulses the thoughts then stirring among men. Into this mass of opinions came Methodism with a comprehensiveness that could embrace them all, with a spirit that could give them life, with a fervor that could fuse them into a vital potency, with a practical activity that could apply them to the needs of men.

Kant taught the authority of consciousness as a test of truth; Methodism, without formulating the philosophy of it, gave it heart and brought the principle into touch with the individual soul. The theist had vindicated the possibility of revelation; Methodism, neglecting the theory, made the Scriptures luminous with truth and imperative with authority. The philosopher and the man of letters had declared deity to be vitally related with the universe; Methodism applied the truth to the religious life. The deist had insisted upon the "reign of law;" Methodism "contained the profound truth that religion was included in the realm of universal law." "Without the evangelical awakening the restoration of a higher theology would have been impossible. Its greatest service was that it illustrated the profound reality of the religious life." This movement has revealed Christ to our thought and is lifting him to his "place in modern theology." If, indeed, Methodism walked in the wake of philosopher and theologian it was to vivify the seed of their planting and to present to humanity a harvest for its reaping.

Doubtless the leaders of the evangelistic movement were unconscious of the important service that movement would

render to religious thought. There was no attempt to seek out of the realm of thought any specific elements and to build them up into a definite system, nor were the early Methodists conscious of having anticipated Kantian principles. So far as his work is concerned Wesley had no need to hear of Kant, or Goethe, or Schleiermacher, nor to take account of such a discussion as that between theist and deist. For the theology of Methodism grew out of its life, not its life out of its theology. The evangelist had vividly conceived one truth, the definite and conscious conversion of the soul from sin to holiness, and out of that conception and its consequent expansion all other elements grew. The conscious need of such conversion revealed to the soul the sinfulness of man and the supremacy of God; the consequent movement of the soul termed "experience" asserted the immanency of Deity, while its definiteness and clearness emphasized the authority of the consciousness. Yet it was exactly here that the defects of the movement began to appear. It "limited the range of feelings," and failed to unite the individual with the universal consciousness; it did not apprehend a truth it comprehended, namely, the place of religion in the realm of law; it anticipated a conception of later thought, the place of Christ as supreme in theology, but in elevating Christ it tended to elevate him above the Father, and in emphasizing conversion and experience it tended to obscure the importance of a high intellectual tone. But such defects were incidental, and in the future were to be rectified by influences both within and without the evangelistic movement. For, while Methodism has given spiritual inspiration to all forms of evangelical Christianity, these in their turn have ever set before their brethren the ideal of intellectual culture. Methodism hastened to adjust itself to the intellectual needs of man and to become one of the greatest educational factors of modern times.

Wilbur C. Maddox.

## ART. III.—TENNYSON AND HIS TEACHINGS.

IT is always timely to discuss great poetry. For, however much may have been already said about it, a fresh mind approaching it from its own independent standpoint may fairly be expected to contribute something which has not been hitherto heard, and there will always be those to listen who were not present on previous occasions. Tennyson, it cannot be denied, has been much talked of; but we do not believe that all has been said about him which may with profit be uttered, and we are quite sure that not all who read have become as conversant as they might with his contribution to the mental and spiritual wealth of the world. Hence this new attempt to illuminate a somewhat familiar theme.

But was it really great poetry which the late laureate furnished? And is he so clearly one of the immortals that this frequent recurrence to his productions is called for? A significant and difficult question, involving some consideration of the essentials of true poetry. The topic is too large to be adequately treated in this brief introduction, for great differences of opinion upon it exist, and the definitions of poetry are exceedingly numerous. This, however, we think, may justly be said: Genuine poetry has substance, form, and spirit, these three, and the best poetry will show high excellence in all three of these directions. In other words, it will convey important truth in melodious language so constructed as to thrill the soul. That the idea to be conveyed is great, or at least serious and dignified, is not enough; that the words flow smoothly, or have rhythm and meter, is not enough; the creative imagination must be in exercise, and deep feeling must be aroused as the result. It is not sufficient to have "great thoughts clothed in splendor," or "the beautiful in sight wedded to the beautiful in sound;" there must be a stimulating power as well, so that the spirit is aroused and uplifted. To make high poetry there must be indeed "a body of beauty and a soul of truth." But not all truth will do; the truth must be not simply intellectual, but moral or emotional. A great poet puts great life into his work; puts into it the passion and the helpfulness of an

overflowing vitality. He is intense and concise, going at once by a sure instinct to the heart of his theme. He is not simply a maker of pretty phrases, one who can run off rhymes glibly or tickle the ear with musical speech. He has something of consequence to say, and he so says it as to inspire noble emotions and sublime purposes. He is one by whom, as Tennyson has himself said, "the deeps of the world are stirred." "Born in a golden clime" is he, seeing "through life and death, through good and ill," "threading secretest walks," "the viewless arrows of his thoughts headed and winged with flame." His mind, "bright as light and clear as wind," has a quality of its own, and stands apart. His songs nerve the hearts of nations. His voice rings down the ages.

It will readily be seen from these principles how difficult, or practically how impossible, it is to obtain any universal or even general agreement as to the relative rank of poets, since these distinctive elements, substance, form, spirit, characterize the work of different poets in varying degrees—one being superior in subject matter, another in manner of expression, while still a third has intenser passion and keener thrill; and since there is no authoritative adjustment of relative values in these things, the assignment of positions must be mainly a question of individual taste. Since poetry is neither wholly art nor wholly prophecy, but partakes of both, the man who worships beauty will find valid reason to claim first place for him that makes beauty preeminent in his verse, while others, who esteem more highly strength of thought or ardor of feeling, will easily make out a good case for their special favorites. It is in this way that disputes arise. Of English poets, by almost unanimous agreement, Shakespeare and Milton stand at the head. There are some who would give Tennyson third place. Others would put Browning there; still others, Wordsworth. Tennyson himself said: "Wordsworth's very best is the best thing in its way that has been sent out by the moderns. He seems to me, at his best, the greatest English poet since Milton." The future alone can decide this interesting point. But if Tennyson should eventually be ranked below both Browning and Wordsworth, as may be the case, his fame is none the less secure. To have won a place among the first

six poets of the English-speaking race is extremely high distinction. And though he comes not within the proudest, innermost circle, where sit Homer, Virgil, and Dante, we need not hesitate to account him a great poet. His influence has been far-reaching upon the thought and feeling of the age. His verse has brought new comfort and courage to many thousands of both young and old. While there are poets that move us more, and that impress us more profoundly with their powers of intellect and imagination, none have been a source of more genuine enjoyment to such large numbers.

An analysis of the sources of Tennyson's command over the sympathies of men would doubtless disclose several elements well deserving the attention of the student. In the forefront must be put the artistic perfection and elaborate finish of his lines. No one has excelled him here. He had almost a mania for revision. He spent, like Virgil, more years in improving than in writing his poems. He rewrote "Come into the garden, Maud," more than fifty times. The changes which he introduced into "In Memoriam" and into "The Palace of Art" are extremely numerous and most instructive. He often doubles the value of a verse by the alterations made. Hours and hours were frequently devoted to the smallest details, the result of this painstaking process being that he has left us some exquisite gems, polished with scrupulous care, unsurpassable models of poetic form. He was a consummate artist in the use of words. His diction was well-nigh perfect. He had an ear for verbal elegancies and brilliancies—partly natural, partly acquired by long practice—a command of melody in language, of musical combinations in syllables that no poet, of our time at least, has equaled. His words furnish their own music, and need no tunes to set them off. He was a master of harmonious speech as well as of imaginative description, with a marvelous gift of felicitous expression and a witchery in his way of putting things that casts a puissant spell upon all perusers. There is never any roughness in his verse; all is refined, graceful, smooth. He had an unerring delicacy and subtlety of touch. His lines are lucid to the last degree, and run as limpidly as the babbling brooks of which he loved to sing. He studied well the arts

of pleasing utterance. Alliteration, assonance, the due succession of long vowels and short, the proper juxtaposition or correspondence of consonants, the imitation of sense by sound, the cadence of syllables, the concord of sweet speech, the aroma and color of words—all that goes to make the most delicate, airy charm of style—he understood completely and practiced without flaws. In the technique of poetry he has had no superior. He is probably the greatest example of pure beauty in English poetical literature. Whoever wishes the highest delight that verse can give must read the lovely lyrics of this great laureate; must read and reread, for a single perusal in no way satisfies. They will draw him back again and again by their enchantment till they are fastened in his memory and added to his permanent treasures. How exquisite, for example, this song from "The Princess:"

Thy voice is heard thro' rolling drums
That beat to battle where he stands;
Thy face across his fancy comes,
And gives the battle to his hands.

A moment, while the trumpets blow,
He sees his brood about thy knee;
The next, like fire he meets the foe,
And strikes him dead for thine and thee.

What can surpass the melody in this stanza:

The splendor falls on castle walls
And snowy summits old in story;
The long light shakes across the lakes,
And the wild cataract leaps in glory.

To cite but one more illustration out of multitudes, what other poet could have written this matchless verse from the song in "Maud:"

There has fallen a splendid tear
From the passion-flower at the gate.
She is coming, my dove, my dear;
She is coming, my life, my fate.
The red rose cries, "She is near, she is near;"
And the white rose weeps, "She is late;"
The larkspur listens, "I hear, I hear;"
And the lily whispers, "I wait."

Second among the elements of his power may, perhaps, be put his choice of everyday topics, easy of comprehension to the ordinary mind and coming close home to the heart of the

people. He has indeed been called, quite often, "the people's poet," "the poet of daily life," "the poet of organized society" —in distinction from Browning, who was the poet of the individual soul—and also called—by no less an authority than Gladstone—"the poet of woman." It has been frequently said of him, and we think truly, that more than any other writer, in poetry at least, he reflected the inmost spirit of the time, represented the Victorian age, embodied wonderfully well its main drift, so that its aims and aspirations can best be seen and studied in his pages. If this be so it explains his popularity, while at the same time revealing his limitations. He was readily accepted and widely admired because he wrote for the most part along the level of very ordinary thinking. He discoursed about common things. He furnished people an imaginative version of their daily life. He dealt in those sights and sounds that were familiar, and threw the halo of his genius over well-known matters, lighting them up with a new radiance and giving them an altogether fresh interest. The scenery that he put into his pictures, and the very names interwoven with his stories, are typically English. We do not once hear of Dorinda and Florizel and Amaryllis; it is always Edith, Alice, Clara, Ida, Dora, Amy, Maud, Ellen, Emma, Edward, Enoch, Lawrence. His words are generally Anglo-Saxon. He is no cosmopolite, nor does he depart very far from plain conventional lines of thought and sentiment. It is the realm of the commonplace in which he mainly dwells. The meadow, the wood, the mountain, the sky, the stream, the tree, the flower, the cottage home, the country squire, the rustic laborer, the fisherman, the farmer, the sailor, the miller, the gardener—these are the chief topics and personages treated. He does not analyze and philosophize, he depicts and narrates. Instead of discussing profundities, and delving in the depths to bring up curious treasures, he delineates and decorates what is on the surface-level. The experiences he describes have been felt by the many rather than by the few. He ranges through the primitive passions of human nature, the everlasting facts of life and death, loss and gain, hope and fear, joy and sorrow; hence his words take firm hold on the masses of mankind and will not easily pass away.

Springing out of, or closely allied with, this happy faculty of making his poetry comport with the mental measure of the multitude came a facility for throwing fundamental verities into aphoristic form, which has added no little to his wide repute. He had constructed many famous phrases which linger on the ear and fasten themselves to the memory with a permanency and power that gives token of no little genius in the construction. To make a good proverb is proverbially difficult. He who succeeds in condensing the wisdom of long experience into some brief sententious statement, pithy, crisp, compact, striking, recognized by all as true to life and put so prettily that it is a joy to repeat it, has conferred a great boon upon mankind. Tennyson has done this many times, and has laid us all under this obligation. A few quotations must suffice to show something of the wealth in this direction which his poems yield:

He makes no friend who never made a foe.

Face flatterer and backbiter are the same.

Man dreams of fame, while woman wakes to love.

In our weirdy world what's up is faith, what's down is heresy.

Men may rise on stepping stones
Of their dead selves to higher things.

I hold it true whate'er befall,
I feel it when I sorrow most,
'Tis better to have loved and lost
Than never to have loved at all.

A lie which is half a truth is ever the blackest of lies.

A lie which is all a lie may be met and fought with outright;
But a lie which is part a truth is a harder matter to fight.

Preeminence over all rivals can freely be accorded to Tennyson as an artist. He was probably the greatest of workers in verbal mosaic, unfalteringly faithful to beauty wherever he saw it, standing at the head of English lyric and idyllic poets, the sweetest voice of the century. And if this were the only test of high poetry there would be no question as to his receiving the palm. But, as we have already signified, it is not alone the form of expression that must be considered. The body may be beautiful, with a certain external prettiness at least, when there is not much soul within. He

who says nothing of moment, who has merely "rhymes elaborately good," ephemeral fancies, idle reveries, quaint conceits, fastidious, finished, but without virility or high purpose, can lay no claims to being great. The artist must be also a prophet, the singer a seer, fitted to figure not merely in drawing-rooms but in market places, halls of assembly, and battlefields if he is to have a place in the foremost rank of all. How far does Tennyson comply with this requirement? Does he arouse to noble deeds? Is he a reformer of old abuses, an enforcer of new truth, a pioneer of thought? Is he a champion of unpopular principles, an explorer of untried paths? How could he be, to any large extent, if his chief characteristic was that he perfectly represented the age in which he flourished, the latter half of the nineteenth century? It was not his vocation to survey new fields and transcend his time, but only to reveal it to itself, to hold up a mirror in which men's most intimate thoughts and feelings were reflected with charming simplicity and marvelous exactness. He rarely went beyond the intellectual and ethical traditions of his day. He was a chronicler of the mental life around him, rather than a helper of its development. He fell in with the dominant moods and ruling ideas of the hour, seeking no further. He exerted on his contemporaries no intellectual pressure. He did not awaken sleeping chords in the spiritual life of those who touched him. He was not a Browning or a Carlyle. He reproduced the past, echoed the old masters, and gave again in slightly altered form their well-approved conceptions. Much that is lovely is in his poetry, but only a little that is new. He was not a leader among the seekers after truth, but a servitor; not a creator, but an imitator; not a master builder, but a decorator; delighting mainly in ornamentation; too sensitive to the questionings of the age to be much of a power in shaping its course. His originality was small. It has been noted that he never told a new story or constructed an original plot. He gathered threads of old thought from many countries and centuries, and wove them into new and brighter tapestries. An immense number of parallelisms and coincidences with the work of older poets have been pointed out in his writings. Yet he was no plagiar-

ist. He improved what he copied; refining what was coarse and crude, adapting to his purposes what he found mixed with irrelevant matter, bringing to light treasures that had long been buried in darkness and, but for him, would never have been known to the modern mind.

He cannot, then, be numbered among the major prophets. But it would be wholly unjust to deny him all prophetic functions and to say that he was only a delightful singer suited for some leisure hour. This, in his earlier years, before he had much experience of life, he was not unfitly styled, nor is it surprising. But as time went on he gathered strength. It was, to be sure, piano music that he gave us to the end. He had not much to do with the organ, like Milton, or the trumpet-like Browning. He was delineative rather than stimulative. Nevertheless, he was at times a wise and exhilarating teacher. He spoke some things with so clear an accent, so bold a bugle note, that no one who listens can mistake their meaning or fail to be uplifted and inspired. Our space permits us to give only half a dozen samples:

> Who never sold the truth to serve the hour,
> Nor paltered with Eternal God for power.
>
> It becomes no man to nurse despair,
> But in the teeth of clenched antagonisms
> To follow up the worthiest till he die.
>
> My strength is as the strength of ten
> Because my heart is pure.
>
> And all is well, tho' faith and form
> Be sunder'd in the night of fear;
> Well roars the storm to those that hear
> A deeper voice across the storm.

It would be unpardonable to omit, as having much to do with Tennyson's eminence, his pure, elevating moral tone, and his religious influence. A consideration of his poetry under this aspect is of the highest importance, and might well occupy an entire article. The man himself, it is worthy of note, had a very marked religiousness and a personal character without stain. While not free from foibles and infirmities, it is abundantly clear that he was a man of rare excellence in many ways; of straightforward, absolute truthfulness, the

soul of honor; a most devoted husband and father, guileless, extremely lovable, with a noble nature and a kindly heart, standing for righteousness, hating iniquity, despising shame, worshiping God. He loved Christ, and said to his son, "My most passionate desire is to have a clearer and fuller vision of God." To his niece, Miss Weld, he exclaimed, pointing to a flower lighted up by a ray of sunshine, "What the sun is to that flower, Jesus Christ is to my soul." And again he said, "I should be sorely afraid to live my life without God's presence; but to feel that he is by my side now, just as much as you are, that is the very joy of my heart." What an unspeakable blessing to the age it has been that a person of this sort—one who repudiated with detestation that miserable motto, "Art for art's sake," calling it "truest lord of hell," and ever holding that art for man's sake and morality's sake was the only path to personal, social, or national well-being—rather than one of the Byron, Shelley, or Swinburne type, has had for half a century the headship in poetry.

Of Tennyson as a man it is impossible to speak otherwise than enthusiastically. But when we come to treat of him as a religious teacher—as one who discourses on God and the human soul, eternal life and salvation, the Holy Scripture and the divine verities that pertain to our everlasting weal or woe—we find that certain qualifications must be made. In most respects he is all right, in some others not. He is not a bit of an atheist or pantheist. A personal God whom we can trust and love, and whom to trust and love perfectly is the highest human development, he heartily believed in. In that striking and noble poem, "The Higher Pantheism," he says:

> Speak to Him, thou, for He hears, and Spirit with spirit can meet—
> Closer is He than breathing, and nearer than hands and feet.
> God is law, say the wise; O Soul, and let us rejoice;
> For if He thunder by law the thunder is yet His voice.

Yes, he certainly believed in a God one should pray to. The well-known lines in "The Passing of Arthur," beginning, "More things are wrought by prayer than this world dreams of," are very precious to many of us, and have an unmistakable ring. Tennyson, though an evolutionist, as is manifest in many a poem, was far from being a materialist. For the

apostles of dirt, who would degrade men to the level of the beast, he has no sort of respect or countenance. Death, with him, never ends all. No one believed more thoroughly than he in immortality. He clung to it most passionately and taught it in a hundred passages, going so far as to say, "The cardinal point of Christianity is life after death." He held that when we take the charm, "forever," from goodness, purity, justice, truth, "they crumble into dust." "The dead are not dead, but alive," he cries. In the persistency of human love, in our unfinished lives and unrealized aspirations, in the human spirit as an entity distinct from matter, and even in the pure justice of God, he found abundant argument for immortality.

He has been claimed by the agnostics, and has given them too much reason for the claim by some of his expressions. When he writes at the beginning of "In Memoriam,"

> We have but faith; we cannot know,
> For knowledge is of things we see,

he surely gives too narrow a meaning to knowledge, as though it were a matter of outward observation and physical experiment purely, and as though there were no deep intuitions of the soul that hook themselves on to God as firmly and with as direct a perceptive relation as that with which the senses hook themselves on to material things. A God whom we cannot know, and who has no cognizable attributes, comes pretty near to being an empty name, and is fitly described in the hazy language used not far from the close of this same poem:

> That which we dare invoke to bless;
> Our dearest faith; our ghastliest doubt;
> He, They, One, All; within, without;
> The Power in darkness whom we guess.

This is far from being satisfactory, and quite naturally gives aid and comfort to the enemies of revelation. But probably, by these and other such passages, Tennyson simply meant to emphasize the fact that we know only in part, that our faculties are feeble at the best, incompetent to grasp the whole of these great mysteries that surround us even on this earth. Such, very surely, is the teaching of that beautiful gem,

"Flower in the crannied wall," of which Professor John Fiske says, "No deeper thought was ever uttered by poet."

It is quite clear that Tennyson, through much of his life at least, was in the fog rather than in the sunlight as to many important truths. And it must have been this familiar acquaintance of his own with doubt that caused him to esteem it so highly, putting it, when "honest," above "half the creeds." This is too high a place. We may cheerfully admit that skepticism is not always criminal, and that patience with it is often a duty, but the fact of its being a weakness and a misfortune should not for a moment be forgotten. It is never something to be gloried in and praised, but at the best, to be pitied and outlived. Truth-seeking is good, but truth-having is certainly better.

Tennyson's creed appears to have been very vague up to the end. His friend James Knowles tells us that the poet "formulated once quite deliberately his own religious creed in these words, which were said with such a calm emphasis that I wrote it down exactly and at once. It was this: 'There is a Something that watches over us, and our individuality endures; that is my faith, and that is all my faith.'" If that was indeed the whole extent of his mature belief we can well understand why he was so ambiguous and dubious in his poems, on many fundamental religious matters—inferior in this respect both to Wordsworth and Browning—and why his opinions were expressed so obscurely that they are cited with approval by men of very different ideas.

It has even been questioned by some whether he fully accepted the doctrine of the Trinity and the Deity of Jesus Christ. We know from the testimony of Miss Weld, and from other sources, that he certainly did. But we wish that he had spoken out more explicitly upon the matter in his published writings. However, a thoughtful examination of the introductory stanzas to "In Memoriam" will hardly leave the careful inquirer in suspense on this point. To him who is hailed "Strong Son of God, immortal Love," is ascribed the creation, from him forgiveness is supplicated, he is called Lord in contrast with man, and divine as well as human. Such a one can scarcely be other than very God. This is made still

plainer by the other passage, further on in the same poem, where, almost in the language of St. John, the Word is said to have "had breath, and wrought with human hands."

Tennyson, then, was not an atheist, a pantheist, a materialist, an agnostic, or a mere theist. But it cannot be denied that he was a restorationist. Dean Farrar, who knew him well, explicitly declares it. "He considered," avers the dean, "that if a single soul were to be left in what are called endless torments it would be a blot upon the universe of God, and that belief in it would be an impugning of his infinite mercy." His son and biographer also says that he meant by the "larger hope" "that the whole human race would, through perhaps ages of suffering, be at length purified and saved, even those who now 'better not with time;' that love must conquer at the last." His views in this matter are, to our mind, very superficial, a triumph of weak sentiment over right reason and sound exegesis, and his influence on the world with regard to this doctrine seems to us to have been very unwholesome.

To claim for Tennyson, as is sometimes done, that he was a strong champion of orthodox Christianity is going rather beyond the facts. So far as the poems bear testimony neither his theology nor his religion ever worked itself wholly free from doubt. Even that beautiful fragment entitled "Crossing the Bar," written in his eighty-first year, and, by the author's own direction, put now at the close of all editions of his works, the poem which Stopford Brooke says "is the first clear cry of hope and faith, of doubt and trouble past," cannot rightly be called very clear when looked at critically. What does it say? Simply this:

> For tho' from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crost the bar.

He got no farther, we observe, than a hope, at the best. There was no ring of triumph in his voice. His faith did not soar with untroubled flight into the serene heavens, even at the last. Indeed, he grew more despondent as he grew older, carried a less cheerful tone than in his vigorous manhood, and confessed to those about him that the paths leading into the

future, so far as earthly affairs were concerned, seemed somewhat gloomy. It was the ancestral temperament asserting itself—a temperament against which he fought with much success, but could not wholly overcome. It was this which made him so miserably sensitive to slights and in great bondage to what was said about him. He never could forget an unfriendly word, even from the most obscure and insignificant writer. It hurt him keenly to be censured, while praises affected him but little. These dark views increased upon him toward the end. Mr. Knowles writes: "The last time I went with him to the oculist he was most heartily reassured as to his eyes by the great expert after a careful and detailed examination, but as he left the door he turned to me and said with utter gloom, 'No man shall persuade me that I am not going blind.'" Nevertheless he did not go blind.

And while his life at certain periods was not free from keen sorrows it was on the whole an exceptionally favored one. He very early knew what he had to do, and he was never turned aside from the doing of it. He devoted himself to poetry with singleness of eye from his youngest years, until, having fulfilled his calling without interruption or digression, at the ripe age of eighty-three, full of all honors and comforts, he passed on to that other world whose existence he had never ceased most vigorously to maintain. He was popular almost from the start. At the issuing of his second volume in 1832, when he was only twenty-three years old, he was recognized as the coming poet of the age, and every publication after that steadily added to his fame. By 1850, when he was forty-one, he had acquired a large income, had been appointed Poet Laureate in succession to Wordsworth, had issued "In Memoriam," one of the greatest poems of the century, and had married a marvelously good wife. As years went on and hundreds of thousands of his volumes were sold, his riches greatly increased, till he was estimated to be worth a million dollars; he had two fine estates, he was a peer of the realm, intimate with the royal family, most happy in his domestic life, with a devoted and noble son to inherit his wealth and his barony, enjoying good health to the last, and possessed of every honor that an adoring public could bestow. Probably no one in the

whole range of poetic literature had a lot more to be envied—one with which the mere world interfered so little, and which had so many elements of splendor and supreme success, personal, domestic, social, national.

We rejoice that it was so. For his prosperity did not spoil him. And though he would probably have had a closer sympathy with the toiling masses had he been less exempt from burdens, yet, considering the comfortable conditions by which he was surrounded, and without which he could hardly have done his work, it must be said that he carried himself most creditably. We are exceeding glad of the right noble words he has left behind him and the spotless record of good deeds with which he has blessed humanity.

He was ever keenly alive to the great responsibilities entailed by his rare gifts. He was faithful to duty. He followed the gleam. And we, if we are wise, will visit early and late and often that splendid country of the imagination which by his sixty years of toil he has created for our enjoyment; we will walk and talk there with the beautiful characters to be found along its paths; we will converse with its kings and heroes, its fair women and brave knights—yes, and with the kind hearts which are more than coronets, the souls that by their simple faith and living truth, their love of country, their trust in God, give forth effulgence and radiate strength. The time devoted to such intercourse will be well spent. We shall return to the daily round of labor much invigorated and consoled, better acquainted with our fellow-men, nearer to God and to righteousness, with loftier ideas and fresh power to realize them. For, truly, he who drinks at this fountain of bright waters will taste a pure enjoyment, and rise refreshed to speed upon his journey, more fully fitted in every way to make good progress toward the celestial city.

James Mudge

## ART. IV.—A DRAMA OF WAR.

AN actual chapter of human behavior becomes, to those remote from it in time or space, dramatic. The Crimean War was to us who saw it at five thousand miles a drama. At now fifty years and more, it takes on more definitely the unities of time, place, and action, and becomes even more vividly dramatic. In trivial origin, wasteful, woeful progress, brilliant heroisms, tender humanity, fruitless issue, and quickly healing scars it went into the world's history—a perfect specimen of our human nature as it was developed in the middle of our century.

The World's Fair of London, in 1852, the first of its kind, due largely to the generous and hopeful energy of Prince Albert, marked an era in human progress. Its display of inventions, as of the electric telegraph—a Hercules in his cradle—may now seem crude and remote, yet it was beautiful in its time. The kings of the earth brought into it the honor of their contributions and the majesty of their presence. Nicholas, the mighty czar, and Napoleon III, just made by an almost unanimous suffrage emperor of the French with fixed dynasty, came to greet the queen and shake hands in her palace. The vision of Micah was coming true. The nations were to learn war no more, and Tennyson rose up to sing how, at length,

> The battle-flags were furl'd
> In the parliament of man, the federation of the world.

The sun looked down on encouraging material progress, but

> All those trophied arts
> And triumphs that beneath it sprang
> Healed not a passion or a pang
> Entailed on human hearts.

The sunshine that gilded the hour was thin and precarious. Horace Greeley, returning home, told of gathering clouds and prophesied a storm. England was flush and lusty. Forty years with no war save police skirmishes on a frontier had been counted—the longest warless period since England replaced Britain, since Horsa and Cerdic of old; and the veterans of the Napoleonic campaigns were tingling young ears with

tales of exploit by flood and field, stirring young hearts to rivalry. Word also was current that trade and manufacture had made the English a nation of shopkeepers, that the old daring was gone, and that the sons of heroes were softening to milksops. Young England smarted and, with a belligerent glow, was restless for war's pomp and circumstance, the trumpet's clangor, and the cannon's roar.

Nor was there in France less of martial longing and aspiration. The glory of the first Napoleon was a stimulus, and his fall was something to avenge and retrieve. Besides, his nephew in reaching the imperial throne had stained the streets of Paris with human blood, and had sent good citizens to languish in the malaria of Cayenne. A spirited policy of foreign conquest would divert the French mind from these cruelties, and a glory of victory would veil the unpleasant incidents of the bygone.

But against whom to march? English eyes and French turned toward Russia. The czar seemed England's only competitor for Asia and the earth. In Russia, France had met the greatest disaster in its military history. Russia loomed vast and giantlike before Europe, and might yet make the whole Continent Cossack. Such tempers in such conditions easily find their practicable occasion. The building now longest in continuous service as a Christian sanctuary is the Church of the Nativity, built by Helena, mother of Constantine, over our Lord's reputed birth-cave at Bethlehem. Here both Greek and Latin Christians worshiped, but not in unity like the dew of Hermon. Long the Greeks had kept the church key and had entered by the front door, while the Latins, as if by sufferance, came in at the side. Napoleon was in the ancient attitude of the French sovereigns as eldest son of the Church, and to him the Latins now told their hoary grievance, already for three hundred years under discussion. After a year of effort the Latins got the front-door key, and a silver star bearing the arms of France was placed over the holy manger. Nicholas, claiming under an old treaty to be protector of Christians in the Turkish empire—three fourths of its population—was angry at a transfer made without consulting him, and when the other powers sustained

Turkey in the transfer he seized the Turkish principalities on the Danube. From Vienna the powers sent to both parties a note of honorable adjustment. The czar accepted it; the sultan wished some petty changes, and the czar, proud and irritable, rejected amendments and all. The sultan cunningly took counsel with Lord Redcliffe, the British ambassador, and was able to involve England by showing that his whole course was by England's suggestion. Aberdeen, then premier, had seen war's horrors, and dreaded them; but, as Prince Albert wrote, every effort of his for peace brought war nearer. He was thorned on every side:

> Hey, Aberdeen, are you dozing yet?
> O'er your sofa counsels a-prosing yet?
> We must have some clever schemer yet,
> Or the Russian cat
> That you love to pat,
> Will be over to lick up her cream here yet.

So, in 1853, Turkey, encouraged by Lord Redcliffe, demanded, and Russia angrily refused, some trifling change of phrase in a settlement as to which both parties substantially agreed. Strangely has Turkey more than once made Christian States the helpers of its fierce policy! Nicholas, proud and passionate, destroyed at Sinope a Turkish squadron; England and France gave him notice that no warship of his should sail the Black Sea, and the war was on. The other powers were but onlookers; the two allies assumed the war's guidance and burden, bound to support the worst government upon which the sun of our century has been shining. The summer of 1854 was given to sending to Varna a strong force with all necessary furnishings. The Russian center was at Sevastopol—a fine military town of forty thousand people defended by forts which were reckoned impregnable, protecting a powerful fleet.

On September 14 fifty thousand men, landing twenty-five miles north of the city, began the campaign. The Russians looked upon them from hills across the river Alma, and poured down a heavy fire as they waded the stream and climbed the steep bluffs. Three thousand allies fell, but the Russians fled. Lord Raglan, the English general, would at

once have dashed upon the city, but St. Arnaud, commanding the French, was too ill for such an enterprise. In a few days he died. A siege—conquest by exhaustion—began. The allied fleets controlled the sea, while Russian supplies had to come by land over a passage long and difficult. At length, on October 17, fourteen hundred guns opened upon Sevastopol such a fire as no city had ever endured. They made almost no impression on its defenses. A week later thirty thousand Russians attacked the besiegers. A strong body of their cavalry came upon a regiment of Highlanders, who at a hundred and fifty yards emptied their saddles and turned them into retreat. A force of cavalry came to their aid, but paused, and the British Heavy Brigade charged and routed them. The whole Russian army, covered with thirty guns, now took position down the valley, a mile and a half from the allies. Captain Nolan brought to Lord Lucan, commanding the Light Brigade, a note ordering him nearer the enemy. "How near?" "To charge them!" Every man knew the fatal error of sending six hundred against such thousands and such guns. In the face of the astonished Russians and under the eyes of French and English they swept at a canter down the valley, took a battery, scattered a column of infantry, and, cutting through a force of Russian cavalry, were in half an hour back at their starting place. Six hundred and seven went; a hundred and ninety-eight returned. The bugler is said to be still living at Milwaukee. Not a trophy save imperishable fame was won by this rare heroism, yet it flashed upon England a glory that relieved and to some seemed to compensate for the horrors of the war. The poet laureate set "The Charge of the Light Brigade" for the ages to rehearse, and the moral value of the splendid exhibition was immense. The Russians this day took from the Turks some guns, their only success in this dismal war. There was still another battle. On November 5 fifty thousand Russians, led by a grand duke, blessed by an archbishop, and warm with vodka whisky, came under a heavy fog upon eight thousand Englishmen, on the plain of Inkerman. A heavy artillery supported the attack. The English were in various groups, were taken by surprise, were short of ammunition; yet for hours they baffled their

unexpected foes, and then, with the late-coming aid of nine thousand French soldiers, drove the Russians from the field. England was proud over the result; her renown in battle shone forth as of old.

There were two months of glorious war—no more—a flash, a thunder-peal, and then dull, dreary rain. Winter came upon the bleak heights where the army operated. From England were sent ample supplies of building material, of fuel, food, and clothing, and these were on ships at Balaklava, four miles from the camp. Heavy rains made the road impassable, and nobody thought of a railway. Half-fed, half-clad, as good as barefoot, always wet and wading the mud, with no fuel and no cooking, the men died by hundreds. Some regiments became extinct; one had but seven men fit for duty. Four fifths of those who underwent amputation died of gangrene. Of 20,656 who died, 18,058 died in the hospital. This is the reverse side of war, relieved by fortitude alone. Inability to manage, adherence to stiff official routine, waste and suffering—what a winter was that! England was indignant when such tidings came, and now a new era in war became notable—that its supplies and relief were no longer left to the government alone, or to military administration. Simple humanity broke in and took its part. It softened the frown and smoothed the front of grim-visaged war. Stores of every kind were sent to Balaklava, and accredited agents went along to see that these came to the hands of those who needed them. Thus began the work—an element new in military operations—afterward resumed and enlarged by our own Sanitary and Christian Commissions and the National Relief Commission of to-day. One unpoetic, unheroic concern in war, and none otherwise in piping times of peace, is the cooking of daily food. Napoleon's indigestible dinner cost him the battle of Leipsic; many a civilian's mismanagement has come of a brain demoralized from below; many a bad word and temper have been due, not to a bitter heart, but to a sour stomach. The British soldier wasted his substance in ruinous cookery, and his waste was enormous. Soyer, the most accomplished cook of the period, was sent to the Crimea, and his achievements were salutary.

The most artistic of *chefs*, he gave himself to processes "not too good for human nature's daily food." He taught the common mind to do plain cooking well, to get much from little and mar the Spanish proverb, "Heaven sends meat; hell, cooks." From his exploits came our cooking schools and the cooking departments in our training schools and at our Chautauquas.

Something even better was to grow from the seed-bed of this hard winter. Florence Nightingale, of a good English family, when but a child on a visit to Scotland, gave proof of her calling by the skill and temper with which she by nursing restored the bruised leg of a dog. Hearing now of the sufferings of her brave countrymen, she addressed herself to a nobler task. She formed a company of young women like herself, and they entered the camp as very angels stepping from the skies, and threw a rainbow of beauty on the heavy clouds of war. She broke all official routine; once, at the head of some half-invalids, she battered down the door of a drug room to which she could get no official entrance. The soldiers blessed and England applauded her, and soon she, above all military dignities, was the joy and pride of the camp and the glory of humane and Christian England. Was ever a winter since the world began so intense in light and shade? The heroine's pleasant name was chosen at many a christening; her example heartened many a good woman for like service in our own great war; and from her quiet home in London she has lately watched the work of the Red Cross and the hospital humanities attendant on last year's sad warfare.

During all the dreary winter the siege went steadily on. The army was perishing, but the city was becoming a mass of ruins. Into it an average of six hundred guns daily threw masses of iron which crushed the fortifications, but seemed not to weaken the defense. The Russians made trenches and rifle pits outside the town, and the siege became a long battle between armies intrenched in the field. The allies threw, in twenty-four hours, twelve thousand shells, and to these in this huge duel the Russians made answer. The rifle pits at one point came into speaking distance—fifteen yards—of each other. In front of the French was the Malakoff, a strong

earthwork; the Redan, a like bulwark, confronted the English. A year from the war's opening, September 8, 1855, it was decided to take these by assault. Thirty-five thousand French, in a brief but bloody effort, captured the Malakoff. The English took the Redan, but were driven from it with great loss. That day the war ended. The assault on the Redan would have been renewed, but the Russians at once left their now untenable position, crossed the bay, and left Sevastopol to their foes. And what was there to leave? Two thousand wretches skulked among its ruins. If anything of its costly forts and docks remained the allies now at leisure blew these into the air. They had now brought to the Crimea two hundred thousand men, amply furnished with all that modern warfare requires. Russia, wasted and powerless, was at their mercy. Nicholas, in bitterness and brokenness of heart, had died before the end of the struggle. His son Alexander, best of all the czars, was willing to negotiate, and, utterly helpless as he was, the terms of peace were not difficult of adjustment. Chief among these were that there be no Sevastopol on the Black Sea; that a few police boats be Russia's only armed vessels in its waters; and that no Russian ship of war sail down through the Bosporus.

Then, in less than two years from their coming, the allies sailed for home. They had inflicted on Russia damage and suffering enormous. England had spent two hundred and fifty millions of money and fifty thousand of her choicest youth. France had spent and lost still more. "Nothing is sadder than such victory, unless it be such defeat." Turkey alone was happy. Entrance to an infidel church by front door or side, the small dust of the balance, had given to "the sick man of Constantinople," as Nicholas had called him, a demoniac sway in the affairs of Europe. The Duke of Argyle on behalf of the British government made for the war this defense: "We do not wish to save Turkey, whose fall is inevitable, but we do not wish Russia to occupy her place without the consent of Europe." Turkey was saved to oppress and plunder, for at least another half century, eight million Christians. Fifteen years later, when Germany had France by the throat, Alexander announced that he should no longer

regard the conditions of the peace which had been laid down. He has restored Sevastopol. His navy sweeps the expanse of the Black Sea and sails at will the wide Mediterranean. All is *in statu quo ante bellum*, and the struggle is a drama living in literature alone, as it were a tale full of sound and fury, signifying nothing.

Trivial in its origin, wasteful and agonizing in its progress, transient in its results, what a show of mortal folly and passion! The heroism, the fortitude, the homely work of Soyer, the heavenly ministry of Florence Nightingale, the charge of the Light Brigade—how these survive the crash and ruin of the storm! History gives no war that so shows forth the good and evil of our human nature—simply that and nothing more. The Black Sea—of old called in mockery "Euxine," "the hospitable"—has consumed more strangers than ever were engulfed in the fierce old days when Iphigenia presided at Tauris; but no scar of battle is now seen on its restless waves. The actors in the war, with all the sovereigns—save her majesty—who took part in it, have passed like the foam on its changing waters, and the gigantic struggle now but points a moral or adorns a tale.

A. B. Hyde

## Art. V.—IS THE POWER OF THE PULPIT WANING?

Some time ago this statement appeared in a prominent religious paper, the official organ of a great denomination: "It is generally believed that the preaching of to-day does not grip the consciences of men as vigorously as that of the fathers did. This belief, we suppose, has some foundation in fact. While the pulpit, as a general rule, is quite as intelligent and as strong as in former generations, yet it fails in some measure to wield the commanding motives of the Gospel with the old-time vigor." If these things are so, it is right that, as honest men, the accredited ambassadors of Jesus Christ should inquire into the reasons for these conditions. The extension of the visible kingdom of Christ has increased the number of preachers of his Gospel; the multiplication of educational advantages has given them an equipment superior, in many essential respects, to that possessed by the fathers, and the beneficent influences of the refinements of civilization have eliminated many features of irreligion with which our predecessors had to contend as with the beasts at Ephesus. Yet, in spite of all these facts and conditions and others of a similar character, there seems to be a prevailing impression, which is growing deeper and broader and more convincing, that the agency for the proclamation of the Gospel of the Son of God is stricken with a sort of creeping paralysis, and, consequently, is becoming more and more impotent. This accusation would be unworthy of consideration if it emanated from sources hostile to Christianity and its promulgation, but it is because it proceeds from those who are friends of the Gospel and from the honored and honorable defenders of the faith that it is received, not with skepticism, but with profound concern. For, if the criticism has foundation in fact, something is wrong, not with the Gospel preached, but with the instrument and means of its proclamation.

The pulpit has had a large place in the molding of modern civilization. No conscientious historian will ignore the sweep of its beneficent power. The results of missionary endeavor attest its far-reaching influence; the progress of every moral

reform bears its indelible impress; the best thought of the times acknowledges its molding touch; the noblest philanthropic impulses can be traced to its inspiration. It has been, and still is, an instrument of tremendous power, and this is largely so because of the divine character of its message and the unparalleled devotion of those who proclaim it. But, whereas the pulpit once exercised undisputed sway, its authority and dominion are challenged now by another institution. The modern printing press, with its multifarious product, good, bad, and indifferent, has done much to strip the pulpit of its power and challenge its authority, and has caused some sincere souls to look back with regret and apprehension to that glorious time when, as Moses Coit Tyler says, "for once in the history of the world the sovereign power was in the hands of sovereign men."

But the influence of the press has been stimulative, as well as detrimental; and it has been made to supplement the work of the pulpit with the most gratifying results, by bearing the holy message everywhere, and by scattering its healing leaves broadcast. On the whole, it must be conceded that if the press, materialistic and irreligious as it frequently is, has been a contributing factor in curtailing the power of the pulpit, it is only one of many such factors; and it does not require any particular genius for investigation and discernment to discover that not a few of these contributing factors originate in the pulpit itself, and among those most intimately associated with it. One has only to read the daily papers to discover to what base uses the pulpit is sometimes subordinated. Every time the pulpit is diverted from its appointed and legitimate mission its influence is lessened. There may be no formal public protest against this degradation of the pulpit, but there can be no doubt that it circumscribes the preacher's power and creates distrust in the public mind. The pulpit is set for preaching the Gospel, which is the predominant function of the minister; and "in all circumstances and in every age it is his being an ambassador of Christ, with Christ's message on his lips, that constitutes him a Christian minister." When, therefore, he abandons the exalted work of preaching and turns his pulpit into a lecturing platform or a place of entertainment, the

minister manifests an inadequate conception of the dignity and solemnity of his calling. Not that there is no place for the lecture and the entertainment, but the claim is made that when a minister enters his pulpit to perform the high functions of his calling he is expected to bring all his powers into service that he may persuade men to seek the salvation of their souls or their higher development in the things pertaining to the spiritual life. To minify the essential duties and functions of the pulpit by introducing extraneous or irrelevant features is sure to lead to irreverence for sacred things, or to a secret suspicion of the validity of the minister's call.

Take, for instance, the performances of some so-called evangelists. Is there anything more calculated to militate against the high reputation of the pulpit in popular esteem? What a pitiable spectacle some of these persons present! No one will deny that there is a sphere for the man who is called of God and the Church to do the work of an evangelist. He has his proper field, and many men have wrought honorably, valiantly, and successfully in it. May their tribe increase! But there are evangelists of a totally different stripe—men who, with their own performances as evidence, would better be in some other business, since the salvation of souls and the sale of their own photographs and song books and the taking of free-will offerings seem to be of equal importance. They are evangelists for revenue only, or largely this. Having failed in the pastorate, they do not hesitate to invade a community and temporarily, and sometimes permanently, supplant the pastor and attempt to instruct him in the care of his flock. Having failed as preachers, being unable wisely to divide the word of truth, they utter all manner of heresies in their frantic and fantastic efforts to attract attention and to reach the unconverted both as to soul and purse. Out of harmony with their ecclesiastical authorities, they attack the Church with insinuation, innuendo, invective, and sometimes with blatant and baneful accusation. They are a veritable shirt of Nessus on the back of the Church, which it seems impossible to throw off. If we must have evangelists, let them be men approved unto God and the Church, workmen that "needeth not to be ashamed;" men of intellectual power; men of high spiritual

ideals and life; men of undaunted fidelity to the truth; men of unwearying devotion to the cause of human salvation; men of power in the pulpit, who will command attention and respect, and who will persuade men by the clearness, sincerity, and earnestness of their preaching, and by the influence and blessing of the Holy Spirit lead them to make their peace with God and to seek those things that are above.

Then, people are inclined to regard the pulpit as depreciating in power when they see ministers placing it in a subordinate relation. Preaching is the supreme work of the ministry, and yet there are some ministers who seem to make that their avocation, rather than their all-important vocation. They limit their usefulness by yielding to the voice of the tempter, and by giving time, energy, and attention to pursuits that have no legitimate relation to the work of the ministry. In his letter to the Ephesians, Paul declares that God has conferred a diversity of gifts upon men: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But nowhere is there the slightest intimation that for these same exalted purposes he gave any men gifts to be employed as real estate agents, silver mine speculators, conductors of excursions, political manipulators, or commercial operators. The preacher's place is the pulpit, not the market place, the stock exchange, or the hustings. If he devotes himself faithfully to the demands of his pulpit he will have neither time nor inclination for these extraneous, secular, and divisive things, and when tempted to engage in them he will say, as did Nehemiah to his enemies, Sanballat and Geshem, "I am doing a great work, so that I cannot come down."

Another source of decay in the power of the pulpit is found in the pernicious sensationalism that is rampant in many places and is gross and repulsive in some of its manifestations. Sensational preaching has a large element of the offensive in it, and he who resorts to it dishonors God and toys with the destiny of those who are deluded into attendance upon his exhibitions. The sensational preacher has a low appreciation of the sacredness of the ministerial office, and is unworthy to be

the messenger of the Gospel of Christ, which is a Gospel of decency and good taste, as well as of spiritual regeneration. We will all agree with Dr. Dale when he says that it is the duty of the preacher to consecrate to the exposition and defense of divine truth every faculty and resource in his possession. Every passion of the heart, every power of the intellect, every acquisition from books and observation, every endowment of natural genius should be placed under tribute when one comes to proclaim the message of salvation. Logic, wit, imagination, pathos, indignation, sternness, imprecation—every gift has its legitimate place in illustrating human duty and in enforcing the commands and entreaties of God. An eminent authority says:

> The sensational preacher . . . is always straining for excitement; he cares nothing about the means by which he produces it. Even if he has true genius, his preaching is a peril to the souls of men. Most commonly the men who are tempted to preach in this style are charlatans. They have neither the fire of human genius nor the fire of a divine zeal. They win a transient popularity, but they inspire no intellectual respect; they command no lasting confidence; their popularity is a shame to the Church, and contributes nothing to the final triumphs of the kingdom of God.

The buffoon preacher is a distressing and wretched anomaly, doing greater harm by his disgraceful mouthings and antics than the true ambassador of the gentle and sweet-spirited Jesus can correct in many a day of faithful continuance in welldoing. He attracts the curious, but provokes no inquiry for spiritual light in the hearts of his hearers. He is a nine-days' wonder, to be stared at and laughed at; but when he has passed away those who were most attracted to him, by a strange perversity of human nature, become most severe in their denunciation of the mountebank and his methods. He flourishes for a season, but soon the place that knew him knows him no more. But the influence of his pernicious presence abides, for he helped to mold the thought, not only of those who attended his performances, but of those, as well, who looked on from afar and who, because of his course, have been driven still farther away from the sacred and saving influences of the Church. This is the preaching that degrades.

It renders the pulpit, which should be a throne of authority and power, impotent and imbecile, despoiling it of its dignity and sacredness, making it a target for the taunts and sneers of skeptic and sinner, cynic and snob, and causing the saints to hang their heads in humiliation and grief.

Another reason for the decline in the power of the pulpit is found in current biblical criticism, and especially in that emanating from the destructive school. It should be said that criticism has as legitimate a place in the realm of theology and the Holy Scriptures as it has in literature, medicine, art, music, or geology. But, as the word of God is different in its origin, character, and influence over people from an epic of Homer, Tasso, or Milton; from a treatise on therapeutics; from a masterpiece of Angelo, Rubens, Meissonnier, or Turner; from an oratorio of Handel, a symphony of Schubert, or an opera of Wagner; or from a discussion by Dana, Le Conte, or Gray, we have a right to expect the biblical critic to approach his task with a spirit in keeping with the character of his subject. He who would handle the word of God with a view to searching study and investigation should do so in the most reverent spirit, and should never lose sight of the fact that he is in vital contact with the oracles of God and not with a mere product of the printing press. For even a critic will find it profitable to prosecute his investigations in a condition of spiritual-mindedness, since there are some things whose true significance is withheld from the natural man and disclosed only to those of proper spiritual discernment. Reverent scholarship and criticism are to be encouraged, and their results are to be received with an open mind, whether their conclusions are accepted or rejected. But biblical criticism that is flippant, inspired by opposition or indifference to the accepted theories, and that rejoices in announcing alleged results as finalities, especially if they are hostile to the positions held by the great majority of believers—this sort of criticism is to be condemned and its product received with suspicion.

Dr. Marcus Dods claims that modern criticism is the expression of an "instinct for reality, an impatience with all make-believe, and a resentment against deception." He acknowledges that "when everything however venerable and sacred is

being called into question there is much unsettlement." But he glories in it, and says that this "rising tide of knowledge," which "submerges and sinks everyone who is so tightly chained to his anchorage that he cannot rise with the flood," is "not only the result of a most welcome increase of knowledge, but is itself welcome and beneficial, the great benefit it confers being that it almost compels independence, and an inquirer can no longer discover any overwhelming consensus of opinion which he can unhesitatingly follow." If this is so, one reason for the lessening of the grip of the pulpit on the consciences of men is at once apparent. If the man in the pulpit is submerged by this "rising tide of knowledge" and cannot "discover any overwhelming consensus of opinion which he can unhesitatingly follow," he can no longer speak with authority. He becomes befogged. His preaching gives forth an uncertain sound. His unsettled condition is soon discovered by his people. In fact, he may be the first to make it known by proclaiming his doubts; and, when once the people begin to have misgivings as to the integrity of their minister's creed, his influence begins to diminish; and, worse than that, the contagion of unbelief soon becomes epidemic, and the power and influence of the pulpit are depleted. No man can get others to follow him voluntarily into a quagmire.

Every thoughtful person will welcome all the light that can be turned upon the word of God, being confident that it will stand the most searching investigation. But the large majority of Christians give only the most superficial attention to these and kindred matters, and yet become speedily alarmed on the slightest provocation. They have only the barest conception of creeds and doctrines. Church relations are generally a matter of environment with them, and they are ready to subscribe to almost any sort of a creed or system of faith, in order to gain admission to the Church they desire to enter. Calvinism and Arminianism are as far apart theologically as the poles, and yet Presbyterians frequently seek entrance to Methodist churches, and Methodists knock at the doors of Presbyterian churches, when coming to a new community, or on changing domestic relations, or for no particular reason. It will not do to charge these people with inconsistency, or to say that they

have broad theological views. They have no views of theology worthy of consideration. They do not look upon the Church from the theological standpoint. To them it is a religious and social center to which they gravitate more or less naturally and unconsciously. Belief in infant damnation, free grace, apostolic succession, immersion, or any other particular and peculiar tenet they regard as nonessential; and they subscribe to the one or the other with equal ease and without the slightest compunction of the intellectual, moral, or spiritual conscience. While it is to be deplored that many people in and out of the Churches have not an intellectual horizon broad enough in its scope to comprehend the true significance of the great work of biblical criticism, yet such a state of affairs exists, and the injurious effects of this destructive criticism are seen on every hand. These superficial people base their opinions upon insufficient data; but these opinions influence their lives and determine their relations to the Church and the pulpit. It may be necessary to a better understanding of God's word to determine definitely in what respect it is fallible, and to sing in the most public places the song of its errancy; to declare authoritatively who wrote this book and who edited that; and to publish the Bible in colors after the manner of Joseph's coat, in order to show what the ingenuity of man can accomplish with the aid of a pair of shears and several pots of paint. But all this has its deleterious effect upon those who are lacking in a large intellectual comprehension, and contributes not a little to the unsettlement of their faith, their alienation from the Church, and the decline of the power of the pulpit. For the pulpit to be influential and effective it must be positive and constructive, and must speak with authority. If it lacks these factors its utterances will be received with toleration, but also with suspicion and indifference.

It is not to be inferred that it is here intended to inveigh against legitimate criticism of the Bible. This is to be encouraged, because "it is a pure gain to have the field cleared of human incumbrances, for they have impeded the friends of the Bible and have been a godsend to those who are hostile to it." And further, "criticism, even of a drastic sort, may prove to be nothing else than a divine fire with which God shall give

public proof as to what has in it his own life and spirit." The ultimate result may be in the highest sense beneficial, but the immediate result is far from that. The unreasoning people, deprived of adequate data and the capacity for that calm and deliberate judgment that is the fruit of reverent scholarship, rush to conclusions that may be wholly at variance with the facts. To them the average critic of the Bible stands in the position of King Jehoiakim, of whom it is written: "And it came to pass, that when Jehudi had read three or four leaves, he [the king] cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." To them the critic is like the contractors who are gradually destroying the rocky grandeur of the Palisades. He claims to be endeavoring to remove only the accumulated débris of the centuries, the glosses, the mistranslations, the errors of copyists, the interpolations of misguided enthusiasts, and the discrepancies of faulty scholarship. Yet, like the aforesaid stone-crushers, who do not confine their efforts to the stones and bowlders lying at the base of the Palisades and marring the beauty of the great rock, but attack the rock itself and blow it to fragments with dynamite, so these critics, in the eyes of the unthoughtful and superficial people, seem to make assaults upon the rock of Holy Scripture itself. This work of apparent demolition cannot be carried on without exercising an unfavorable influence upon the great body of Christian believers, whether they are formally identified with the Church or bear only an implied relation to it. Many persons yield an unconscious obedience to the commands and teachings of the Bible. They believe it, even though they may not be able to give sound or learned reasons for their faith. A belief of this sort, not being well grounded, is easily disturbed, and when once it is invaded it is difficult for it to be fully reestablished. Some phases of modern biblical criticism are especially calculated to uproot faith of this sort, and, by depriving the individual of his assurance in the integrity of God's word, the confidence of that individual in the sincerity of the pulpit is enfeebled, and the power of the pulpit is by that much curtailed.

The Gospel of Jesus, which is "the power of God unto sal-

vation," is the constituent element of the most successful preaching. There may be interesting, attractive, and apparently successful preaching with but a tincture of this element, but it will lack permanency, and its influence will be evanescent. It is like the little mountain rill, as compared to the deep well. The summer's heat dries up the one, but has no appreciable effect upon the other, save to give its waters added sweetness and coolness for the refreshment of the thirsty toiler and traveler. Preaching that comes out of one's own spiritual experiences is generally of a nourishing and helpful type, although some of the best and most spiritually stimulating sermons have been preached by men in a low spiritual state. So that one's own spiritual condition is not necessarily an index of the character of his preaching. A minister, however, owes it to himself, as well as to his people, to aspire constantly and persistently to a position of spiritual concord with God; for only as he is in that relation can he find real pleasure and satisfaction in his work and feel that his conscience is void of offense toward God and man. Alexander Balmain Bruce, in speaking of temptations to unbelief, says:

> An additional source of temptation is supplied by a type of men whose character is an amalgam of wickedness without frankness, and of goodness without sincerity. These are men who are both religious and worldly, orthodox and unjust; who confess with unction that God is good, and all other usually accepted theological truths, yet neither do justly nor love mercy; who can even interest themselves in saving souls, yet by their conduct do their best to ruin both the souls and the bodies of their fellow-men. This type of character is a great temptation to unbelief in God, especially in the case of young men who love truth, honor, and humanity, and hate hypocrisy.*

We may protest, and say it is not fair to charge the system with the shortcomings of its supporters, or to denounce Christianity, or to withhold support and sympathy because of the moral delinquencies of some of its professors; but the protest will fall upon deaf ears. People do make the conduct of Christians the measure of their acceptance of the truths of Christianity, on the principle that a tree is known by its fruit, in spite of the fact that the application of that principle to this case is of itself an inconsistency. The great mission of the

* Bruce, *Providential Order*, p. 103.

pulpit is to persuade men to flee the wrath to come, to accept the standards and ideals erected by our divine Lord and maintained in his own fleckless life and character, and to build men up in the faith of Christ. But the pulpit fails lamentably in fulfilling this high and holy mission when its preachers are not actuated by the principles and spirit of Jesus, and fail to subscribe in their own private lives to the code of ethics they propose for others, or when they fail to reach the heights of Christian experience to which they seek to direct others. The people are impatient of delusions and shams in the ministry, and, while they may not give public expression to their impatience, yet they utter many a prayer for deliverance from them.

As has been suggested, the greatest and sublimest work that has ever engaged the mind and heart of man is the preaching of the Gospel of Jesus Christ. This Gospel has not lost its power, even if the instrument of its proclamation seems to have lost some of its virility. The great function of the pulpit to-day is "to preach Christ, to set him so before men's minds that they cannot but believe, adore, and serve." This is a supreme calling, and those who prove recreant to it by preaching some other gospel are imposing upon themselves a terrible responsibility. Sociology, history, letters, art, science, music, biography, politics, current events—all these have their legitimate places, but the pulpit is a throne from which the King's message, and only that, is to be proclaimed. To introduce other things to the exclusion or belittlement of the Gospel of Jesus is to betray one's most sacred trust, and to withhold the bread of life from those who are asking for it and who need it for their souls' health. It is feared that in many cases "the hungry sheep look up and are not fed."

There is an element of sickly sentimentality and almost of effeminacy in a good deal of the preaching of to-day. Perhaps this is due to the fact that "there is a marked tendency toward making man rather than God the center of religious teaching." Concerning this phase of the subject the Rev. W. J. Dawson, whose achievements in the pulpit are such as to permit him to speak with a degree of authority, says:

> There are certain duties from man toward man which all see to be right and inevitable. It is easy to preach such duties, and they ought

to be preached. But where those duties alone are preached, in the course of time man, and not God, becomes the center of religion for us. We do not notice the change, perhaps; we glide softly away toward the preaching of "practical Christianity," as we call it, noticing, as a man who glides down a river notices, that certain old landmarks are becoming obscure in the distance. We become reconciled in their loss. We are quite happy without the old, troublesome, theological formulæ of regeneration, adoption, justification, and so forth; and we are a little astonished and a little scornful to discover that many men make so much of them still. On that smoothly flowing river many a great ministry has been extinguished; for nothing is surer than this, that, when God and man's relation to God ceases to be the center of religion, the very keystone of religion, as Jesus understood and taught it, is plucked out.

Now, in order that present-day preaching may "grip the consciences of men as vigorously as that of the fathers did," the pulpit must return to these so-called "old, troublesome theological formulæ." There can be no achievement commensurate with the dignity, grandeur, and holy purpose of the pulpit without them. These formulæ have to do with things fundamental, and no work can abide unless its foundations are secure. This gives special significance to an utterance of Daniel Webster, who remarked, probably after having listened to some "essay served with a sauce of religion which may be taken or left:"

If clergymen in our day would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their texts from Paul and preach from the newspapers. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel, saying, "You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the bar of God; the Judge, even now, standeth at the door." When I am thus admonished I have no disposition either to muse or to sleep.

And by the side of this deliverance there is no impropriety in placing the comment of Mr. Moody, who holds rigorously to the simplicity of the Gospel, and cannot be accused of taking his texts from Paul and preaching from the newspapers. He says:

The conviction deepens with the years that the old truths must be stated and restated in the plainest possible language. The people must

understand that a penalty is attached to the violation of God's law. We do not want a Gospel of mere sentiment. The Ten Commandments came from the great heart of love. The Sermon on the Mount did not blot out the decalogue.

To preach the Gospel with simplicity does not imply that the preacher must be a man of intellectual feebleness. The preacher who can accomplish this bears the stamp of genius. Many of the great preachers who have swayed the popular heart and brought conviction to the popular conscience by delivering the simple message of salvation have been men of large intellectual equipment. As a writer in *The Christian Commonwealth* says:

The preaching that has lifted populations out of degradation has always been that of students. Calvin was the most learned man of his time. Luther was a splendid Latin and Hebrew scholar. Switzerland was saved to the Reformation by the preaching of Calvin and the almost equally learned Zwingli, while the Germany of to-day is really founded on the popular preaching of Martin Luther. Knox preached before kings. The Gospel which has made Scotland the most religious nation on the face of the earth did not consist of pleasant Sunday talks without hammering at the deep things.

It is only necessary to recall some names to establish the fact that a deep insight into truth and a thorough intellectual preparation are necessary to a faithful and successful presentation of the divine message of salvation to perishing souls. No one will accuse Parker, Spurgeon, Liddon, Punshon, Guard, Drummond, Robertson, Maurice, Mozley, Chalmers, Hughes, or Jonathan Edwards, Finney, Lorenzo Dow, Asbury, Summerfield, Whitefield, Bushnell, Beecher, Brooks, and scores of others—eminent as successful preachers of the simple Gospel—of intellectual impotency. Capable of great intellectual feats, their preaching was adapted to the people to whom it was addressed. The preacher who attempts to preach on a high intellectual level is "as one that beateth the air." He is too far above the people for efficient service. The people to whom the message is to be delivered know practically nothing about the profound formularies of theology or of philosophy, and but little about the schools of art or of letters, or of the fanciful creations of the old mythologies. They are given

to things practical, and if the message from the pulpit is to be effective it must be presented in a way that can be readily understood by all.

The various humanitarian movements of the day are demanding more and more attention from the pulpit, and within certain limitations this is right. Nothing that concerns humanity should be foreign to the minister's sphere of activity. But he should not become absorbed in these matters to the subordination of his greater work. The discussion of the "burning questions of the day" has its proper sphere in the general working plans of the minister's pulpit activities, but this discussion should be held within reasonable limits. Dr. Washington Gladden may be right when he says that two classes of people object to discussing current sociological and economical problems in the pulpit—"those who hold the old notion that religion is mainly concerned with another world, and those who do not wish to know what are the applications of the Christian law to the business of this life, because they fear that it would interfere with their gains and pleasures." No doubt the selfishness of the pew does sometimes influence the deliverances of the pulpit, but Dr. Gladden will hardly admit that the discussion of such questions is of equal rank and importance with the preaching of Jesus Christ and him crucified. Chalmers gave himself over to this sort of preaching during the early years of his ministry at Kilmany, but he was frank enough to confess that his experiment in preaching against "all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society" was a failure. He says:

> It was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation of him became the distinct and preeminent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance; it was not till the Holy Spirit given through the channel of Christ's mediatorship to all who ask him was set before them as the unceasing object of their dependence and their prayers; in one word, it was not till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interests with God and

the concerns of its eternity that I ever heard of these subordinate reformations. To preach Christ is the only effective way of preaching morality in all its branches.

In connection with this solemn declaration of one of the greatest preachers of the beginning of the present century consider this testimony from Joseph Parker, probably the peer of any English preacher of our day:

Looking back upon all the checkered way, I have to testify that the only preaching that has done me good is the preaching of a Saviour who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world.

If the pulpit to-day does not "grip the consciences of men as vigorously as that of the fathers did," may it not be because so many preachers belittle the cross or "veil its magnetic attractions with the speculations of men?" A great need of the pulpit to-day is the immediate and complete return to the preaching of the cross of Calvary. Shallow views of the sacrifice on Calvary will inevitably lead to the weakening of the motives of Christian living and working, while the faithful preaching of the atonement of Jesus Christ is irresistible in its transforming effects upon the heart and life. Such preaching is sure to be in the direction of the fulfillment of Christ's promise and prophecy, "And I, if I be lifted up from the earth, will draw all men unto me," will inevitably lead to the spiritual quickening of the Church, and will contribute appreciably to the greater glory of God.

S. J. Herben

## ART. VI.—DOCTOR JOHN LORD—HIS LITERARY RANK.*

IT is not yet five years since the death of Dr. John Lord—a man peculiar in physical attributes, insignificant in person, awkward in bearing, and a stammerer in speech, yet informed with an intelligence and aspiration so lofty that he died leaving behind him accomplishment equaled by that of but few Americans. For the last forty years of his life he made his home in the city of Stamford, Conn., from which point he passed out on his unceasing lecture tours, addressing tens of thousands of his countrymen, making his figure and his literary work familiar throughout the length and breadth of the land. He was nearly equally well known in England. Attention to his work, temporarily diverted for a brief interval succeeding his death through the absence of his unique personality, is beginning to be recalled in full measure by the solidity and worth, as well as by the brilliancy, of his literary remains. His works, published in completed form and showing the man in his real intellectual proportions, are now being sought for by thousands of readers on both sides of the Atlantic. The fact is gratifying to the lovers of elevating literature everywhere.

Next to the poet and essayist, who deal with elemental ideas and human emotions, may be ranked as literary benefactors the artist historians, the writers who, like Thucydides and Tacitus and Hume and Gibbon and Macaulay, present the facts of the past in such attractive robes of speech that their narratives remain lasting possessions to our kind. Though the interval which has elapsed since his death and the appearance of the full body of his works has not been sufficient to give his achievement the benefit of this permanent perspective, there can hardly be a doubt that Dr. Lord is destined to take high rank, even among these greater gods of his literary class. And this will appear true, whether he is judged by the volume of his contribution to historical writing or by the riches of thought and the quality of the diction in which he has

* Copyright, 1899, by William Jackson Armstrong.

embalmed his work. In this latter regard of a luminous and fascinating literary style he is certainly exceeded by no American writer of history, whether it be Prescott, or Parkman, or Irving himself, or even our latest luminary, John Fiske; and, if Bancroft and Motley may be considered to take precedence of him by virtue of sustained efforts covering whole periods of national history, the admirers of Dr. Lord may fairly claim that, in the surpassing range of his historical studies, he has an advantage of even these acknowledged masters. In the respect, indeed, of extended investigation and variety of themes Dr. Lord stands alone, without a peer or competitor in the entire list of historical essayists. It is safe to believe, in fact, that with the single exceptions of Macaulay and the late Spanish Castelar, no other modern literary student has looked so familiarly as he over the long perspective of the world's events.

Dr. Lord's early discipline for his lifework as a literary man was of the loose and desultory sort which is the frequent antecedent of the career of genius. It is the instinct of winged talent to soar to its purpose, even after many falls from attempted flight. Such was the experience of the young historian in his school and college years. Born in the old town of Portsmouth, N. H., in the year 1810, he received his first rudiments of education under the severe and somewhat repugnant methods of the old-fashioned private school of that gloomy half-Calvinistic period of New England history. He confesses in the partially written account of his own life that his schooldays were not happy, and that, being addicted to shirking his tasks, he rarely escaped one whipping a day and sometimes got two, until his hand became "as hard as a sailor's." His experiences at home were hardly more exhilarating, under the tutelage of his pious Calvinistic mother, who, he records, brought up her children in the old-fashioned orthodox way to "attend meeting three times on Sunday, besides going to Sunday school;" and, as that day "was supposed to begin on Saturday at sundown, no books could be read until Monday except such works as Baxter's *Saint's Rest*, Bunyan's *Pilgrim's Progress*, Taylor's *Holy Living*, with the Boston *Recorder* for lighter reading."

Removing with his parents in his tenth year to the little town of Berwick, in the neighborhood of Portsmouth, young Lord continued his studies in the village academy under instructors who were described by him as having "pedantry without learning" and "vigor without discipline," until, at the end of six years, he left the institution, as he acknowledges, without having made any acquisitions except a repugnance to the study of Latin and Greek and the knowledge of mythology obtained from Lemprière's Dictionary. A year or two later, in 1829, he was sent by his parents to Dartmouth College, the great northern seat of New England learning, presided over, at that time, by his distinguished uncle, Nathan Lord, erudite in his generation, but who has been pictured as, after the manner of college presidents of the period, a "disciplinarian rather than a teacher;" and as a "rigid Calvinist who accepted all the deductions to which that system logically led." Calvinism, indeed, appears to have been the creed under whose shadow and influence the future historian was destined to begin and end his intellectual novitiate. And never did a somber theological mantle fall upon a more joyous and magnanimous spirit than in the case of this artist chronicler of the world's events; for while accepting, to the last, in theory, like his distinguished uncle and instructor, the postulates and deductions of a rigid and time-worn theology, Dr. Lord, as the mature essayist and philosopher, treated all systems of faith and the followers of all creeds with a charity and tolerance as catholic as the needs of historical judgment. And only, perhaps, in the direction of impatience of rationalistic criticism, impairing the authority of revelation itself, did his peculiar theology narrow him. But who will venture to assert that, as a professed believer in that revelation upon whose integrity the whole body of historical theology must stand, or through whose even partial discredit it must fall, he was not rigidly consistent? It is surely not the swarm of modern doctors of theology, who weakly consent to the compromise of rationalism with faith, that can assume the rôle of his critics here.

Four years at Dartmouth and three additional years spent at Andover Theological Seminary—whither he repaired at the

end of his literary course to prepare himself for the ministry which he had chosen as his vocation—completed young Lord's formal education for entrance into the world. But even these years, to his lasting regret, as he confesses in his autobiography, were not devoted to the steady discipline of academic training. They had been broken with frequent and alternating episodes of school-teaching and experimental and vagrant lecture tours; while, with the waywardness and indolence of his perverse genius in these younger years, he had, during the intervening period in college, systematically shirked all uncongenial studies and occupied himself in the college libraries with omnivorous reading, especially along the line of history and historical criticism, which, in spite of his predilection toward theology as a profession, seemed from the beginning to be his native bent. But who shall dictate the discipline or the method through which that extraordinary intellectual endowment we call genius shall arrive at its triumphant end?

Emerging from the Andover divinity school with the credentials of his chosen calling in his possession, in spite of his "ignorance of Hebrew," young Lord for the period of three years experimented with his career, partly as a traveling agent and lecturer of the American Peace Society and partly in trying to establish himself in the profession of the ministry. The experiment in both directions was attended with harassing and often comical vicissitudes. Success was qualified with too frequent disappointments to make his selected vocation satisfactory. The cast of his talents was distinctly moral and didactic, but the career of a theological teacher along conventional lines was evidently not in accord with the fundamental bent of his intellect. In his school years, neglecting whatever other studies, he had persistently cultivated rhetoric and the arts of expression. His instincts were literary and for historical investigation. It was his genius, his destiny. Fully conscious of this at last, he "decided about this period," says his formal biographer, "to adopt the profession of historical lecturer as his lifework." Writing retrospectively of this resolution in later years, he says:

> I felt that in some important respects thus far I was a failure and never could do anything or be anything so long as I pursued an uncon-

genial calling for which I was not fitted. I then took the advice of some of my Andover friends and resolved to labor in some other way where duty and pleasure ran in the same line. I did not turn my back on the ministry. For forty years afterward I preached wherever I was invited. I continued to revere a calling for which I was not adapted. I have always sought the society and friendship of ministers as the most learned, most useful, most sympathetic, and most interesting class in the community. I resolved not to enter a strictly secular life, but to work in harmony with the profession in which I had been educated. As a lecturer on history I could bring to bear all my knowledge in defense of the truths of the Christian faith, which I had never rejected nor even doubted. I thought I could be more useful to the Church by advocating great fundamental truths in the lecture room than in the pulpit; that I would thus be more free, untrammeled, and bold, inasmuch as history covers everything—religious dogmas as well as science, politics, and art.

From the time of taking this resolution, about the year 1840, his career was fixed. And never was a career more steadily and consistently followed; and rarely has one been extended through so long a range of brilliant usefulness to our kind. During a period of more than half a century succeeding the adoption of his new work Dr. Lord was not only a teacher of history, but a luminous expositor of its profoundest lessons, as they were examined and portrayed by him under the search-light of a keen philosophy and a stringent moral purpose. With the exception of the time spent in his library in the necessary preparation of his materials and his occasional visits to Europe to further the same end—to make his work solid and accurate—his life, during this entire period, covering more than a generation, was spent on the lecture platform. In all the great cities of our continent, as well as in many of those of Great Britain, and in hundreds of our institutions of learning, larger and smaller, over the breadth of the land, he became in his yearly tours the recognized apostle and oracle of his great themes. For, to hear him speak was, for young and old, to catch his own fire and to receive lasting impressions and inspiration in connection with the characters and scenes of history which his eloquence pictured. And it is worthy of note that with Dr. Lord eloquence was a paradox of almost all of its formal rules; for, producing at times upon his audiences the effects of the great masters of

oratory, it was itself produced through a physical human instrument apparently the most inadequate and hopeless that ever essayed the difficult art of the platform. Under the teachings of a lecturer whose person was so diminutive that his head hardly rose into view above the ordinary desk of the rostrum, whose gestures were erratic movements, ignoring all coordination with his thought, and who read his notes in a frayed unmusical voice interrupted with a periodic thoracic sneeze, audiences sat spellbound. It was the genius, the intensity of the orator himself, the power of concentrated feeling, surmounting all the conventional formulas of attractive speech and carrying the inspiration of his message straight to the brain and hearts of his listeners.

It was not until the closing years of his life, which ended in December, 1894, that Dr. Lord desisted from this half-a-century strain of platform oratory and retired to his always delightful Stamford home, to embody in permanent and finished literary form the results of his lifework. When this was accomplished he had still remaining a year or two of enjoyable existence, passed with his family and in agreeable correspondence with his appreciative publishers, who had been from the beginning his admiring and devoted friends. Then, characteristically of the lofty spirit and philosophy which had always sustained him, he serenely, almost cheerfully, turned his face toward what to him was the sunrise of real existence. It was the tranquil close of a rounded life in character and accomplishment.

Besides his one notable work, to which longer attention will be called, Dr. Lord's publications were his *Modern History*, *Ancient States and Empires*, *History of the United States*, *The Old Roman World*, and one or two text-books of history for schools and colleges. These all have their specific value and place in our current historical literature; but they are subordinate in importance, as they were in a sense preparatory, to the one great achievement, his *Beacon Lights of History*, the publication gathering into its compass the substantial fruits of his lifework, and destined, as it was by him designed, to be his literary monument. Of this splendid work it will be of interest to speak succinctly. *Beacon Lights*

was the felicitous ascriptive phrase chosen by Dr. Lord when he came to the task of giving final embodiment to his entire series of historical lectures as they had been delivered in his half century of platform experience. This task when finished filled the ten volumes of *Beacon Lights* as they now appear, with about five hundred pages each of large and attractive print; the respective volumes containing distinct and characteristic groups of twelve lectures of the series whose themes, dating from the earliest annals of our race and ending with events of the current time, make the completed work of one hundred and twelve lectures a panoramic retrospect of human history. In these essays every period of the world's past is regarded and epitomized, its own salient feature or philosophy being in turn made luminous, so that, from the standpoint of the reader, history becomes, as in some wondrous transformation scene, a perspective of gleaming points lost to view only in the remote gloom of primitive ages, the title of the volume being thus vindicated. In this phase the *Beacon Lights* series is unique, since, as has been already intimated, no other essayist, remote or recent, has attempted at once so wide a survey or so complete an analysis of the spirit of historic epochs. There is still another feature peculiar to these volumes and commending them to the acceptance of the reader. Each epoch is delineated under the name of its foremost character, or representative—as, for example, "Life in the Fourteenth Century" is pictured in an essay on "Geoffrey Chaucer;" the period of "Maritime Discoveries," under the heading, "Christopher Columbus;" "Unsuccessful Reforms," under "Savonarola;" and the "Revival of Art," under "Michael Angelo." The fascinating quality of personal narrative is thus lent from first to last to what, in fact, are almost unequaled treatises on the philosophy of history. As has been said not inaptly: "The charm of Dr. Lord's writing is that, while the reader unconsciously takes distinct impression of the growths and changes of great eras, his attention is consciously fixed by the stirring recitals, the character painting, the innumerable personal touches—the foibles, the failings, as well as the grand qualities—of illustrious men and women."

It is this biographical method of treating history, of group-

ing the events of a period under the shadow of the name representative of its distinctive tendency or philosophy, that has drawn unusual attention to Dr. Lord's literary accomplishment. In the use of this method he has enjoyed the distinction of being, among American writers, the pioneer; and, combined with the exquisite pictorial art with which he has set forth his themes, it is the method which has secured the author's just fame. It is only necessary to note the contents of a single volume of these master studies, to indicate the nearly phenomenal range over which the author's vision swept and his genius illumined in their preparation. The initial volume of the series, for instance, bearing the general title, *Jewish Heroes and Prophets*, includes the treatment of the following themes: "Abraham, the Father of Religious Faith;" "Joseph, Israel in Egyptian Bondage;" "Moses, the Social and Moral Law;" "Samuel, the Judges and Prophets;" "David, Israelitish Conquests;" "Solomon, the Glory of the Monarchy;" "Elijah, the Division of the Kingdom;" "Isaiah, National Degeneracy;" "Jeremiah, the Fall of Jerusalem;" "Esther and Mordecai, Hebrew Statesmen Abroad;" "The Maccabees, the Heroic Age of Judaism;" "St. Paul, the Spread of Christianity." Succeeding this is the volume on *Pagan Antiquity*, containing essays on Cyrus, Socrates, Phidias, Julius Cæsar, Cicero, Marcus Aurelius, Constantine, Chrysostom, St. Ambrose, St. Augustine, and other representative characters of the ancient world, made to stand for such phases of the general subject as "Asiatic Supremacy," "Greek Philosophy," "Greek Art," "Imperialism," and "Roman Literature."

And let it be noted that every one of these more than one hundred essays is a masterly treatise or, more than that, a profound and comprehensive study of its subject made from an exhaustive investigation of its literature—an investigation which would have enabled the author to write volumes instead of a single essay on the theme. Dr. Lord tells us that in the preparation of a single lecture he not infrequently read and consulted as many as three hundred books. This being the quality and measure of his work, two or, at most, three such volumes as have been described might of themselves well be

considered a respectable contribution to our literature from a single brain. But the *Beacon Lights* series, with its almost boundless motive and scope, proceeds through its nearly six thousand pages to unfold its panoramic riches; the eight volumes succeeding those just mentioned presenting, under their appropriate titles, from Mohammed and Charlemagne to Hildebrand and Wyclif, the mighty figures of the Middle Ages; from Dante and Angelo to Calvin and Galileo, the poets, the theologians and discoverers of the Renaissance and the Reformation; from Cleopatra to George Eliot, the great women of history; from Richelieu and Cromwell to Mirabeau and Napoleon and Webster, the modern orators, warriors, and masters of diplomacy; and, under the titles of *Modern Statesmen* and *Nineteenth Century Writers*, the whole galaxy of great names in statesmanship, diplomacy, and letters from Chateaubriand, Metternich, Washington, and Franklin to Cavour, Bismarck, Clay, Lincoln, Sir Walter Scott, Byron, and Macaulay. These ten volumes are, in truth, what they have been eloquently described to be, "An epitome of human achievement in religion, government, philosophy, science, art, architecture, society, reforms, politics, war, education, and literature—the whole forming a philosophically connected view of the world's life and progress for five thousand years, marking the currents that have directed the movements of races, swayed empires, shown the force of ideas, and controlled the destinies of mankind." Professor C. B. Galbreath, the eloquent State Librarian for Ohio, has aptly said, "No one enjoys the opportunity to read the best literature of his time who has not access to Lord's *Beacon Lights of History*." It is, however, the suggestiveness of these volumes, equally with their treasures of historic information, which constitutes their signal value to students and literary readers, through opening vast and varied perspectives of human action and thus offering new fields to the imagination.

As a literary artist Dr. Lord has not yet taken the exalted rank which he is unquestionably destined to occupy, although a constantly growing number of the most critical English and American scholars is being added to the list of his advocates —becoming, indeed, his enthusiastic admirers. Among these

latter was the eminent historian, the late Professor James Anthony Froude; while, on this side of the Atlantic, educators as distinguished as the diplomatist Andrew D. White, formerly of Cornell, and President Francis L. Patton, of Princeton, are foremost among those paying tribute to his literary talent, indorsing in substance the verdict of their professional associate, Professor Mowry, of the Salem, Mass., public schools, who, in characterizing the work of the author of *Beacon Lights*, ventures the superlative eulogy that "no mortal man ever threw such learning, such wide reading, such graphic delineation into his discourse on an historical theme." "His lectures," he adds, "are a series of paintings." It is possible that Dr. Lord's life occupation as an itinerant lecturer, breeding the accustomed contempt of familiarity, may have temporarily retarded his recognition as one of the greater lights of his literary class. However this may be, it is apparent that ample amends are about to be offered for this somewhat belated appreciation. As with the critics and scholars, an increasingly large section of our most intelligent reading public is now turning toward his works, and with an increasing approval and admiration. The cause is not far to seek. Dr. Lord had within himself all the elements which make literary work endure—the complete equipment of the literary workman, the mental and spiritual machinery that impresses the classic stamp. He had scope, philosophy, and imagination. To these he added industry, tireless and relentless. He had the artistic sense in its highest perfection. He writes history like Plutarch; his character studies are portraits. Of these it has been pertinently said that, "being the study of real heroes, they yield all the delights of fiction while imparting real information;" as it has again been affirmed of these delineations, by a distinguished American jurist and diplomat, that "the writer clothes the bones of history with flesh and blood, and molds its lessons with human form, color, and expression."

Sometimes the author of *Beacon Lights* completes the summary of an epoch or a hero with an epigram or a single flashing phrase, as when, comparing the feudal period with our own times, he declares that the "Middle Ages recognized the

majesty of God, the nineteenth century the majesty of man;" and, again, when he avers of Cardinal Richelieu that he was "cunning as a fox, brave as a lion, supple as a dog, all things to all men—an Alcibiades, a Jesuit." These piquant touches he employs sparingly, however, as no writer steers wider than he of the merely loud and sensational in composition. On the contrary, the very purity and symmetry of his diction may produce with the undiscriminating the effect of symmetry in natural objects, that of diminishing the grandeur of real proportions. No error could be greater than one in this direction with reference to the vigor of his expression. He is a writer of first-class power and intensity. It is simply true that he combines with force a grace and facility not elsewhere exceeded. From the point of view of literary matter alone such essays as those of the *Beacon Lights* series rise to the dignity of true art works as really as do any corresponding papers by Froude or Carlyle or Macaulay, there being only this discrimination, that the method of the American writer is wholly without affectation—which to many will appear the finer art of literary treatment in that it leaves the mind of the reader entirely with the objective theme under examination. Placing his work, page by page, by the side of even such picturesque "art studies" as those of John Ruskin, esteemed a quarter of a century ago the exemplar in English composition, the craft of the American does not suffer by the comparison, while it enjoys the advantage of being applied to the illustration of verities which do not fade when considered apart from their literary treatment.

Such is the quality of Dr. Lord's work, the "art that conceals art"—illustrating also the open secret that the rare and final achievement in every art is nature's own simplicity. He tells his story with the directness and fervor with which he might recite it in animated conversation, sitting through a summer evening on his hospitable veranda. But there is always economy of statement, always power and imaginative intensity—the perfection of true composition. The discrimination of a character or an era of which Macaulay would make an epigram and Carlyle a series of interjections he puts in direct vivid phrase. Of Carlyle himself, for instance, he says:

This hyperborean literary giant, speaking a Babylonian dialect, smiting mercilessly all pretenders and quacks and even honest fools, was himself personally a bundle of contradictions, fierce and sad by turns. He was a compound of Diogenes, Jeremiah, and Dr. Johnson; like the Grecian cynic in his contempt and scorn, like the Jewish prophet in his melancholy lamentations, like the English moralist in his grim humor and overbearing dogmatism.

No more comprehensive or graphic delineation has been presented of the dyspeptic Scotch essayist. Again, characterizing Bonaparte, he says:

His egotism was almost superhuman, his selfishness most unscrupulous, his ambition absolutely boundless. He claimed a monopoly in perfidy and lying; he had no idea of moral responsibility. He had no sympathy with misfortune, no conscience, no fear of God. He was cold, hard, ironical, and scornful. He was insolent in his treatment of women, brusque in his manners, severe on all who thwarted or opposed him. He committed great crimes in his ascent to supreme dominion, and mocked the reason, the conscience, and the rights of mankind.

To Dr. Lord's style has been applied the epithet "luminous." The ascription is defective in its failure to convey the full conception of the true quality of light. His diction is a limpid stream of simple, eloquent speech, running in the broad sunlight itself and flashing to the reader's mind every tint and hue of the mental region through which it is directed. Whether he discourses upon the lofty mission and supernal visions of the Hebrew judges and prophets, the scholastic philosophy of Thomas Aquinas, the conquests of Charlemagne, or the stimulating social diversions of the *salon* of Madame de Récamier, one is with him at every turn and instant of the proceeding, absorbed, eager, and, at times, entranced. No quip of fanciful or oblique speech, no trick of posing on the part of the author for a moment diverts consciousness from the central point of attention. Everything is direct, forward, intense, powerful. It is only at the end that the reader realizes the refinement of the art by which he has been captivated.

Any account of Dr. Lord which failed to note his surpassing qualifications for his vocation as a critical historian would be curiously deficient. His aptitude for his calling was partly a gift and partly an acquisition. He had the historical instinct, or genius, paramount. But to this he added labor.

Beginning his career with a little special training in theology and a refreshing absence of solid or accurate information along every other line of investigation, through the necessity of becoming himself a teacher of his fellows he gradually extended his acquirements until his command of the whole range of knowledge which concerns the destiny of human commonwealths was little less than amazing. As he reviews the rise and progress of States, intricate questions of the constitutions of governments, of diplomacy, finance, revenues, tariffs, and coinage, and the subtlest problems of political economy are dissected and touched upon by him with the firm hand of the specialist in each department. No writer, indeed, has surpassed him in this catholic mastery of the components of history. The land regulations and the distribution of wealth under the Cæsars, the legal codes of Justinian and Constantine, the devices for revenue by the English sovereigns, the financial expedients of Law and Talleyrand and Necker, the tariff provisions of Henry Clay, and the National Banking scheme made notorious by the enmity of Jackson are all described and passed upon by this divinity student turned historian as familiarly as he pictures the policy of the mighty papal Hildebrand or the spiritual conceptions of St. Ambrose and Chrysostom.

That, however, which is even more remarked by the student of Lord is the element which has been called the "historical imagination"—that element which is the creation at once of aptitude and of learning. In these days of rapid bookmaking, when knowledge is too frequently the result of cramming, when the complex data of history are swiftly overhauled and historical characters recast in a night to meet the demands for a short-cut process to information, even reputable essayists are content to make brief special studies of single historic periods or characters, and to lay the results of their hasty investigation, dressed in more or less meretricious rhetoric, before the public. Not such were the conception and methods of the author of *Beacon Lights of History*. Dr. Lord's knowledge of history is fundamental. Each separate essay from his pen rests upon, as it is illumined by, a familiarity with the entire story of the world's past, whose events appear as the common

furniture of his mind, and whose literature, for convenient illustration, is at his instant command. His survey of the historic domain is as with a far-flashing search-light from a hill-top; or, it may be said that his study of the past has been so comprehensive, so detailed, so elaborate that its events lie before him as in a bird's-eye view on a single shining field of vision—every period related to its antecedents and successors, every incident and character with their abounding analogies through the ages. By such immense conceptions of his mission, by such tireless studies, is the imagination of the historian formed. And it is safe, and not extravagant, to say that no expositor of the past has equaled Dr. Lord in this quality of comprehension. His perception of resemblances, his groupings of characters and incidents separated from each other by the remotest periods and the most diverse environments in time, form for the reader a constant succession of startling and agreeable surprises, while throwing abundant light on the subjects under examination. Thus, while reviewing the story of the Hebrew Mordecai and Esther, his mind turns toward Richelieu and Madame de Maintenon in modern France; the horrors of St. Bartholomew suggest their parallels in those inflicted in the destruction of Jerusalem by Titus and in those of Magdeburg by Tilly; the character of Catherine de Medicis recalls the savage Fredegunda, and even Mary of Scotland; the wise Aristotle is the forerunner of the modern many-sided Humboldt; the peculant Verres arraigned by Cicero is the fitting historic companion piece of the spoliator Hastings under the invective of Burke; the names of Charlemagne and Peter the Great, of Russia, are linked together in their labors to establish an empire, while the Jewish David is associated with Washington and Alfred the Great; the sage Confucius is joined in comparison with Solomon; St. Augustine, in giving shape to the new doctrines of the Church, is likened as a benefactor to Alexander Hamilton, who fixed the principles and financial policy of the great republic; Cicero is observed to have won his legal reputation in the defense of Roscius, and Daniel Webster in the Dartmouth College case; the learned and spiritual Arius of the early Church is described to be as reproachless in character as

our modern Parker or Channing; and the name of Oliver Cromwell is associated with that of Abraham Lincoln in respect to the solemnity of his burdens and his enjoyment of a joke. These, and hundreds of similar parallels, glow like gems on the pages of Dr. Lord's works, casting their searching side-lights into every corner and crevice of history.

But it is not as a specialist, or chronicler of the mere details of the past, that the author of *Beacon Lights* is in his prime. He is essentially and above all an expounder of the meaning of the world's transactions, the artist philosopher, who projects the X-ray of his analysis through the very body of historic epochs and detects the pith and core of their significance. Read his essay on the "Feudal System," and the identical structure of the Middle Ages rises before the mind —the causes and origin, the central thought and purpose of those somber, suppressed centuries made clear as the noontide of a modern era. Read his "Saint Bernard," and the beginnings and philosophy of that vast and complex scheme of monasticism which for centuries covered human society are pictured and realized as distinctly as the character casts in a modern novel. As an expounder of the philosophy of history, indeed, the author of *Beacon Lights* must be given a high place among the select few who have attempted the difficult rôle of interpreters of the past. His investigations do not assume the formal pretensions of the essays of Guizot or the German Hegel, though possessing the merit of equal profundity, while his conclusions are placed before the reader with a directness and lucidity to which these more famous continental expositors can lay but slight claim. But, stepping out of the past, Dr. Lord has met and recognized the problems of his own time. He has anticipated the anarchies and despotism of an age of concentrated wealth, the threatened impoverishment and enslavement of men under the reign of the billionaire; and he boldly challenges the fallibility of that political economy under which such a consummation of human industry is made possible.

These great and just praises having been accorded, it remains to be admitted that there is an aspect in which Dr. Lord's claims as an historical critic are to be received with a

more qualified approbation. The reference is to his peculiar theological bias. It is the single limitation of his great endowment as a philosophical reviewer of the world's past—the fly in the amber of his literary reputation, judged from literature's standpoint. Abandoning the profession of the ministry for the pursuits of the historical essayist, he did not sufficiently gain his consent to abdicate the functions of the theologian, and is tempted at times to apply the rules of dogma to phenomena, impatient of their measurement. Amid the splendors of dissertation on the most momentous events there falls at intervals on his pages the shadow of a too narrow theological creed. He wavers for an instant before according full praise to Thomas Jefferson, because Jefferson, as he confesses, had largely imbibed his sentiments of liberty from the study of Voltaire and the sneering deist, Rousseau. While picturing with intense colors the darkness and degeneracy of the Middle Ages, he is still moved to idealize that hopeless epoch, by reason of its being an age of faith, as against the more materialistic even if more humane character of modern centuries, forgetting that neither the hardness of the feudal times nor the humanity of the present can be justly attributed to the greater or less amount of religious belief in the two periods. Influenced by the same mental antecedents, he inclines to rehabilitate the biblical David after the murder of Uriah, while holding Napoleon to the full measure of responsibility for the assassination of D'Enghien, ignoring the identical quality of their respective crimes against humanity. It is clearly the case of the old-school Calvinistic New England Andover of his student days, holding at the end of half a century the rein over her gifted son as he appeals to his modern auditors. Recognizing the essential sanity and liberality of his nature, it is easy to credit that fifty years' delay in the date of his birth or the difference of a degree of latitude in the locality of his theological training might have contributed to Dr. Lord's literary fame. But, strangely enough, the fault or defect here pointed out has in no material sense affected the solidity of his conclusions as a historian. It is perceived rather as a tendency, or moral bias, which his reason combats, than as a flaw warping the integrity of his final judgments. It is a subjective

rather than an objective entity—a cast of thought which may qualify for a time only the estimate of his work at the severe bar of literary tribunals, but which cannot conceal from that wider republic of intelligence to which he appeals his splendid contribution to historical criticism and knowledge. Everywhere on his pages there is evidence of the noblest qualities of heart and brain—tolerance, breadth, candor, and just discrimination.

But as an expounder of history it is in ethical quality that Dr. Lord is supreme. It is here that he is seen to tower into a region where, if not alone, he is easily among the foremost interpreters of the past. He is, in a word, the ethical historian *par excellence*. It was indeed with this purpose, as he confesses, of applying the moral touchstone to the widest possible compass of facts, of drawing lessons from the entire field of human experience, and of becoming an ethical teacher in the broadest sense that he obtained his consent to abandon the profession of the ministry. His inherited instincts from his New England ancestry, as well as his theological training—which, if in those yet early times it prescribed abnormal rigidities of creed, still inculcated the imposing sanctities of moral obligation—left him no other choice than that of being a moral instructor. And loyally did he pursue his mission. Every problem of history became to him a problem of righteousness. In this aspect and quality his writings possess their especial and preeminent value. Against the tendency of every epoch, against every confused and puzzling transaction of history, whether of states or individuals, he presses the ethical question, until he has forced from it the lesson of right. Whether he analyzes the conduct of Cæsar in the overthrow of the republic, the motives of Cromwell in becoming the dictator of the Commonwealth, the zeal of Becket in defending ecclesiastical prerogative, or the morality of Frederic and Napoleon in their wars against States, the inquiry pursued is still for the fundamental good of humanity. And, when the inquiry has ended, the answer is rendered, not in the rhetoric of the casuist, not in the distorted phrasings and megalophonous sophistications of Carlyle, confusing power with right and success with justice, but in tones clear and

certain as the strokes of an evening bell, and appealing to the common sense and conscience of mankind.

Writing of Cromwell and the execution of Charles, he says:

Cromwell was at the bottom of the affair, as much as John Calvin was responsible for the burning of Servetus. There never has a great crime or blunder been committed on this earth which bigoted, or narrow, or zealous partisans have not attempted to justify. Bigoted Catholics have justified the slaughter of St. Bartholomew. Partisans have no law but expediency. All Jesuits—political, religious, and social, in the Catholic and Protestant Churches alike—seem to think that the end justifies the means, even in the most beneficial reforms; and, when pushed to the wall by the logic of opponents, will fall back on the examples of the Old Testament. In defense of lying and cheating they will quote Abraham at the court of Pharaoh. There is no insult to human understanding more flagrant than the doctrine that we may do evil that good may come.

Writing of the conquest of Silesia and the aggressions of Frederick the Great, he says:

So far as a life devoted to the military and political aggrandizement of a country makes a man a patriot, Frederick the Great will receive the plaudits of those men who worship success and who forget the enormity of unscrupulous crimes in the outward glory which immediately resulted —yea, possibly of contemplative statesmen who see in the rise of a new power an instrument of the Almighty for some inscrutable end. To me his character and deeds have no fascination, any more than the fortunate career of our modern millionaries would have to one who took no interest in finance. It was doubtless grateful to the dying king of Prussia to hear the plaudits of his idolaters as he stood on the hither shores of eternity; but his view of the spectators as they lined those shores must have soon been lost sight of and their cheering and triumphant voices unheard and disregarded, as the bark in which he sailed alone put forth in the unknown ocean to meet the eternal Judge of the living and the dead.

Once more, referring to the partition of Poland, in which Frederick participated, he writes:

Might does not make right, by the eternal decrees of God Almighty written in the Bible and on the consciences of mankind. Politicians whose prime law is expediency may justify such acts as public robbery, for they are political Jesuits, always were, always will be; and even calm statesmen, looking on the overruling event, may palliate; but to enlightened Christians there is only one law, "'Do unto others as ye would that they should do unto you." Nor can Christian civilization reach an exalted plane until it is in harmony with the eternal laws of God.

Of the great minds illuminating France in the era succeeding the Revolution he says:

> These kings and queens of society represented not material interests—not commerce, not manufacturers, not stocks, not capital, not railways, not trade, not industrial exhibitions, not armies and navies, but ideas, those invisible agencies which shake thrones and make revolutions and lift the soul above that which is transient to that which is permanent—to religion, to philosophy, to art, to poetry, to the glories of home, to the certitudes of friendship, to the benedictions of heaven.

These and hundreds of similar reflections profusely current in every volume of Dr. Lord's writings mark the standard of a morality such as has been rarely applied to the measurements of history—a morality which is that neither of the casuist nor the ascetic, but which is as lofty as it is clear, and which is fit for the instruction and inspiration of all ages. In an epoch like the present, sorely tempted by the glitter of material riches and power, it is the quality which preeminently commends his work to the rising generation of students, and which forms the priceless jewel in the crown of his fame. To such translators of the past the debt of intelligent gratitude is an ever-filling cup; since, neither dazzled by power nor warped in reason by the conventions of mankind, they are our beneficent instructors, keeping their vision clear and single to that eternal law of right which we name justice, that sleeps not nor changes through the changing centuries, but keeps its righteous and loyal reckoning with the institutions and the deeds of men.

William Jackson Armstrong

## ART. VII.—THE RELATION OF RELIGION TO OUR GOVERNMENT.

AN erroneous doctrine has gained considerable credence in this country. In an editorial in one of the leading religious papers, issued some weeks ago, it was said: "Mormonism has the same right to exist and practice its principles in this country as Christianity or any other religion has." In a recent number of the *American Law Review* the Hon. Prentiss Webster, in an article on "Church and State," advances the same doctrine, namely, that the religious liberty granted in the federal Constitution is an equality of religions. He cites in this connection a passage in the great work of the late Judge Cooley on *Constitutional Limitations:* "It is not toleration which is established under our system, but religious equality." But this interpretation is evidently not correct, for in the same connection the judge says: "In a certain sense and for certain purposes Christianity is a part of the law of the land;" and, therefore, what he means is that the various phases of Christian belief are on an equality. Again Judge Cooley says: "Christianity is not a part of the law of the land in the sense that would entitle the courts to take notice of and base their judgments upon it, except so far as they find that its precepts have been incorporated in and thus become a component part of the law."

But we fear that in this last sentence the judge does not fully express the law of our land. The true doctrine is that we have not only enacted Christianity to a large extent by statute, which he acknowledges, but also that we have by various customs made it a part of our common law. We shall show that the Supreme Court of the United States—a higher authority than Judge Cooley—has by a unanimous opinion sustained this view. But, first, let us consider an opinion that is contrary to this doctrine and one which has been extensively quoted. In Bloom vs. Richards,* and in McGatrick vs. Wason—both Ohio cases—it was asserted that "neither Christianity nor any other system of religion is a

* 2 Ohio State 387.

part of the law of this State;" that there can be no religious legislation under our purely secular system; and that this act, requiring citizens to keep a quiet Sunday, "is a mere police regulation, whose validity is neither strengthened nor weakened by the fact that the day of rest it enjoins is the Sabbath day." And yet this learned judge, the late Allen G. Thurman, in another part of the same opinion, says: "Of course it is no objection, but on the other hand a very high recommendation to a legislative enactment, based upon justice or public policy, that it is found to coincide with the precepts of a pure religion." But we find other inconsistencies in this notable opinion. In The United States vs. Fisher,* Chief Justice Marshall advanced the doctrine that the title to an act helps to interpret its meaning, and this doctrine was reaffirmed in The United States vs. Palmer.† In The United States vs. The Union Pacific Railroad ‡ it was held that a guide to a meaning of a statute is the evil it was intended to remedy. And this doctrine was affirmed in "The Holy Trinity "§ case. With these two thoughts, coming in double form from the highest court of the land, let us examine this opinion of Judge Thurman. The act considered was entitled "An Act to Prevent Immoral Practices." It is classed by the legislature with crimes. The third section of the act provides for the punishment of those who disturb "religious worship." The fourth section of the act provides that "if any person of the age of fourteen and upward shall purposely curse or damn or profanely swear by the name of God, Jesus Christ, or the Holy Ghost, he shall be punished." Furthermore, a proviso to the section considered by the court exempts "those who do conscientiously observe the seventh day of the week as the Sabbath." The word "Sabbath" means "holy day." Is it not, therefore, evident that the intention of the act was to protect the Christian Sabbath and Christian worship, and make criminals of those who desecrate that day or injure that worship? Why quibble and call it a police regulation? It can be nothing else than legislation in favor of the Christian religion, but allowing due courtesy to those who worship on another day than the Christian Sabbath.

* 2 Cranch. 358. † 3 Wheat. 610. ‡ 91 U. S. 72. § 143 U. S.

The author here maintains that in various ways we legislate in favor of Christianity, and that this is not unconstitutional nor out of harmony with the principles of liberty. The federal Constitution is often pointed to by the agnostic, atheist, deist, and other unbelievers as the charter of their liberty to scoff at Christianity. But Christianity is the only religion known to American law. Our marriage laws are based upon its teachings. Our usury laws are peculiarly Christian. Our doctrine of charities is Christian. Our public institutions, providing for the care of deaf, dumb, blind, feeble-minded, and insane, and all our reformatory institutions are Christian. No other religion ever enacted laws for the care, education, and elevation of these classes. Our doctrines concerning the guardianship of infants are Christian.* That great principle of equity, "He who seeks equity must do equity," is another form for Christ's golden rule. Justinian, Charlemagne, and Alfred acknowledge that their codes are derived from the Bible and harmonize with its teachings. He who is familiar with the history of our law knows how much we have built upon those three great lawgivers. Every philosophic student of American law must acknowledge that it is Christianity which gives to our law that majesty which enables our government to enforce its demands, collect its revenues, and administer its affairs. The conscience of Christianity is more potent than a police agent or the standing army.

In the great debates in the Constitutional Convention of New York, in 1821, such men as Chancellor Kent, Chief Justice Spencer, Rufus King, and Martin Van Buren agreed that the Christian religion was ingrafted upon the law and was entitled to protection as the basis of our morals and the strength of our government. We do not enact into our law the teachings of Epictetus, Seneca, and Confucius, but those of Christ. We have no union of a Church with our government, but we do unite religion—the Christian religion—with the State. The proper administration of justice depends very largely upon

*Story on Equity, sec. 1,341: "For, although in general parents are intrusted with the custody of the persons and the education of their children, yet this is done upon the natural presumption that the children will be properly taken care of, and will be brought up with a due education in literature, morals, and religion. . . . But when this presumption is removed the Court of Chancery will interfere and deprive the parent of the custody of his children."

the binding sense of obligation to the supreme Being in the minds of witnesses and jurors. We exempt from taxation church property used for religious purposes, and thus indirectly support the Church out of the public treasury. The Constitution does not define the word "religion," but it is evident, from our customs and laws, that the Christian religion is the religion of the land. When our chief executive is inaugurated he is not sworn on the Koran, the Book of Mormon, the Vedas of the Hindus, the Kings of the Chinese, the Zendavesta of the Persians, nor even upon the Old Testament of the Jews, but on the Bible—the holy book of the Christian. Washington in one of his presidential addresses said: "Of all the dispositions that lead to political prosperity, religion and morality are indispensable supports. The mere politician, equally with the pious man, ought to cherish and respect these firmest pillars of free government." And since that time the statesmen of this country have expressed themselves with no uncertain voice as to the relation of religion to the State. In his last inaugural Grover Cleveland said: "Above all, I know there is a supreme Being whose goodness and mercy have always followed the American people, and I know he will not turn from us now if we humbly and reverently seek his powerful aid." President McKinley in his inaugural said:

> I assume the arduous and responsible duties of President of the United States, relying on the support of my countrymen, and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us as long as we obey his commandments and walk humbly in his footsteps.

Many of our presidents have issued religious proclamations, and for more than a generation the national Thanksgiving Proclamation has gone forth from the White House with as much annual regularity as the message to Congress. In 1812, when it became necessary to declare war the second time against the mother country, a joint committee of the two Houses in closing their report to Congress used these words: "Believing that the God of battles will go with us, and crown our efforts with success in this righteous cause, your committee recommends an immediate appeal to arms." In 1664, when

New York city was taken by the English, it was stipulated that "no persons shall be molested, fined, or imprisoned for differing in judgment on matters of religion who profess Christianity." Maryland is often called the home of religious liberty. But the governor of that colony took the following oath of office: "I will not by myself, or any other directly or indirectly, molest any person professing to believe in Jesus Christ, for or in respect of religion." In 1867 our treaty with Madagascar stipulated, "Citizens of the United States of America shall, while in Madagascar, enjoy the privileges of free and unmolested exercise of the Christian religion."

The law of the United States is well expressed by Daniel Webster in the following extract:

> The massive cathedral of the Catholic; the Episcopalian church with its lofty spire pointing heavenward; the plain temple of the Quaker; the log church of the hardy pioneer of the wilderness; the mementoes and memorials around and about us; the consecrated graveyards, their tombstones and epitaphs, their silent vaults, their moldering contents—all attest it. The dead prove it, as well as the living. The generations that are gone before speak to it, and pronounce it from the tomb. We feel it. All, all proclaim that Christianity—general, tolerant Christianity, Christianity independent of sects and parties—that Christianity to which the sword and fagot are unknown—general, tolerant Christianity—is the law of the land.*

But is it said that his argument on this subject was unsuccessful in the "Girard Will" case? † The fact is that the court did not attempt to answer Webster's argument. Mr. Justice Story, in the opinion, acknowledged that Christianity was a part of the common law of Pennsylvania; that, if the will had contained anything derogatory to the Christian religion, it would be declared void. The court held substantially—as in that great case, The Attorney General vs. Cullum ‡—that "courts of equity in this country will not sanction any system of education in which religion is not included." It also held that religious instruction could be imparted by Christian laymen, and that the requirement of the testator as a condition of the bequest, that no minister should ever enter the institution, ought not to make void the charity.

* *Works of Daniel Webster*, vol. vi, p. 176.

† Vidal et al. v. Girards Ex., 2 Howard, p. 198.

‡ 1 Young & Collyr 411.

A broad toleration has been the policy of our government. To every religion we allow a limited liberty. But if the Hindu mother, in obedience to her religion, should drown her infant, we would hold her for murder, for ours is Christian law. When an erratic father feels called upon, like Abraham of old, to offer up his only son as a sacrifice, we do not allow him liberty to exercise his religious conviction. If one of our citizens says, "My religion teaches me that I must, like Abraham, Jacob, David, Solomon, and other worthies of the Old Testament, have more wife than one," we allow him no such liberty. Christ taught the doctrine of one wife, and we have made that our law. In other words, whenever a man's religion clashes in any serious way with our views of religion which we have expressed in law, we curtail his liberty quickly. In Updegraph vs. The Com. of Pa.,* it is said, "This wise legislature framed this great body of laws for a Christian country and a Christian people." The court held that Christianity is a part of the common law of Pennsylvania, with liberty of conscience to all. Story on the Constitution, commenting on the first amendment (to the Constitution), says: "The real object of this amendment was not to countenance, much less to advance, Mohammedanism, or Judaism, or Infidelity, by prostrating Christianity, but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government." There was, evidently, no intention to put Christianity under any disabilities, or even on an equality with other religions. The decisions of the highest courts in various States, and of the Supreme Court of the United States, clearly established this interpretation. In The State vs. Chandler—a Delaware case involving a conviction for blasphemy against Jesus Christ—Chief Justice Clayton said: "We know, not only from the oaths that are administered by our authority to witnesses and jurors, but from that evidence to which every man has access beyond these halls, that the religion of the people of Delaware is Christian." In Lindenmuller vs. The People †—an indictment for an alleged violation of the Christian Sabbath—the court held that,

* 11 Serg. & Rawle 394. † 33 Barbour 548.

although Christianity is not the legal religion as formally established by law, yet the provisions of the Constitution

> Very clearly recognize some of the fundamental principles of the Christian religion, and are certainly very far from ignoring God as the supreme Ruler and Judge of the universe and the Christian religion as the religion of the people, embodying the common faith of the community . . . existing without the aid of or political connection with the State, but as intimately connected with a good government and the only sure basis of sound morals. . . . The public peace and public welfare are greatly dependent upon the protection of the religion of the country and the preventing or punishing of offenses against it and acts wantonly committed subversive of it.

In The People vs. Ruggles,* Chancellor Kent, as Chief Justice of the Supreme Court of New York, said:

> The people of this State, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only in a religious point of view extremely impious, but even in respect to the obligations due society is a gross violation of decency and good order. . . . The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussion on any religious subjects are granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community is an abuse of that right. Nor are we bound by any expressions in the Constitution, as some have strangely supposed, either not to punish at all or to punish indiscriminately the like attacks upon Mohammed or the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines and worship of these impostors.

This was quoted and adopted in a recent decision of the Supreme Court of the United States. These principles are also affirmed by the Supreme Court of Massachusetts in the Commonwealth vs. Kneeland; by the Court of Arkansas in Shaw vs. The State; by the South Carolina Court, in case of Benjamin vs. City Council; and by the Court of West Virginia in Moore vs. Strickling.

President Dwight, late of Columbia College Law School, and perhaps the greatest teacher of law in this century, says:

> It is well settled by decisions in the courts of the leading States of the Union that Christianity is a part of the common law of the State. Its

* 8 Johns. 290.

recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who willfully blaspheme, in the observance of Sunday, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and in the legal principles which control a parent in the education and training of his children.

And Dr. Theodore Woolsey, another high authority as a conspicuous leader in Christian education, says:

On the whole, while laws against irreligious acts notice them in part on account of their human evils, I cannot help finding in them another element proceeding from the religious feelings themselves, from reverence for the divine Being, irrespective to their injury to society. Man in his legislation cannot get rid of his sentiments. Even in the later attempts at legislation, when the limits are more exactly drawn between that which is injurious to society in some specific way and that which is sinful, the sentiment will assert its right in defining crime or enhancing punishment.

Our history is full of our religion. On March 17, 1778, the Colonial Congress appointed a day of fasting and prayer to God, and, among the blessings craved, they asked that "it may please Him to bless our schools and seminaries of learning, and make them nurseries of true piety, virtue, and useful knowledge." On October 12 it passed this resolution:

*Whereas*, true religion and good morals are the only solid foundations of public liberty and happiness,

*Resolved*, That it be and is hereby earnestly recommended to the several States to take the most effective measures for the encouragement thereof.

No national flag was adopted until June, 1777, but each body of troops carried a banner. In front of one division of the army there floated a flag which bore upon it these words, "An appeal to heaven." The flag of John Paul Jones bore upon it, "An appeal to God." On the day that the Declaration of Independence was adopted by the Colonial Congress John Adams wrote to his wife: "I am apt to believe that this day will be celebrated by future generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty." George Washington was well known to be a man of prayer, and before a battle he was found upon his knees. In March, 1776, when writing to Israel Putnam, one of his major gen-

erals, he closed his letter in this manner: "Devoutly praying that the Power which has hitherto sustained our national arms may continue to bless them with his divine protection, I bid you farewell." If we examine critically the Declaration of Independence we find that in the very first article is an acknowledgment of God, and that the argument of the Declaration is based upon the idea that our fathers had been deprived of certain rights by an unjust government and claimed that these rights were derived from the Creator. In this same Declaration they make a solemn appeal to the "Supreme Judge of the universe" for the rectitude of their intentions, and in the last sentence they acknowledge the protection of "divine Providence" and express their firm reliance in the same. We admit that in the early history of our country, just as to-day, there were some infidels, but the great mass of the people were Christian and intended to preserve and cherish Christian principles, Christian practice, and Christian law.

The federal Constitution is sometimes called a godless document, because the name of God is not to be found in it. We might, upon the same logic, condemn the book of Esther as a godless book; but we find there were reasons why the name of God was not put into the book of Esther. So, we affirm, there were reasons why the name of God was not put in the federal Constitution. Our fathers had just come from under the English Constitution, and their ideas of constitution-making were biased in a measure by their studies of the English Constitution. The latter document was made in pieces in the course of centuries. First came Magna Charta, as the great declaratory instrument of English constitutional history. The Petition of Right, the Bill of Rights, the Habeas Corpus Act, and other parts of the English Constitution were developed in various reigns and different centuries. The English Constitution was a growth. Our fathers regarded our Declaration of Independence as sustaining, in a large measure, the same relation to our constitutional history that Magna Charta did to England, and they were familiar with the principle that whatever is affirmed in Magna Charta stands forever as a part of English law. So they said: "Whatever is found in our Magna Charta, the Declaration of Independence, cannot be repealed.

In it we have acknowledged God in his relations to this country, and it would be redundancy for us to take up this matter again and put it in the federal Constitution. Furthermore, it would be illogical, for we have been called here for one purpose, 'to form a more perfect union.' All our deliberations must be limited to this line of thought, How can we make a strong, central government, and yet preserve, in a large measure, the sovereignty of the States?" And therefore the federal Constitution is a document that defines the relation between the State and general governments. It provides that religion or any other subject may be taken up by way of amendment, and in due time the matter of religion was so taken up. But before we consider the religious amendment let us more carefully examine the Constitution itself. All the principles of law found in that Constitution are taken, not from Solon, not from Lycurgus, not from Numa, but from Christ; and when we construe the Constitution and the Declaration together we have the first great instrument in human history that gives Christ's ideas of popular government. In the first article of the Constitution the President of the United States is granted his "Sunday" for rest. No matter how they may crowd upon his attention the measures that Congress has passed, he can demand as his constitutional right the Sunday free from business and annoyance; and this is a principle recognized only by the highest types of Christian government. In this same Constitution it is provided that Congress shall assemble on the first "Monday of December," thus barring it forever from meeting on the Christian Sabbath and compelling it to begin its business on the first business day of the Christian week. Our fathers fixed the date of the Constitution upon two events, the birth of our Lord Jesus Christ and that of the nation.

The first amendment to the federal Constitution, far from isolating the Christian religion, provides for its recognition; and Congress is not in any sense barred from religious legislation by this amendment, nor has Congress ever so understood it. Every Congress that has ever met has passed religious legislation. If one is in Washington on the first Monday in December, when the new Congress meets, he will see that the first business done in each house is organization, and that

among the officers duly elected by ballot is a chaplain of the Christian religion. When a member of Congress is sick this holy man is expected to go see to him and minister to him, as a pastor. If he die, this chaplain is expected to bury him with Christian burial, as a pastor. In other words, each house of Congress is virtually organized into a Christian church, with a Christian minister as a pastor, exercising the general functions of the pastorate and drawing his salary out of our public treasury. But there are other ways in which Congress establishes the Christian religion. Every squadron that sails the seas and waves the Stars and Stripes carries not only an admiral to command but a chaplain of the Christian religion to preach and pray. When the soldiers of our army go away from the sweet face of mother, from the blessed influence of home, there is sent with every regiment not only a colonel to command but a chaplain of the Christian religion. In our reformatory institutions Christianity is taught at the expense of government. Take the history of the Indian Bureau. An order has been on the books there for thirty years to the effect that no man or woman shall be appointed a teacher in an Indian school who is not a professor of the Christian religion and a member in good standing of some Christian church. Congress has frequently appropriated large sums of money and put them in the hands of religious denominations, that they might carry on schools among the Indian tribes. So also in the United States Mint. On every large gold and silver coin that has been minted of recent years there is the sentiment, "In God we trust." In the Constitution of Georgia the preamble says, "Relying upon the protection and guidance of Almighty God." Every State constitution has in some form recognized Christianity. An hour would not suffice to bring out the many ways in which we have recognized and legislated as to Christianity and have made it the religion of the land.

We close this paper with a brief consideration of "The Holy Trinity" case, which was decided in the United States Supreme Court February 29, 1892. Mr. Justice Brewer presented the opinion, the following being some of his conclusions:

> No purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people. . . . Every

State constitution contains language which directly, or by clear implication, recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community.

After citing the position which is taken by various constitutions the court then proceeds to say:

There is a universal language pervading them all, having one meaning: They affirm and reaffirm that this is a religious people. . . . If we pass to a view of American life as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth. Among other things note the following: The form of oath universally prevailing concludes with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the preparatory words of wills, "In the name of God, Amen;" the laws respecting the observance of the Sabbath, with a general cessation of all secular business and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support and aiming to establish Christian missions in every quarter of the globe. These and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.

The writer has been in that court when the justices were much divided in opinion; when they stood five to four; and when each of the four presented a separate dissenting opinion. But when Mr. Justice Brewer read this opinion every other justice concurred. When that court from which there can be no appeal speaks by unanimous voice surely their judgment must be the law of the land. Ours is not a secular system; and, though we grant due courtesy to other faiths, the religion of our Constitution is the Christian.

Edward Thomson

# EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

THE great Congregational Council held in Boston in October glowed with spiritual intensity. The dominant note was ardently evangelical. The addresses which evoked the most instant, fervent, and unanimous response were those which exalted Jesus Christ as the God-man, Redeemer and Lord of mankind. The climax of fervor came with the paper of Dr. Forsyth, of Cambridge, on "The Evangelical Principle of Authority," at the close of which the vast audience rose with one heart and voice to the adoring hymn, "In the cross of Christ I glory."

### CHRISTIANITY IN THE COLLEGES.

A WRITER in *The Coming Age* on "True *versus* False Education," pointing out certain influences which tend to foster in America, as in Europe, the spirit of rationalism, to subvert morals, and to eliminate the religious element from man's nature, attributes all this largely to non-religious and otherwise defective educational systems. Similar notes of alarm, heard in numerous and widely differing quarters, serve to impress upon the Christian Churches their vast responsibility toward the work of education in this country. They have no more urgent duty than to see to it that education shall be made positively and powerfully Christian. Another recent writer* alleges a decay of character among us, and says that luxurious conditions and lax requirements are producing a set of men who are fiberless and weak, while religion itself drifts into a mass of ethical suggestions which generate little enthusiasm or motive power. His strenuous words on the proper preeminence of Christianity in our colleges so nearly express our own sentiments, which we were on the point of writing out, that we reproduce them here:

> This country is full of educated men who have no more definite ideas about the Christian religion than if they were educated in China or India. Each year there

* Rev. A. A. Berle.

comes forth from some universities a mass of men who are absolutely ignorant of what was formerly considered a *sine qua non* of a liberal education, namely, a thorough knowledge of the English Bible. The quotation from the Bible by public men reveals this in a degree which would be amusing if it were not so shocking. An educated Chinaman who knew as little about the sacred books of China as some of our alleged statesmen know about the Bible would be an impossibility.

In a recent assembly in Boston a Harvard professor made a speech to five hundred men in which he alluded to the Bible twice, and each time misquoted it. Even the scholastic habit ought to have rendered this impossible. But the man probably knew so little about experimental religion, or had given to his personal religious life so little attention, that the incentive to a ripe scholasticism dominant everywhere else was absent when it came to the literature of religion. He was not scholastic about the Bible because he was not concerned about the religion of the Bible. Thus both religion as a practical matter and the university capacity in the matter of biblical knowledge and instruction suffered. A university professor of this type is an intellectual misfit in modern life. . . .

It is of the highest importance that the university population shall receive training of a character which shall make the reenactment of the scene between Christ and Nicodemus impossible. We cannot afford in this country to have an educated class which is ignorant on the side of experimental religion. We cannot afford to have the educated youth of the country believe that all there is to Christianity is a scholastic belief in the Gospel as a survival of the fittest in religion. We cannot submit to having the educated mind of this land nominally Christian while experimentally it is essentially pagan. And in order that so great a calamity may not come upon us we need to demand of teachers that to all their scholastic and scientific qualities they shall add the highest education of all, the knowledge of God in a personal Christian character and communion. . . .

When the question is raised of the relation of Christianity to the colleges the purely scholastic ideal steps in with the statement that the true university presents all religions and lets a man "prove all things and hold fast that which is good." But there never was an application of the university ideal that was so full of blunder as this. Does the department of history present the ideals of civilization prevailing in the fifteenth century as equal with those of the nineteenth and say, "Choose whichever you please?" Does the university say to the students who come to it, "Choose any kind of morality you please?" Why submit to a religious license and anarchy which would not be tolerated in fine arts or in geology? The professors of geology do not teach all things and then tell the students to pick out what suits them. They formulate what they believe to be true and expect the student to accept it. And yet, when Christian people want Christianity expressed with authority in definite and decided way, and made the dominant force in the life of the college, there is talk of "narrowness" and "bigotry" and the rest of that phraseology of scholastic non-religionists, and we are asked if we wish to coerce the nineteenth-century mind in the matter of religion. Coerce it just as it is coerced in the fine arts, in physics and chemistry, in geology and botany.

The nineteenth century mind in religion is just as much rooted in the history of religion and of the Christian centuries as in geology it is rooted in the history of the globe. No university says to its students, "Decide for yourself whether you will adopt the Ptolemaic or the Copernican system." It says, "You will accept

the Copernican or be a fool?" On strictly scientific and academic grounds we demand of the university that it shall likewise say, "You will accept Christianity or be fools." If Christianity has not vindicated its supreme and singular authority to the academic mind by this time, then it is time we threw the so-called academic mind overboard, and began at some other point.

It is this feeling which has given impulse to Christian education in New England and elsewhere. In fact, it is this impulse which has given to America the magnificent results springing from college life and training. Not a college in New England, and few anywhere, but was organized and endowed with a view to the wider knowledge of the Gospel and greater glory of Christ. Without this idea the toil and sacrifice and the patient heroism which, as much as money, builded these schools would never have been forthcoming. It was not a desire to produce learning by itself that made the college ideal in America; but the desire to inculcate knowledge and cultivate learning as an adjunct to a higher type of Christianity and Christian service. No one should know this better than the men who assist in turning out from the colleges Bibleless coxcombs and educationally veneered obscurantists. If we have been betrayed in the past, we shall not be betrayed again. The twentieth century will see the Christian Churches of this land insisting, with twentieth-century scientific enlightenment, upon religious instruction in the colleges of the land in a way which would be an astonishment to many of the *dilettante* trifiers who are now the representatives of learning, but with no religious experience or practices. The twentieth century will take its infidelity "straight," and not under religious or semireligious endowments perverted from the uses intended by their pious founders. . . .

In urging that education shall be distinctly Christian I mean to insist that the type of teaching and life which guides college students in their expanding years shall be in accord with the New Testament—that the character of the teacher and the spirit of his work shall be suggestive of the ideals and spirit of the New Testament. Surely this is not an exorbitant demand. But it is a demand. It is not a suggestion. It is not a plea. It is an imperative summons from the organic Christianity of the land, as formulated in Christian Churches and assemblies, that the colleges of the land shall not undo in the academic years of our young men and women what we have laboriously built up in the adolescent years at home. When we have taught them dependence upon God and habits of prayer we do not want anybody in authority at any college to tell our sons and daughters that God is merely a necessary idea to the completion of thought, and that prayer is merely a reflex kind of spiritual exercise. If they say anything—and we insist that they must—let them say what the New Testament says. If they want to quote experts on the subject, let them quote the great Expert of the religious life, namely, Jesus Christ. They have no business to give the young men their own or anybody else's diluted notions when they may have the words of Jesus Christ. In matters pertaining to the spiritual life let the colleges give Christ the same authority in the curriculum that they give to the highest experts in other phases of knowledge and culture. Let them take him in matters of prayer and faith and hope and the service of God just as they take Darwin or Haeckel or Pasteur or Koch in physical science, or any other experts in any special sphere. The spiritual authority of Jesus Christ should be asserted as a necessary part of the educational life just as much as the conclusions of scientists and the discoveries of explorers.

## EXCESSIVE OPTIONALISM IN EDUCATION.

THE discussion of present educational methods waxes so energetic that he who ventures in on the old-fashioned side exposes himself to epithets and other similar missiles. Recently a university professor of philosophy called the president of a city board of education who differed with him on a question of method "a fine old educational mastodon"—a fossil, in short. Nevertheless, we feel moved to state partially, yet as distinctly as may be, the conservative side of a vital and pressing question, the side which in these days is only infrequently presented. Concerning the "new education" we write in no spirit of asceticism or Puritanic austerity. We recognize that the "improved methods" are in many respects a real improvement. We have no sympathy with the man who looks back at the generation coming after him and thinks that none of the young men there is preparing to become as great as he feels himself to be. Rather, we believe that by reason of superior advantages the graduates of 1900 ought to surpass their predecessors, and that they will do so, unless there be underneath all the advantages some deep and radical defect in the training given them. So strongly does the current of education set in the direction of optionalism that it would not be easy for any body of men to reverse it, and we do not expect to whirl even a little backward eddy in the sedge grass at the border of the swift-running stream; we simply set up on its bank a few interrogation points, which none would be happier than we to see bowled down by any solid facts that can be rolled against them; and we do expect that a natural reaction will set in presently toward sobriety and sanity. Briefly, our feeling is that the new education has some grave perils, that in our colleges the elective system is in danger of being overdone, that specialization begins too early and proceeds too narrowly, excluding things essential, and, in general, that too much optionalism is being infused into educational methods and the training of youth.

The president of a Universalist college being present at the alumni dinner of a Methodist college on Commencement Day was invited to make one of the after-dinner speeches. His theme was the new education, which he eulogized as vastly superior to the old methods, and in describing it he emphasized, as its distinguishing peculiarity, the fact that it follows the student's aptitudes and proclivities, permitting his education to

move along the line of least resistance. To provide for this indulgence of personal preference a wide and varied curriculum of studies is offered, from among which each student to a considerable extent elects what he likes. Its principle is optionalism as against rigid requirement. One listener to the aforesaid postprandial speech caught himself wondering whether a Universalist pedagogue might naturally be expected to carry optionalism to an extreme, optionalism being education made easy, as Universalism is salvation made easy. In both, largely, a man is supposed to come out all right by doing about what he likes.

In recording here some sober misgivings we but state doubts which do now lie in the minds of numerous men of observation and experience, standing in the prime of their powers. They would like to be convinced that the new methods are the best for producing approximately an ideal manhood, but at present they are troubled with serious questionings.

1. *The ideal manhood is symmetrical.* Certainly symmetry is everywhere recognized as the physical ideal. It is what the mother desires for her child, the sculptor aims at realizing in his statue, and the physical director tries to develop in his pupil. The best equipped and most thorough institutions of to-day subject each student on entering to physical measurements and tests, with a view to ascertaining what disproportions and weaknesses exist, so that special exercise may be prescribed to strengthen whatever muscles are feeble, to correct abnormal habits of carriage or action, and to remedy whatever defects exist. Is not mental symmetry equally essential to the ideal manhood? Or is there so little analogy between body and mind that lopsidedness of mental development is the thing to be desired and planned for? The present trend in educational methods is indicated in a recent utterance of one of our educators: "Greater pains should be taken to determine each student's potentialities." This we do not dispute. But is it not quite as important to pay considerable attention to the student's impotentialities, to discover what faculties are comparatively weak? And then ought not some special provision and effort be made to insure the development of his feebler faculties by systematic stimulation and exercise thereof? Left to himself, the student will naturally do the things which he does most easily and best likes to do. For pleasure and for distinction he will use and exercise his strongest faculties and not his feeblest. Exercise develops and

strengthens faculty; and the result will be that the stronger faculties will develop increased power, while the weaker ones will shrink into worse atrophy and impotence. Thus the abnormalities, whether congenital or acquired, will be steadily exaggerated, symmetry will be farther and farther departed from, immoderate eccentricities will be produced, and insanity itself will be risked, if not invoked. If this reasoning is valid, true to nature and experience, how could the new education silence the critic who should say that it seems to him like a scheme for enlarging Cyrano de Bergerac's nose and for further extending the under jaw of a man whose chin now resembles a plowshare? Is it not virtually a plan for tipping the Leaning Tower of Pisa till a plumb line from the center of gravity falls outside the base, and for capsizing a ship which already has a dangerous list to starboard or port? And, taking a long look ahead, must not the new system contemplate the possibility, if not the probability, of some startlingly unbalanced results? It is well known that one particular aptitude sometimes pervades and characterizes a family. Now, if this family bent, uncounterbalanced and steadily indulged, is passed on from father to son, each successively following that bent, there may be produced in a few generations by the aid of heredity some prodigious eccentricities and frightful deformities. It is desirable to have a system of education which will not chiefly manufacture faddists, hobbyists, and cranks, which will not populate museums with freaks or asylums with monomaniacs, but will produce a large number of symmetrically developed minds. The education which moves in the line of least resistance, indulges the natural preference, and encourages chiefly, if not almost exclusively, the strongest aptitude, may develop prodigies, men phenomenally acute and brilliant in some one direction, but can anybody claim for it that it is likely to produce symmetrically proportioned and well-balanced men?

The new system says: "Instead of requiring all students to study to a large extent the same things, let each one specialize by taking up what he prefers. Then insist on a high standard in that, and you will turn out more competent and useful men than the old system produced. What is the use of an engineer studying Greek, or a theologian mathematics?" An American educator, advocating the new methods, asks: "If a student has a special natural aptness for languages, and desires to cultivate that

gift, why should he be required to master mathematics?" The old system says he should be so required in order that he may not be without the benefit of that particular kind of discipline which is given by mathematics and not by languages, and in order that his intellectual development may not show such want of bilateral symmetry as caused the Scriptures to observe that the legs of the lame are not equal. It is better for symmetrical development that mathematics be insisted on, as they are at Dublin, than ignored, as they are at Oxford, as requisites for every degree in arts. A corresponding argument, of course, can be made for giving the classics their due place. The tendency of excessive specialization is to produce not only unsymmetrical but partially informed minds. Professor J. P. Mahaffy, of Trinity College, Dublin, deplores that the elective principle has been carried so far in both Oxford and Cambridge that, after a very slight test in arts, almost any student is allowed to devote the rest of his course to one subject only, with the result that many university men are graduated without so much as an inkling of astronomy or ethics or psychology or mechanics. And the professor thinks that it is not in England that optionalism has gone to wildest excesses, for he writes: "The largest example of a bustled-up modern education, on the new principle that everybody is to choose what he likes, is the education given by many modern universities in America. I doubt that anyone in Europe would urge us to follow that example." Against these excesses there are among us also many earnest protests. An American college president writes: "Early specializing is to be avoided. It is too common. What we need is well-informed scholars, well-rounded thinkers, liberally educated men of broad and generous mental sympathies." Yet the liberally educated and well-rounded man is often violently disparaged, as in this sentence from a recent discussion: "There is no more dangerous and bungling Jack-at-all-trades than the all-round scholar;" and of one such it is written, "There was nothing he could not do badly." Technical education, instead of being added to and built upon a liberal education, is largely displacing it, and the value of symmetrical intellectual development is being lost sight of. Are these the methods for approximating the ideal manhood?

2. *The ideal manhood is sturdy, hardy, strong of will, self-controlled, masterful, dauntless.* Many, especially of those educated under the old régime, doubt whether the indulgent sys-

tem which allows a student to move in the line of least resistance, to go through college doing mostly what he likes and what comes easiest to him, is likely to develop in him the most virile and victorious power. This doubt had utterance last winter at the annual dinner of the Harvard alumni in New York. The professor who presided spoke at length on the advantages of the elective system in promoting intellectual growth. After him followed our newly appointed ambassador to the court of St. James, Mr. Joseph H. Choate, who said: "I had not the good fortune to be educated under the elective system. In the halcyon days of my college course there was no such method as has just been described, and I do not know, myself, about the virtues of it. But if you are to judge a system by the men it has produced, is it quite clear that the new surpasses the old as much as some of the present faculty seem to imagine? Let me recall some of the great sons of Harvard, and ask whether the system of culture which produced such men as Everett, Sumner, Phillips, Holmes, Emerson, Lowell, Hoar, Eliot, and Carter [cries of 'And Choate'] is to be despised and deemed greatly inferior?" It is fairly certain that the ambassador's query was not so much a question of fact, raised to be decided by comparing the graduates of different decades, as it was a doubt, based on fundamental principles, whether the newer methods are fitted to produce the stronger men—a doubt which is entitled to respectful hearing, since it is expressed by not a few experienced and sagacious thinkers, and can be shown to have some philosophic warrant.

A typical utterance of the new education is that quoted from the president of a great university that "A subject is good for a student precisely in proportion to his liking for it, or, in other words, to his taste and capacity for it." The youth of to-day hear in many places a voice which seems to say: "Why weary, vex, and punish yourself? Elect what is easiest; get excused from the distasteful; shun the arduous. If something is difficult for you, drop it." It is the voice of lenience, luxury, and self-indulgence. It is the hedonism of the Sybarite. It sounds like the voice of Rousseau, the unrivaled apostle of optionalism, or the gospel of doing as you please. Its soothing message is like the soft, relaxing south wind; and unlike the bracing counsel given aforetime by sturdier voices. Emerson advised, "Do the thing you are afraid to do;" so you conquer fear.

Tennyson by implication urged to "face the specters of the mind;" that is the way to lay them and to cultivate courage. Is it harsh or irrational advice which says to a young man, "Force yourself sometimes to do the thing you dislike to do, in order that you may acquire and have in readiness for each austere emergency the triumphant ability to do it?" When difficulty stands up against a man on the path to some high achievement and says tauntingly, "You can't; you daren't," it is not a puerile but a virile temper which, stung by the taunt, fronts the difficulty with set jaw and stiffening spine, and doggedly mutters through its teeth, "By the help of Him who made me I WILL!" And a man is never more worthily and legitimately happy than when he has knocked the head off that insolent word "Impossible." But to do it requires extensor muscles which have practiced much at buffeting. We, for our part, cannot help counting that education to be superior which fosters such a temper and develops and drills such ability. This power M. Demolins, the Frenchman, had in mind when, in his book on the causes of Anglo-Saxon superiority, he pointed out to France the necessity of rearing men of force and firm fiber, and not merely apt and accomplished scholars. We wholly agree with Mr. Huxley and place a high estimate on his wisdom when he defines the object of an education to be "the ability to do the thing you have to do when it ought to be done, whether you like to do it or not." Without that ability no man is properly called educated; nor is he prepared for the tug and stress of life, for frequently the thing you have to do is a thing you do not like to do. The power to disregard inclination and to do with might and main what ought or needs to be done is of supreme importance. If educational methods fail to give the student that power, the failure is a fatal one, since it prevents the possibility of a dynamic manhood.

Michael Faraday wrote a great lecture on "The Education of the Judgment." As great a one might be written on "The Education of the Will." That lecture would undoubtedly say that the will is not educated by habitual indulgence of the preference for what comes easiest. The rugged governor of New York, himself an embodiment of decisive energy, recently urged on the students at Ithaca the doing of each small duty with care, never flinching when the doing of it involved self-denial and hardship. The one reiterated lesson of his address

was the resolute performance of every duty, private or public, no matter how distasteful. Certain it is that the graduate who lacks grip and grit for the arduous, the tedious, the wearisome, the disagreeable, will be a feeble factor in the world. Life often sets us tasks which go against the grain, and requires everywhere for serviceableness and success "a working will with a force that does not tire and an edge that does not turn." Henry M. Stanley said of Glave, the African explorer, "He is a man who relishes a task in proportion to its hardness, and greets danger with a fierce joy." In him was never seen John Morley's "somber acquiescence in duty." The virile and valiant temper is not born and bred by drifting on the tide of inclination. Only by "rowing hard against the stream" does one ever come in sight of the gleaming gates of that distant Eden which is promised exclusively to the overcomer. A certain graduate having two invitations to teach, one a chair of mathematics and the other of languages, chose for the sake of self-discipline the one which his natural taste and aptitude rendered the more difficult to him. He decided to go ahead on the line of greatest resistance. Will the new education tell us whether he was foolish or wise?

Kipling, in *The Drums of the Fore and Aft*, speaking of the British soldier of to-day, writes that "the discipline of four years is not sufficient to drive toughness into his fiber or to teach him how holy a thing is his regiment. He wants to drink, he wants to enjoy himself, and he does not in the least like getting hurt." Kipling adds that by present methods of half-education her majesty's army, thirty years hence, "will be a beautifully unreliable machine; it will know too much, and it will do too little." Now, knowledge is a great thing, but the power to do is greater. Stores of information are worth toiling hard to acquire, but the most precious acquisition of the process is the increased power to toil, the fortitude to endure, the will to go against forbidding obstacles and stand up to the work when it grows trying and severe. To attain such power the immature student must come first or last and pretty extensively under sharp and rigorous compulsions. The discipline of four years must "drive toughness into his fiber." He must come in contact with something hard and obstructive enough to rub the velvet off his antlers. Colts, as a rule, before they are well broken for steady and trusty service need to feel "the

lash that falls, and the curb that galls, and the sting of the roweled steel."

A recent writer criticises and deplores the easy-going, indecisive, inefficient spirit of the times as follows:

Instead of grasping a situation with will and force, and with the consciousness of innate power capable of pushing into it for a satisfactory solution, we wait the logic of events to give us some opportunity for avoiding settlement altogether. Thus few men in our day hew their way into the callings of their lives. They simply move in the line of least resistance. A young man thinks he will be a minister possibly, or an electrical engineer perhaps, and comes out an architect. A student selects the studies which will, with least difficulty, lead up to a degree; and the result is a mass of nondescripts educated in name, but only half-educated in fact.

Confessions of unsatisfactory results under modern methods come even from advocates and operators of them. A New England college president, observing the effects of those methods, wrote two years ago:

Many—and the number is increasing—feel that the results of our educational work are far from satisfactory. Pupils' minds do not grow as they should under processes of education. Young people end their studies with flabby minds, unable to analyze keenly or to generalize truthfully or far. This is made manifest when they come to write. The report, newspaper article, treatise, essay, or whatever the writing may be lacks unity, continuity, and progress.

Governor Russell, of Massachusetts, addressing some students, said, "Let us remember that there is one thing more important than making a living, and that is making a life." On those wise words another wisely comments:

What a chasm there is between making a living and making a life! Never was a greater gulf fixed. Life needs enthusiasm; it involves toil and suffering; it rests on insight and will and the ability to maintain a persistent course in the face of difficulty and danger. That is how a life is made. Making a living is much simpler. It calls for no great courage, enthusiasm, or heroic endurance. It does not demand the high qualities which are requisite to give to human character its proper strength and dignity and crown. A living is not a life, and never will be.

The education which renders men capable of making a living, but incapable of making a life, is defective and deplorable. We heartily agree with the words of Professor Mahaffy in *The Nineteenth Century:*

In order to a liberal education every student must be taught a certain number of subjects *whether he likes them or not.* To urge, as many do, that a boy ought only to learn what he has a taste for is to throw an ægis over sloth and incompetence. The only thing boys generally have a taste for is for amusing themselves; many of them have a taste for mere idleness; only a very small minority have a taste for any definite serious pursuit, and if they have they will prosecute it under any circumstances. The first step in any education is to recognize that it means drudg-

ery, and that no human mind has attained anything in the way of training till it can apply itself with vigor and patience to subjects for which it has no liking. Nor is it in the least true that men never succeed at studies unless they have a taste for them. The first Lord Redesdale left it on record that he had never met a successful man at the bar who had taken to the law because he felt for it a natural aptitude. It may be set down as an axiom that until a man has learned to apply his mind intelligently and without friction to whatever problem is set before him he is not properly educated.

3. *The ideal man is religious.* We come now to the most serious peril in the drift of the new methods. The tendency of modern college life is to surrender to the tender mercies of optionalism venerable requirements which from time immemorial have been depended on to conserve and promote religion and morality. We refer specifically to attendance on Sunday church services and daily chapel prayers and the study of the Bible, moral philosophy, and the Christian evidences. The good old custom has been to require them all. The growing disposition is to make some or all of them elective. Is not this virtually saying to the undergraduate that these things are no necessary part of human education and development?

As to the study of the Bible, of ethics, and of the evidences, are not those who need them most the least likely to elect them? And is there not a possibility that the boy who takes logic, but is not required to study moral philosophy, may use his logic to reason that the study of ethics, being declared by authority of the college to be nonessential, the practice of ethics must be unimportant? Further and finally, would it be surprising if such reasoning should lead, in the ultimate extreme result, to numerous licentious orgies of optionalism, playing at ducks-and-drakes with decencies and dignities, proprieties and purities, verities and sanctities? President Raymond, of Wesleyan, in his lucid exposition of the merits and faults of the Herbartian system of education, noted as its worst defect the undue predominance given to the pupil's inclination and feeling of interest. He said: "The doctrine of interest needs to be supplemented by the doctrine of duty. There may be many things a boy needs to learn which are for his interest, although not interesting to him. There are many things a man has to do which demand that he summon his powers and hold himself to his task by the force of a well-disciplined will. Indeed, much of the work of life has to be done at the call of duty." It is not too much to say that the whole course of education should exalt the authority

of duty over inclination. If the maxim of Herbart is true, which says that "The final purpose of education is morality," then nothing is more important than to make sure that every student shall be taught, whether he elects or not, the deep foundations, divine sanctions, unequaled majesty, and eternal rewards of duty. A well-known college president, pointing out some unsatisfactory results of increasingly prevalent methods, says: "Worst of all, the majority of our students, even at maturity, are distressingly lacking in moral enthusiasm." Inquiring for a remedy, he expresses his judgment that the curriculum should be so changed as to put "unprecedented emphasis on moral character and conduct. There should be a continuous training in ethical matters, not confined to a single miserable term, which is only better than nothing, but running through the entire course. Ethical teaching should be carefully and pungently applied to all the capital problems of life. All capital problems are more or less moral problems."

As to church and chapel attendance, is it not true that the student who is averse to acknowledging God by worship or giving religion any recognition in his life is precisely the one who needs to have the indispensableness of these things impressed by stated and obligatory religious observances? His aversion, or apathy, so far from being a reason why he should be excused from such observance, is a sign that he most of all ought to be held to it. And he is more likely to feel religion's appeal and to come to a realization of its importance if kept in contact with its rites and manifestations than if allowed to stay away beyond their touch and influence. That was a wise college president who, when asked his opinion concerning the propriety of required chapel attendance, answered sententiously, "God is not an elective." From beginning to end of his course it should be systematically impressed upon the student by every possible means that religion, which is the only firm foundation for ethics, is indispensable. Only religion can sustain his self-respect, grounding it on his likeness to and relations with God, including the destiny consequent thereupon; only religion can make him take his own existence seriously, without recklessness or frivolity; only religion can render life earnest and thoroughly sincere; only religion can give birth and breeding to such reverence and humility of spirit as will deliver from vanity and foolish pride; only religion can properly motive his activity, making him feel

the glow and uplift of a noble mission; only religion can make him worthy, prosperous, and happy "while life and thought and being last or immortality endures."

It is impossible to respect institutions which send out men who, instead of singing Faber's great hymn, "Faith of our fathers," are agnostics or freethinkers, all adrift without chart or compass, anchor or sounding line; men who do not go to church or observe the Sabbath, who build homes where religion and the Bible have no authority or recognition, where children are reared to disregard of the Sabbath, to wine and beer, to theaters, and to games which the law forbids and the courts define as gambling. It is impossible not to perceive that the situation to-day and the drift toward still more excessive optionalism in matters of the mind and of the soul loudly proclaim the superior value of the denominational colleges where the one supreme interest of existence is not ignored, where alone religion has due recognition, where the spiritual life is positively fostered, where a highly ethical religiousness furnishes the standard of manly conduct, and where an idealizing, purifying, and ennobling devotional spirit is not absent from the atmosphere of the institution, but breathes through all its life and is perceptible to every visitor.

All friends of positively Christian education must see how urgent is the need that the denominational colleges be speedily endowed with means and equipped with necessary buildings, apparatus, library, and teaching force to provide all the educational advantages that can be found in any State institutions. If those best and most indispensable of all colleges—the denominational—are to be maintained with any hope of their fulfilling their distinguishing function, they must be enabled to compete successfully for students against rival institutions which have no positively religious character. The policy of dividing resources by multiplying feeble and struggling colleges is not the path to such a result. Concentration and consolidation are often strategic words which point to wisdom's way.

Surveying the educational field to-day, and listening to current discussions, the conviction is driven in upon us that it is to the denominational colleges we must chiefly look for a manhood approximating the ideal—a manhood at once well-balanced, robust, and religious—the sort of manhood which will give dignity, steadiness, strength, and safety to the republic.

## THE ARENA.

### MEMORY LESSONS FOR CHRISTIAN FOLK.

"DEAR and great angel, wouldst thou only leave
That child, when thou hast done with him, for me!
. . . . . .
Guercino drew this angel I saw teach
. . . . that little child to pray,
Holding the little hands up each to each
Pressed gently, with his own head turned away
Over the earth where so much lay before him
Of work to do, though heaven was opening o'er him."
—*Robert Browning.*

The pastor of Croydon Church was a pastor—a true shepherd—and he cared for the lambs of his flock. He fed them with divine truth gathered from the holy fields of Scripture. He taught them the doctrines of the Church which grow in the same holy Scriptures. He watched over them faithfully. He knew each one by name, and often talked with them. He met them in groups, classes, and public meetings. He said, "Christ's commission to 'feed my lambs' is as imperative as the commission to 'tend' and to 'feed my sheep.'" The pastor caused the little ones and the larger ones of his fold to fix in the memory—to do it so thoroughly that they might never forget—the following and many other compact statements of truth and quotations from the word of God, the creed-forms of faith, and the sacred hymns of the ages. The children and young people, and therefore all the old people, knew and honored and loved him; and—

The story of Croydon Church we may sometime tell. It is a stirring story. But just now we wish to invite pastors, parents, and other teachers of our youth to secure the memorizing of these fundamentals of our holy faith, and thus crown the last year of the fading century with these immortal truths—relearned and emphasized—that the new century may be made to contribute more thoroughly to the Christian education of the generations that are to determine its quality and power.

Have parents who read these lines of appeal authority and skill to secure the fulfillment of this task by their children? Have pastors enough interest and enthusiasm in the work of early Christian education to make sure this worthy end?

*The Holy Trinity:* Father, Son, Holy Spirit—ONE GOD.
*The Two Commandments:* 1. Love to God; 2. Love to man.
*The Holy Days:* Three hundred and sixty-five days each year.
*The Day of Days:* The holy Sabbath.
*The Two Sacraments:* 1. Baptism; 2. The Lord's Supper.

*Christ and the Life of Man:* My life from his life;
His life for my life;
His life in my life;
My life for others' life;
This life for eternal life.

*Words of Prayer:* "Grant, O God, that I may never knowingly live one moment under thy displeasure or in any known sin."

"O God, whose nature and property is ever to have mercy and to forgive, receive our humble petition; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honor of Jesus Christ our Mediator and Advocate. Amen."

"O God, pardon what I have been;
Sanctify what I am;
Order what I shall be;
And thine shall be the glory,
And mine the eternal salvation,
Through Jesus Christ my Lord. Amen."

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. Amen."

*The Substance of Christian Doctrine:* In the beginning God created the heaven and the earth. . . . God created man in his own image, in the image of God created he him. . . . All have sinned, and come short of the glory of God. . . . The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. . . . What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. . . . Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. . . .

*Words of Belief:*

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THE TEN DOCTRINES OF GRACE.

I. I believe that all men are sinners.

II. I believe that God, the Father, loves all men and hates all sin.

III. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him.

IV. I believe that the Holy Spirit is given to all men to enlighten, and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

V. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. [This is justification.]

VI. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. [This is regeneration.]

VII. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. [This is adoption.]

VIII. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. [This is the witness of the Spirit.]

IX. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. [This is entire sanctification.]

X. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. [This is the true final perseverance.]

*Memory Lessons from the Holy Scriptures:* Psalms i, xv, xxiii, and c.

*Hymns of the Church:*

THE CREATOR—*Methodist Hymnal*, Hymn 138.

THE SAVIOUR—Hymn 211.

THE CHURCH—Hymn 770.

THE REFUGE—Hymn 656.

*Topeka, Kan.* JOHN H. VINCENT.

## SYMMETRY IN PREACHING.

THIS is a fundamental element of success in the pulpit. Whatever else enters into the composition of effective preaching, this must inevitably be present if the best results are to be reached. In the pulpit, as in other walks of life, extremes need to be guarded against. They lie in wait for the unwary, are easily followed, are usually fatal to the end sought. No normal act or thought is of itself evil, that it should be avoided; but each should be used properly, for only as it is distorted by excess is any right power made the occasion of wrong. And proper use prohibits the neglect of one power whose exercise is desirable as certainly as it forbids excess in another.

These observations are applicable to many phases of preaching, and are called forth by a recent discussion as to whether denunciation or invitation is better as a theory of preaching, whether the more successful method of pulpit ministration is of the positive or negative sort. It seems to the writer that the problem, put in the form of a question, itself calls for the answer, "Neither." It is inconceivable how either can be ignored and the other exclusively practiced in symmetrical preaching.

The preacher must tell the whole truth. Both sin and salvation need to be presented, for both are true. To declare sin and its consequence, without presenting the antidote therefor and inviting to the "better way," would be ineffective, even if possible. To invite men to the "better way" without warning them of the consequences of refusal and without once intimating to them that they are even now lost, if out of Christ, would be to preach but half a Gospel.

But some preachers seem not to be able to see this aright. Holding strenuously to the motto they have chosen as best fitting this age of the emancipation of Christian thought from the stern legalism of the past, namely, "Draw, not drive," they drift to an extreme quite as far from the true way as that from which they recoil so vehemently. "Draw if you can, drive if you must," would seem to be the better motto, thereby sustaining a mediate position. Sometimes reference is made by these good but misled brethren to Moses and to Christ, in which the teaching methods of both are contrasted, and from which contrast some show of authority is drawn for their position. Perhaps, if they were to look broadly at both, they would be able to see that the method the one is supposed to prefer, while not perhaps followed by the other as a leading principle, is at least not slighted by him. Only in our narrow view does Moses seem to be a stranger to positive religious teaching, and Christ to do very little of the negative sort. Two themes carefully studied will reveal this as can nothing else, namely, "The Gospel by Moses and the prophets," and "The law according to Christ and the apostles."

Let the writer not be misunderstood. I would not compare Moses with Christ as a model preacher. I would, however, contend for the harmony I believe exists between them. Moses, from the standpoint of law, gave to the world the first statement of the principles of the Gospel. Christ, from the same standpoint, completed the message. Moses "was faithful . . . as a servant . . . ; but Christ, as a son."

So, it seems to the writer that denunciation is an essential feature of true Gospel preaching. True, it may not always, as at some times, be in evidence. But, on the other hand, it cannot be totally ignored in symmetrical preaching, any more than can be its correlative, invitation.

*Bald Mountain, Colo.* J. A. Long.

---

## DEPRAVITY.

In the July–August *Review* for 1898 Judge H. L. Sibley discusses the source of depravity, which he finds in actual transgression. "Each one's personal sin is what brings it [depravity] to him, not that of an ancestor, near or remote." In harmony with this he postulates "for all souls the sinlessness, purity, and consequent harmony with God's will which were the essential elements of man's original holiness." Laying aside the question whether the Scriptures teach the inherited depravity of Adam's posterity, the Judge's position demands critical examination. He arrives at his conclusion from two considerations: (1) The equity

of the case. "Justice demanded they [Adam's descendants] should be saved from this awful inheritance [depravity], if possible to divine power and consistent with God's moral government." It is then argued that it is possible to Omnipotence and consistent with moral government under the economy of redemption to destroy depravity. (2) The second argument is from the position of childhood in the scheme of redemption. Since the child is by the "'unconditional' efficacy of the atonement" ushered into the kingdom of God, therefore he is free from depravity. But this is worthless as an argument concerning the transmission of depravity. Are all in the kingdom of heaven free from depravity? Unquestionably they are not. Hence it follows that childhood may be both saved and depraved.

But, passing these minor details, let us proceed at once to the root of the misconception that permeates the entire article. The fundamental assumption is that depravity is of such a nature that its inheritance would be incompatible with the demands of justice. But what is there in the nature of depravity to justify such a position? The Judge's contrast of sinless purity with depravity and his use of such a term as "foul corruption" as synonymous with depravity betray plainly that, in his view, depravity is vaguely associated with sin and guilt. Sin certainly could not be inherited. Sin is always and only a willful transgression of a known law. Guilt could not be transmitted; it is a part of sin and separable from it only in thought. But depravity is neither sin nor guilt. It is moral weakness—occasioned by sin, it is true, but merely weakness, after all. It carries no more guilt than a defective vision or a deformed limb. It is to the moral nature what the latter are to the physical—imperfections that carry no blame. Hence we can assert with the Judge that all are born sinless, while we still affirm all are born depraved. This conception of depravity robs of all its force the Judge's plea from equity. Plainly there is no more injustice in the transmission of depravity thus limited than of disease or mental infirmity, and that they are transmitted is a matter of everyday observation. Will anyone impugn the divine justice on this account?

Of course, if depravity were sinful and exposed its possessor to the penalty of violated law, justice would demand that Omnipotence forbid its transmission. Judge Sibley's argument would then be intact. But if depravity simply be weakness the case stands on a very different footing. The utmost that justice can demand in this case is that if a weak race be permitted to propagate it be under a government suited to its needs. And this is precisely what the scheme of redemption purports to be—a modification of the divine government to adapt it to weakness. It is the divine plan of training a weak race into moral robustness and strength. The cross was an extraordinary expedient justified only by the needs of an impaired moral nature. To deny depravity is to deny such needs and make the cross of "none effect."

*Pensauken, N. J.* E. J. Kulp.

## THE ITINERANTS' CLUB.

### A STUDY IN COMPARATIVE EXEGESIS: JACOB AND ESAU—ROM. IX, 13.

THERE are many passages of Scripture whose interpretation is practically the same by all exegetes. Their contextual relations are so manifest and their language is so clear that it is almost impossible to miss their meaning. There are others which have formed the "battle ground" of exegetes, on which the struggles have been carried on for generations, and to which no solution satisfactory to all scholars has yet been reached.

The passage under consideration belongs to the latter class. It is not proposed in this paper to solve the problems which this text involves, but rather to present an outline of comparative exegesis which may serve young preachers as a basis for personal study. A few quotations from the commentaries will show the wide diversity of views concerning it. We may not be able to present the complete expression of the writers' opinions, because of the necessary brevity of the citations, but the general drift will be apparent to the careful reader. Hodge, for instance, says: "This passage relates to the descendants of Jacob and Esau, as well as to the individuals themselves; the favor shown to the posterity of the one, and withheld from that of the other, being founded on the distinction originally made between the two brothers. The meaning, therefore, is that God preferred one to the other, or chose one instead of the other. As this is the idea meant to be expressed, it is evident that in this case the word 'hate' means 'to love less,' 'to regard and treat with less favor.'" It is evident from the context with which this passage stands that Hodge regards this passage as applying both to the election of the individuals Jacob and Esau to eternal life, and also to theocratic position; for, on the words, "neither having done good nor evil," he says, "It was to show that the ground of choice was not in them, but in God; and this is the main point in regard to the doctrine of election, whether the choice be to the privileges of the eternal theocracy or to the spiritual and eternal blessings of the kingdom of Christ."

In part contemporaneous with Dr. Hodge, and of the same general school of theology—namely, the Calvinistic school—is Dr. Shedd, who has also written on the Epistle to the Romans. He regards the word "loved" in the text as denoting "compassion," not "approval" or "complacency;" and the word "hate," as here used in the Hebrew sense of "loving less," or "showing less favor toward." Dr. Shedd quotes Calvin thus: "I chose one and rejected the other; and I was thus led by mercy alone, and by no worthiness as to works." Dr. Shedd then adds: "This showing of compassion, refraining from showing it, relates primarily to the birthright and its privileges, to the

theocratic election and reprobation. But as Jacob and Esau were typical persons, the same definition of the terms 'love' and 'hate' applies to the spiritual election and reprobation of individuals in the two classes represented by them." While this language is somewhat vague, it is clear that Shedd regards the passage as including the personal election and reprobation of these individuals without any foresight or consideration of their works. Beet, an Arminian exegete, also says on the verse: "The interpretation of 'hated,' 'to love less,' 'to regard with less favor,' is completely overthrown by Mal. i, 4. Human passions are attributed to God, to teach that he acts as men do when influenced by such passions. . . . Therefore, looking back on the words to Rebecca, Paul is justified in saying that God spoke to them in order to declare the great principle that the blessings by the covenant are given without consideration of human conduct."

We may not close these extracts from well-known commentaries without including two modern scholars of the Church of England, namely, the late Dr. Liddon and Dr. Sanday. Dr. Liddon says: "The passage occurs in Malachi's opening reproach to Israel for ingratitude, Mal. i, 2, 3. . . . Thus, that Israel had been exalted and Edom destroyed was a practical illustration in history of this ἠγάπησα and ἐμίσησα. But, in the apostle's sense, the aorists are to be referred, not to God's practical dealings with the nations in history, but to the divine πρόθεσις which preceded the birth of the brothers. Yet, as Petavius observes, the saying of Malachi does not touch upon the eternal weal or loss of the two brothers, but only on their typical relationship to the ἐπαγγελία. It seems otherwise with Isaac and Ishmael." Dr. Liddon further remarks that the word "hate" may be used in the privative sense of "not to love" or "to love less." He writes: "The word has been taken to describe conduct which would imply in man arbitrary hatred. Since God is love, 'he hateth nothing that he has made;' but he acts sometimes toward men as men would act, they think, if they felt hatred. To hate thus describes not an emotion in God, but an effect of an emotion anthropomorphically attributed to him."

We may well note also the remark of Dr. Sanday, "The words are simply directed against the assumption of human merit." He quotes with approval from Gore: "The absolute election of Jacob—the 'loving' of Jacob and the 'hating' of Esau—has reference simply to the election of one to higher privileges as the head of the chosen race than the other. It has nothing to do with their eternal salvation. In the original to which St. Paul is referring, Esau is simply a synonym for Edom." Further, as to these words, "loved" and "hated," he says: "There is no need to soften these words as some have attempted, translating 'loved more' and 'loved less.' They simply express what had been a matter of fact and was always looked upon by the Jews as God's attitude toward the two nations." We thus place in close connection some of the comments which have been made by

exegetical scholars on the difficult passage alluded to at the head of this paper, namely, "Jacob have I loved, but Esau have I hated."

There is one commentator who, in the judgment of the writer, has grasped the thought of the apostle with great acuteness, and that is Dr. Whedon. His treatment of the whole section—chapters ix to xi—is well worthy of careful study. A quotation will unfold to us his point of view. His comment is at once concise and clear. On chapter ix, verse 10, he says: "Why was Jacob preferred above Esau? Not because of purer blood, for they were both born of the same pure-blooded parents. . . . It was not because of merit works, for the preference was announced before their birth. It was not from primogeniture, for Esau was the elder of the two. And the argument thus far, if it does not prove the election to have been in view of faith, proves that it could have been for no other known reason. As between the two alternatives, faith and works, held up in all these parts of this epistle, it could not have been for the latter, and so must have been for the former. Jacob and Esau are opposite members, in the two great lines above given, of faith versus unbelief." When Whedon comes to the thirteenth verse he says: "The strong word 'hated' needs no softening, as appears from the proof given of the hatred, namely, the positive devastation of his 'heritage' (Mal. i, 3). The meaning ascribed by some commentators to the word, 'to love less,' is hardly sustainable. Edom as a prospective people was foreseen as persistently godless, and so divinely hated. . . . All this implies not that the evil of the Edomites or of Esau was decreed or necessitated, or that it secured the personal damnation of Esau or of any particular Edomite. Esau may have been saved; salvation was in reach of every Edomite."

A study of these passages will show some striking differences. We have first the meaning of the words "love" and "hate." It is indicated by one class that they are employed in a relative and not in an absolute sense. It is a strong putting of God's preference of one over the other. He loved Esau less than Jacob, but there was involved no hatred of Esau. The other is that these words express God's approval of the one and his displeasure against the other. None of them regard God's attitude toward either as involving what we might designate as malignant hatred. The Revised Version expresses the meaning better than the King James. The former reads, "Jacob I loved, but Esau I hated." This passage is a quotation from Malachi, which in the Revised Version reads thus: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness." The context shows that Esau was hated for cause, and that these desolations came upon a people who had merited the divine displeasure. The fact that Jacob was Esau's brother did not prevent God's love of Jacob. He does not hold one brother responsible for another brother's sins.

Another point on which the commentators differ is as to whether the election was personal or national. It will be noticed that some assume that it was both. The language of the passage in the Old Testament would indicate that it was the posterity of Jacob and Esau that was in the thought of the writer. In Gen. xxv, 23, we read: "Two nations are in thy womb, and two manners of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Sanday includes in this both the brothers and their descendants, saying, "Hence it is better to refer the words, either directly or indirectly, to the chosen of the nations as well as the chosen of the founders."

A further consideration is whether Jacob was elected to personal salvation or to the special privilege of being the head of the theocratic people, the line of the covenant of promise; and also whether Esau was rejected from personal salvation or from the privileges of the theocracy. It has been seen that Whedon regards the personal salvation or rejection as not in the mind of the writer, and maintains the alternative view, namely, the election to special privileges. That it is not the personal salvation of Jacob and Esau as individuals which is in the mind of the writer is shown by the general purpose of the apostle's argument. In the previous chapters Paul has been unfolding the great doctrine of salvation by faith, for Jew and Gentile alike. To the Jew especially the doctrine was very objectionable. They were, as appears from the argument, Predestinarians. They believed that as a people they had been elected to salvation; that to be a Jew was to be saved; and that the only door into the kingdom of God here or hereafter was through Judaism. They regarded the doctrine of salvation by faith as subversive of their theocratic position. This chapter is a defense of God's plan as set forth in the Gospel, substituting a salvation by faith for salvation by birth and lineage. It is a strong demonstration of the divine sovereignty. It was not a sovereignty by which God chooses one over another to salvation before they are born, but a sovereignty of plan, by which he determines the mode of salvation for mankind. Paul shows that God had never adhered exclusively to the theocracy of lineage. Abraham had two sons, Isaac and Ishmael. Isaac, and not Ishmael, was the child of promise, and became the bearer of the covenant promises. Isaac had two sons, born to the same mother, and yet Esau, the elder, was rejected, and Jacob, the younger, became the head of the chosen people. This proves, according to Paul, that God had always exercised his sovereignty in the selection of his instruments to carry forward his kingdom. The same high prerogative which led him to choose Isaac and Jacob justified his right to select salvation by faith as the mode of admission into his kingdom. This was not a new doctrine, but had been illustrated in the case of Abraham, their great ancestor and founder. This sovereignty of God had not determined the individual salvation of men, but had set forth the conditions under which man-

kind should became members of his kingdom. As already stated, this doctrine which Paul preached, which placed all men on a common level and required only faith in Christ, was abhorrent to the whole training of the Jews, and, as they believed, involved injustice on the part of God.

We may conclude this discussion by a brief summary of conclusions:

1. This passage applies chiefly to nations, and not to Jacob and Esau as individuals.

2. It does not refer to personal salvation, but to national privileges and responsibilities as a theocratic people.

3. The election of these peoples was in the mind of God before the birth of either Jacob or Esau.

4. The word "hate" does not involve the idea of bitterness which men commonly attach to it, but the antagonism of God to sin.

5. The phrase, "the elder shall serve the younger," does not express a determination on the part of God so much as a prediction of what afterward took place. For this point we may see a full discussion in Whedon's remarks on this passage.

6. God's selection was suitable to their respective characters, as shown in their subsequent history.

7. We may well conclude that this passage asserts the sovereignty of God, but in no sense teaches the exclusion of anyone from salvation by virtue of a decree before his birth.

---

## THE TRUE INTRODUCTION TO A SUCCESSFUL MINISTRY.

Some time ago it was the privilege of the writer to attend the initial services of two pastors on the assumption of their formal labors among their people. Both churches were among the foremost in the land, in culture, wealth, and liberality; though the characterization is not correct from the Christian standpoint, in popular language they would be called "first-class churches." In each case the expectation was intense, and the houses of worship were full, and in both cases the keynote was Christ. But what Christ did they propose to preach? That was the question. Was it the human Christ only, or the divine Christ only, or was it Christ in all his offices as prophet, priest, and king? It is pleasant to note that it was Christ in his fullness who was proclaimed to the people. The more recent of these sermons will illustrate our meaning. The text was the whole passage, Phil. ii, 6–10, but the particular verses on which was based the substance of the discourse read: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. . . . Wherefore God also hath highly exalted him, and given him a name which is above every name." The preacher assumed that the text was an answer to the ques-

tion, "Who was Christ?" To the question, What was his character? the answer was, "He was equal with God." To the question, What was his reputation? the answer was, "He made himself of no reputation." To the question, What was his influence? the answer was, "And given him a name which is above every name, that at the name of Jesus every knee should bow."

The other pastor to whose introductory sermon allusion has been made also spoke on the subject of Christ, emphasizing his divinity and his power to save, and showing the necessity on the part of the minister and the congregation of holding fast to the great saving truths of the Gospel. He impressed upon his people the supreme importance of faith in Christ and the power of the Holy Spirit, as the only method for the rescue of mankind from evil and the impartation of the true ethical life. Attention is here called to these introductory sermons because they were of recent date, and were addressed by two eminent ministers to two of the strongest of our Christian congregations. They show that in the places of Christian power those intrusted with the administration of the Church recognize the importance of holding fast to fundamental truth. The reformation of mankind is not to take place by mere ethical development, but through the Gospel which is "the power of God unto salvation to every one that believeth."

In his introductory sermons the pastor is supposed to represent as fully as at any other time the fundamental conceptions which are to guide his ministry. Afterward he will probably discuss Christian truth in its special aspects, urging the virtues, exhorting to repentance, and building up believers; but on such occasions he unfolds to his people that which is to him vital, and thus gives the keynote of his ministry among them. In these two sermons, therefore, we enter, as it were, the sacred precincts of these pastors' living and thinking, and see what it is they regard as essential to their ministry and important to a true ministry everywhere.

---

## ZEAL FOR SOULS.

THERE was a time in the ministry of Chrysostom, says the author of *Ecce Clerus*, when in a vision he seemed to be preaching in the cathedral at Antioch, and to have the Lord for an auditor, who waited "in vain for some word which he might apply to dying souls." From that time "the preaching of Chrysostom was changed, and anxious souls were gathered into the kingdom of God." Other great leaders in the Christian ministry, the same writer reminds us, have been conspicuous for their zeal in evangelistic work. Whitefield exclaimed, "If God did not give me souls I think I should die." And Matthew Henry wrote, "I would think it greater happiness for myself to gain even one soul to Christ than mountains of gold and silver." Revivals are a feature of every successful ministry. The hour strikes for evangelistic work in all the churches.

## ARCHÆOLOGY AND BIBLICAL RESEARCH.

### JERUSALEM AND THE MONUMENTS.

JERUSALEM, in many ways the most noted city on the face of the earth, was virtually known under its present name many centuries before the Hebrew occupation or before it had become the capital of Israel under King David. The earliest reference to it so far discovered is in the Tel-el-Amarna tablets, written some fifteen hundred years before our era. Of the two hundred and sixty-seven letters recovered from the ruins of the ancient capital of Amenophis IV—called also "Khu-en-Aten"—the ninth king of the eighteenth dynasty, no less than seven, possibly eight of them, were communications from the governor of Jerusalem to his royal master, the king of Egypt. Several of these Jerusalem letters are in fairly good condition, while the rest are so mutilated as to render decipherment impossible.

We may remark here that though the find at Amarna is one of the most important ever made, yet only a small portion of the clay letters deposited in the royal archives of that city has been preserved; for, having fallen into the hands of peasants ignorant of the value of the great treasure they had dug up, they were carelessly thrown into sacks, where by constant rubbing and rough handling, while in search of a purchaser, many of them were literally ground to pieces and others so marred as to make them unintelligible.

More than one hundred of these tablets are concerned with the North Syrian war, while forty-one of them are letters from generals and sub-rulers in the southern part of Palestine. The perusal of these ancient official documents reveals the fact that very many of the towns and places therein mentioned had practically the same names as they have to-day. We find, for instance, Acco, Ajalon, Ascalon, Beyroot, Damascus, Gezer, Joppa, Keilah, Lachish, Seir, Sidon, Tyre, and Zelah. None of these documents are of as great importance to the biblical student as those sent by Abdi-khiba, king or governor of Jerusalem. The letters were written at a time when Syria and Palestine were under the control of Egypt, but when this great world-power was gradually losing hold of the vast territory acquired by the Pharaohs from the time of Thothmes I to that of Amenophis III, when the whole of Syria, Mesopotamia, and perhaps Chaldea and Assyria were under Egyptian rule.

The first letters from Jerusalem reveal a time of general rebellion, a time when its king is in great danger on every side from hostile troops, not only from the enemies of Egypt, but also from at least two Egyptian officers who, for some reason, had become jealous of Abdi-khiba and who are reported by the latter to the Egyptian monarch as disloyal. We can do no better than to subjoin at least a portion of one of these letters

sent from Jerusalem to the capital of Egypt. The translation is by C. J. Ball, M.A.: "Behold this land of Jerusalem (Uru-salim)—it was not my father, nor was it my mother that gave it unto me; it was the strong hand [or] 'arm' [of the king] that gave it unto me. Behold this deed, the deed of Malchiel and the sons of Labaia, who have given up the king's territory unto the Chabiri. . . . When Pa-uru, the king's high commissioner, came up to the land of Jerusalem, Adaia had revolted with the men of the guard. . . . The king's caravans were intercepted in the field [that is, territory] of Ajalon; let the king my lord know I am unable to send a caravan to the king my lord, that thou mightest learn [how things are]. Behold, the king hath set his name upon the land of Jerusalem forever; and he cannot forsake aught of the territories of Jerusalem."

This is the oldest record so far discovered in which the name "Jerusalem" occurs, though there can be no doubt that this venerable city was hoary with age long before the unsettled condition of affairs described in these ancient documents. Most exegetes are agreed that "Salem" of Gen. xiv, 18, is an abbreviated form for "Jerusalem;" if this be so, then the name is carried back several centuries prior to the writing of the Amarna tablets. The phrase, "It was not my father, nor was it my mother that gave it unto me," at the beginning of this letter, reminds us of "King of Salem, which is, King of peace; without father, without mother," etc., mentioned in Heb. vii, 2, f. Indeed, Sayce goes so far as to identify this governor of Jerusalem, spoken of in the tablets, with the Melchizedek of Genesis. Few scholars will agree with him in this. At the same time the similarity of language is certainly striking, and it is no wild conjecture to say that, even before the time of Abraham, Jerusalem may have been governed by kings who were elective rather than hereditary.

Though a diligent research has been made in the monumental records of various countries in Bible lands for everything and anything which may throw light upon Hebrew history, it is more than five hundred years before we find even an indirect reference to the holy city. We read in 1 Kings xiv, 25, ff., that Shishak I, king of Egypt, came up against Jerusalem in the fifth year of Rehoboam, king of Judah (or about 920 B. C.), and that he took much treasure from the temple of Jehovah and from the royal residence, including the gold shields made by Solomon. This king, called also "Sheshonk," was the founder of the twenty-second dynasty. His origin is not known; this explains why he has been called in turn Egyptian, Libyan, Assyrian, and Elamite. Whatever the nationality of this usurper might have been, it is certain that he was a mighty man and fond of conquest. The monuments of Egypt in a remarkable degree confirm the biblical account of his campaign against Jerusalem. As is well known, the rulers of both Egypt and Assyria vied with each other for many centuries in extending their dominion northward or southward, according to the fortunes of war. Little Israel

was always in the way of both powers, for neither Babylon nor Egypt could wage a successful war without regard to it. Shishak, taking advantage of the revolt in Israel and the division of the kingdom after the death of the great Solomon, led his army northward through Judah, possibly as far as Jezreel. Success attended his arms, and, after the manner of great conquerors, on his return to Thebes he caused a great monument to be erected whereon he could inscribe a record of his victories. The stone for this edifice, as we learn from an inscription, was ordered from the quarries of Silsilis. The monument was doubtless an addition to the temple of Amen-Ra, at Karnak in Thebes. The names of the conquered places—one hundred and thirty-three in number—are graven upon the external south wall of the great edifice. They are cut upon the lower part of the human figures, engraved on separate squares, or rather ovals. In spite of the marred condition of a large number of these cartouches, many names familiar to the biblical student are easily recognized. Of these we may mention Gaza, Megiddo, Rabbith, Taanach, Shunem, Hapharaim, Beth-horon, Aijalon, Makkedah, Jehud, and Arad. It is to be regretted that Jerusalem does not appear on the list, but the name of the holy city might have been carved on one of the fourteen cartouches which are now perfectly illegible. Or, indeed, it might be the last number on the list, which is partially defaced. On this we have only the hieroglyphs for the first part of a word, usually deciphered "Jura." Many Egyptologists, like Maspero, would supply "shalama," which would give us "Jerusalem." That the capital of Judah was originally among the list is a reasonable conclusion.

Little more than two hundred years after the time of Shishak's invasion Palestine was again overrun, but this time by an army from the north. We are fortunate in possessing a lengthy account of this third expedition of the great warrior Sennacherib, not only in the Hebrew Scriptures, but also in the Assyrian monuments. The Hebrew chronicler has recorded the story in detail, and the reader is therefore referred to the account as given in the eighteenth chapter of 2 Kings, as well as in Isa. xxxvi–xxxix, and 2 Chron. xxxii, 1, ff. We shall only quote the following: "Now in the fourteenth year of King Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them." The Assyrian account of this campaign is contained in what is known as the "Taylor Cylinder," now in the British Museum. It covers a period of eight years, and tells how Sennacherib subdued the principal cities of Phenici and Philistia, and how he defeated the united hosts of Egypt and Ethopia at Eltekeh. That part of the inscription relating to Hezekiah and Judah has so many things in common with the biblical narrative that we can do no better than to reproduce it. There are a great many translations of this famous cylinder; we shall give that of Mr. Ball, published in his *Light from the East*. It runs as follows: "But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with numberless fortresses and small

towns in their neighborhood, I invested and took by means of the battering-ram and the assault of scaling ladders [or siege towers?], the attack of the foot-soldiers, mines, bills, and axes. I brought out from the midst of them, and counted as spoil, 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, sheep without number. As for himself [Hezekiah] I shut him up like a bird in a cage in his royal city of Jerusalem. I built a line of forts about him, and whoever came forth from the gate of his city I punished. His cities which I had plundered I severed from his territory, and gave them to Mitinti, king of Ashdod, Padi, king of Ekron, and Zil-baal, king of Gaza; and so I diminished his territory. To their former annual tribute I added an impost of presents to my lordship, and laid it upon them. Him, Hezekiah, the fear of my august lordship cast down; and the Arabians (?) and his trusty warriors whom he had brought in for the defense of Jerusalem, his royal city, fell away. Along with thirty talents of gold and eight hundred talents of silver, he caused to be brought after me precious stones, carbuncles, *kasú* stones, great pieces of lapis lazuli, ivory beds, ivory thrones, elephant hides and tusks, ushu wood, boxwood, all sorts of things a huge treasure, his own daughters, the women folk of his palace, men singers, women singers, to Nineveh, the city of my lordship; and he dispatched his envoy to pay the tribute and do homage."

A comparison of this inscription with the biblical statement will prove interesting and instructive. As has been pointed out, the two accounts supplement each other. The Assyrian writer is particularly careful not to mention the appalling disaster which befell Sennacherib's great army. This is perfectly natural, for all historians prefer to record the victories of their people, rather than to make prominent their defeats and humiliation. The fact that this Assyrian monument has nothing to say regarding the capture of Jerusalem is also significant. It is, indeed, a virtual acknowledgment that the expedition had not proved a complete success, and that the monarch was obliged to return to his country without having taken Jerusalem. The two accounts disagree concerning the amount of silver paid as tribute. The Assyrian record has eight hundred shekels, while the Hebrew has only three hundred. The word "shekel" might have had different values in Palestine and Assyria, or there may be a clerical error in one of the two accounts.

Though the monuments of antiquity have but meager references to Israel's capital at Jerusalem, the cuneiform inscriptions abound in references to places and persons directly connected with Palestine and the surrounding countries and people, and thus incidentally much light is thrown upon customs and manners, as well as upon historical and topographical questions. The subject is, however, too extended for specific review at this time, involving as it does a reference to different sculptures, obelisks, and other records, and a detailed study of the many valuable inscriptions which have thus been preserved.

## MISSIONARY REVIEW.

### MISSIONS IN EGYPT.

THE advance of the "thin red line" in Upper Egypt and the Soudan is attracting much attention to the matter of present and prospective missionary work in northeastern Africa. Long before the British occupation the American United Presbyterian Mission was begun in Egypt. They have gone steadily forward for forty-four years, accomplishing one of the eminent successes of modern Protestant missionary work. They began work at Cairo as early as 1854, and three years later at Alexandria. Nine years from their beginning at Cairo they established themselves at Asioot, a large town on the Nile. In 1866 they entered Faiyum, situated in the Western Desert, away from the Nile, but a very fertile district, the water being brought by canal through the hills and forming Lake Moeris. Step by step they have gone forward, and now occupy one hundred and ninety-seven mission stations throughout the country, the greater part of the work being carried on by native helpers, there being but fifty American missionaries, including wives of missionaries. Their work is chiefly among Moslems and Copts, the latter, though nominally Christians, being nearly as ignorant of the way of salvation as the Moslems. The government is Mohammedan, and the customs and manners of all are dominated by those of the Moslems. Between 1880 and 1890 the Mission nearly doubled its members and adherents, and in some cases trebled them. The population, to be sure, increased twenty-five per cent during that period, but the Mission advanced over one hundred per cent. This Mission has used literary agencies with great persistency. The whole of the Nile valley from Alexandria to the first cataract is divided among thirty colporteurs, offering in every street of every village and town copies of Scriptures in the language of the people, together with other Christian literature.

The Church of Scotland has a mission to Jews in Alexandria. The Church of England Missionary Society has a mission at Cairo commenced ten years ago, with a medical mission and hospital at Old Cairo. They feel the need of a work among the fellahin. What is known as the North African Mission has work at Alexandria and Rosetta. The Dutch have a small mission at Kaliob, where they have worked with Dutch patience and persistence for many years. The British and Foreign Bible Society and the American Bible Society have been doing a great work, sowing the whole Nile valley with the Scriptures, printed chiefly in the Arabic tongue.

But all that is being done leaves much to be attempted. Of the seven and a half millions of people in Egypt five and one half millions live in country villages. There are fifty towns with populations varying from

three thousand to fifty thousand, without a single missionary. Out of the seven millions not less than six millions are untouched—these being the last available figures, as we have not the authority at hand which computes the present population of Egypt to be ten millions. Far away south is the Soudan, into which the British have penetrated to reduce the fanatical Mahdi hordes. Lord Kitchener has called for the establishment of a college at Khartoum as a memorial of General Gordon. He asked for half a million dollars, and is reported to have been tendered twice that amount. But that is not to be a Christian college, and by that much at least fails of being a suitable memorial of the noble Christian man it would seek to honor. Furthermore, Lord Kitchener as sirdar serves notice that such splendid organizations as the Church of England Missionary Society and all others, Romanist or Protestant, must keep out of the "sad Soudan." They may not even enter Khartoum itself, though they may advance up the Nile to the country of the Shillups. The Protestant missionary societies had made preparation to resume the work without delay, from which they were driven fifteen years ago by the Dervish insurrection, but they are now estopped by General Lord Kitchener, and Plenipotentiary Lord Cromer.

It is probable that, if this is understood to be a temporary regulation, because of war conditions in the Soudan, the British public will be patient under the restriction; but, if it is attempted to establish the rule as a permanent policy, nothing is more certain than that the sentiment of the people of Great Britain will rebuke it and reverse it, if Lords Kitchener and Cromer must be deposed to accomplish that end. The East India Company tried such a policy, but the British government assures religious freedom wherever its flag floats. Then, it is burnt into the consciousness of the British nation that it was the mistaken policy of the East India Company that was responsible for the India military, and they have little thought of making a second experiment of that sort. There is no more need for the British government to build up a strong Moslem State in Soudan than in Nigeria, where they have strongly patronized the work of missionaries.

---

## THE NEW JAPANESE TREATY.

WHAT is known as "exterritoriality" exists in many non-Christian countries, chiefly because all such have "unusual punishments," and because none of them have exhibited a regard for individual rights and impartial methods of trial of alleged offenders. No European, or rather no Christian, government has accorded to Turkey the right to try and punish any one of its subjects or citizens according to Turkish procedure and law. Justice is a scarce, if not an unknown, quantity in any of the sultan's courts for his own subjects, and the bitterest wrongs would be visited upon foreigners if left to the mercy of Turkish tribunals. The love of justice and of individual rights is a creation of Christianity.

Our own courts often fatally fail of the ideal, but that ideal is dear, and "rivers of blood" have flowed in its defense. China, as well as Korea, has such "ways that are dark" in court procedure that even Japan has demanded "exterritoriality" for its subjects in those countries.

The nations of the West have been slow to concede to Japan the power of arrest, trial, and punishment for their people. By the treaties which went into effect in July, however, this concession was granted, whereby Japan became the first and, as yet, the only nation of all Asia placed on this platform of equal rights. This privilege was not granted, however, without the demand for concessions on the part of Japan. Among these was the withdrawal of restrictions as to foreign residence, hitherto limited to five treaty ports, and the modification of the restriction as to the ownership of property so as to allow a twenty-year lease in the interior of the country.

There will be great need for the exercise of patience and mutual forbearance between the Japanese and other nations in the application of these new treaties. A distinguished Frenchman is quoted as saying, "The laws of Japan may now be called just and impartial; but the judges are almost wholly inexperienced in the application of Western laws, and, however determined their purpose is to be impartial, we cannot put large confidence in them." There will be more necessity than ever that foreigners—missionaries with the rest—shall learn the language more thoroughly and become more familiar with court procedure and etiquette, also, which counts for so much with the French of the Orient. They may even be brought into closer sympathy with the prisoners justly or unjustly confined in State and provincial prisons, and become more intelligent about any needed reforms in prison administration. Foreigners will scarcely like to be put on Japanese prison fare; it is doubtful if they could live on it.

There will always be, however, more or less of a check on the administration of these new treaties by Japan, through the ambition of the leaders—even the most zealous of the "nationals"—to appear as a civilized nation in the face of compacts made with such a combination of political factors as the United States, Great Britain, Germany, France, Russia, Austria, Italy, Spain, Portugal, Belgium, Holland, Denmark, Sweden and Norway, Switzerland, and many South American republics. Any grievous offense to the concensus of public opinion of these nations could be so readily checked by indirect diplomacy that there is no reason to hope that Japan will make still further advance under the new treaties toward being a civilized nation.

There has been much travel through Japan by foreigners, but always on a limited special permit, even missionaries making all their evangelistic tours with a passport expiring within a very short period. The refusal to foreigners of the right to hold property, even in the treaty ports, has led to the necessity of intrusting titles to the most reliable natives to be found. The latter, however, have found it possible to disregard the

moral obligation involved, as they did notably in the case of the American Board's school—the Doshisha—and in the instances where the natives thus relied on appropriated the residences of missionaries and burned the latter out, refusing them even occupancy. It is to be said that these parties have been obliged by the public opinion of the civilized world to recede from the position they took, and that Japan has for the first time in her history been awakened to the fact that the recognition of a trust is a fundamental condition of her continuance in the sisterhood of nations. Trusts are, in law, a creation of Christianity which were inwrought into Roman jurisprudence, and have become the sacred inheritance of all civilized countries. If Japan has learned the emphasis which the Western world puts on the sacredness of trusts it may be worth all the damage and loss of good feeling which grew out of the Doshisha incident.

There will hereafter be, however, no necessity for missionary societies to repose this untoward confidence in undeveloped natives, for they can at least avail themselves of the privilege of the twenty-year lease provision, and possibly something besides. On the whole, there is ground to hope that the new treaties will advance the opportunity for the Christianizing as well as the future civilizing of Japan.

## MISSIONARY COOPERATION.

THE matter of federation among missionary workers on the foreign field is receiving considerable attention. There are five missions in the province of Shansi, China, who have met in an annual conference for five years. The native and foreign delegates sit together and have equal recognition. In Western Shantung and Central Chihli a movement for union was inaugurated last year. Four Congregational missions—one British and three American—are here working side by side. They aim to secure definite limitation for their respective fields, an annual certificate of membership, and an agreement not to receive native helpers or members who have been dismissed from any mission, or whose Christian character is questionable. The several missions about Amoy, both English and American, have for twenty years maintained the principle of united effort. Three Presbyterian missions of Manchuria have been operated in many practical ways as one, for many years. There are thirteen separate missions in the province of Shantung, American and English, which are seeking closer union in practical matters. They count altogether upward of fifteen thousand Christians. The whole federation movement looks to lessening the occasions of separation, to some uniformity in educational methods and standards, and, as it may prove possible, to some uniform methods of evangelization, a uniform hymn book, and uniform methods of securing support for the native ministry. It also contemplates cooperation in the production of Christian literature, a common sense of responsibility for widely extended interests, and the developing of a profound spiritual life in the native Church.

## FOREIGN OUTLOOK.

### SOME LEADERS OF THOUGHT.

**Eduard Rupprecht.** Never since the assaults of criticism against the Mosaic authorship of the Pentateuch began in earnest has the conviction of the believers in the same been more steadfast and their expectation of the final triumph of their view more secure. The opposition has said about all that can be said, and there is a lull on that side. The defenders of the old theory, however, are kept busy answering the arguments of its assailants and in producing the evidence for the truth of the position they maintain. Yet this activity on the part of the traditionalists must not be allowed to deceive the observer into the supposition that the old view is rapidly gaining ground or that the positions of the radicals are being destroyed. The conflict is by no means at an end, as some suppose. The reaction toward the traditional view, which Harnack announced, is confined to the New Testament. When the reaction in the case of the Old Testament will occur, if ever, no one can safely predict. Rupprecht really furnishes nothing new on the question of the Mosaic authorship. One of his strongest arguments is summed up in the proposition that the whole historical record, from the book of Joshua down to the books of Chronicles, Ezra, and Nehemiah, presupposes the Pentateuch as the law book of Moses. This is in itself not new, nor does he furnish any new argument in its support. Both the proposition and the proofs adduced in its favor are vigorously assailed by the radicals. This does not prove that there is no truth in them, but merely that all the writing which has been done on the subject has not brought us to a termination of the strife. Rupprecht gives us still another line of argument, which we here reproduce, that our readers may judge for themselves how much or how little weight it possesses: "Numbers xxxiii claims to have been written by Moses. But this chapter is an epitome of the entire history of the sojourn in the wilderness; hence the history in Exodus and Numbers is from the pen of Moses. The book of the covenant and Exodus xxxiv claim to be from Moses. Of P it is constantly said, 'And the Lord spoke to Moses.' The one who received the message naturally wrote it down. Deuteronomy claims to be from the hand of Moses. But if Exodus–Deuteronomy are the work of Moses, Genesis must be so considered also. Hence we have the most scientific reasons for ascribing the Pentateuch to Moses." This teaching of Rupprecht is worthy of notice, as suggesting an important line of argument, while the final decision must rest with the individual reader.

**Friedrich Loofs.** Though equally "modern," he differs materially from some of his scientific theological brethren. The discussion relative

to the resurrection of Christ, previously referred to in connection with Samuel Eck, interests him also. Though a "liberal," he is dissatisfied with the views of Eck and others. He holds that Paul, in 1 Cor. xv, 1-8, clearly implies the bodily resurrection of Jesus as the belief of the early disciples, and that he evidently indorses that belief. This is in opposition to those who hold that because Paul's vision of the risen Jesus was not a sight of his earthly body, and because Paul uses the same word to describe the appearance of Jesus both to him and to the primitive apostles, it could not have been the earthly body of Jesus which appeared to the latter. His position in this respect is not new, but it is strong. It is generally agreed that Paul was a sober thinker, and that he would not accept any teaching unless it were well founded. If, therefore, Paul accepted as well founded their belief that they had seen the risen body of our Lord it is idle to prate further concerning the impossibility of accepting the testimony of the gospels on the ground that their writers were either unacquainted with the facts or else were easily deceived. Paul's acceptance of their belief gives value to their testimony. So then, since all agree that something happened to make the disciples believe they had seen the risen Lord, Loofs would say that what happened was the actual resurrection of the dead body of Jesus from the grave. This view has the merit of simplicity. And it is really impossible for anyone to discern why God might not have raised Jesus from the dead. Eck thinks that the belief was divinely wrought—how, he does not know. Loofs says it was divinely wrought by the very means described in the gospels. Another particular in which Loofs differs from his brethren pertains to the significance he attaches to the gospel of John. The point here is that John distinctly makes the first appearances of Jesus to be in Jerusalem. Those who seek to destroy the validity of the records of the appearances prefer those gospels which place the first appearances in Galilee. By this means they make their theory of visions more probable. Loofs, however, after careful use of criticism, decides in favor of John. Still, he would not affirm that they have no faith in the essential facts of the resurrection who differ from him in the understanding of how that faith is induced. In this respect, again, he is to be commended. If men are allowed to think they must be allowed to differ. And if one says he believes in the resurrection of Jesus we must accept him as on our side, though the grounds of his faith which he holds may be unlike ours.

## RECENT THEOLOGICAL LITERATURE.

**Les origenes de la Compagnie de Jesus, Ignaci et Lainez** (The Origin of the Society of Jesus, Ignatius, and Lainez). By Hermann Müller. Paris, Fischbacher, 1898. Works on the order of the Jesuits are not uncommon, but in this book we have something really new and interesting, even if not convincing. The author emphasizes the dependence of

Ignatius Loyola, in the construction of the *Exercitia Spiritualia*, upon an ascetic work by the Benedictine abbot Garcia de Cisneros. But, principally, the book is devoted to a consideration of the strange resemblances between the order of Jesuits and the Mussulman orders—resemblances which the author thinks too numerous to be accidental, and explicable only on the theory that one borrowed from the other. These resemblances he holds to be (1) in the form of government, and in the nature of the obedience required of their adepts ; (2) in the method of initiation and the training to which they subject their disciples ; (3) in the divers degrees which they establish for the members, and in the secrecy which they practice; (4) in the aim they propose for themselves, and in the confusion they establish between the spiritual and the temporal order. Some of these parallels are so striking as to appear at first sight to establish the theory of dependence. For example, the Jesuit must be as obedient to his general as a dead man, or like a crucifix or a staff, which can be handled at will. With this Müller compares the obedience the dervish is expected to yield the sheik, which the Mussulman text gives as follows: "Under the hand of thy sheik thou shouldest be as a dead body under the hand of him who washes the corpse." When one considers the Mussulman contact with Spanish history, additional color is lent to Müller's view. However, strange as all this appears, there are several insurmountable difficulties in the way of accepting the theory. In the first place the founders of the order were too strongly opposed to Mohammedanism to accept any of its suggestions knowingly. Again, they would have to be accused of deliberately borrowing, without making acknowledgment of their indebtedness. Besides, while there is no doubt of the similarity, it is not yet proved that the Mussulman orders were characterized by those peculiarities in the time of Ignatius. Nevertheless, it is likely that if one did not borrow from the other both were influenced to their present correspondencies by the same general preceding conditions. This is the most probable explanation of the resemblances which are admitted to exist.

---

**Die neue historische Methode** (The New Historical Method). By Georg von Below. Munich, R. Oldenbourg, 1898. While it attracts less attention than physical science, the science of history is equally in the midst of a conflict as to its fundamental principles. In reality, the old question of materialism is here involved, and with it the question of freedom. Not a few writers on history still assume that physical conditions so affect human conduct as to make it possible to determine what the history will be when the physical conditions are known. On the other side are those historians who, while they acknowledge the influence of physical conditions, hold that the determining factors in the making of history are personality and freedom. These naturally deny the predicability of history; for personalities vary so much that it is

impossible to decide beforehand what they will determine to do. Von Below is with the latter class; and in his book here referred to he shows how completely all attempts of historians of the former class to comprehend the course of human events have failed. According to him, he who would understand history must study, not physical science and its laws, but psychology and its laws. As to the relation of evolution to historical progress, Von Below denies the possibility of determining it. This is a logical conclusion from the position taken, namely, that free personalities, not physical conditions, determine the facts of history; but it is also a conclusion rendered necessary by any careful study of the past. These considerations make history appear kaleidoscopic, and in a sense hinder any philosophy of history. Yet this is only appearance: for while free personalities cannot, as individuals, be estimated beforehand, looking back on any considerable period of history we see that there are certain constant factors. Human motives are essentially alike in all portions and ages of the world. Under like circumstances men will act in similar ways. Any student who takes this into account and then searches for the local and particular influences and circumstances and their interaction—the attempt of peoples to meet their peculiar conditions, physical, intellectual, moral, religious—will be able to find relations both minute and far-reaching, and so construct a true philosophy of history all the more interesting because determined not from without but from within the realm where history alone can be made, the human mind. Nevertheless, history is a science dealing with facts, rather than a philosophy which is built out of speculations, and as the former it must be regarded.

## RELIGIOUS AND EDUCATIONAL.

**The Recent Papal Jubilee Bull.** Of this remarkable document we give the substance: "Following the example of our predecessors, the popes of Rome, and in harmony with our honored brethren, the cardinals of the holy Roman Church, we ordain and announce the solemn universal year of jubilee, by the power of Almighty God, of the holy apostles Peter and Paul, and in our own name; and it is our will that from this date it shall be regarded as ordained and announced. It shall begin, in this holy city, with the vigil prior to the Christmas festival of 1899, and end with the vigil of the Christmas festival of 1900. May it be attended by happy results, to the honor of God, the salvation of souls, and the benefit of the Church. During this year of jubilee we grant and impart, by the mercy of the Lord, a complete indulgence, the forgiveness and pardon of sin, to all believers in Christ of both sexes who, after true repentance, confess and commune, and at least once each day for twenty days visit for devotional purposes the basilicas of the holy apostles Peter and Paul, of St. John Lateran and St. Maria Maggiore. Those who do not reside in Rome must visit these churches at least ten times. All

such must pray with all their hearts to God for the uplifting of the Church, the extirpation of heretics, the peace of Catholic princes, and the welfare of Christian nations. Since many of the faithful may be unable for various reasons to comply with the requirements relative to the visitation of churches in Rome, we grant to those whose purpose is good, as far as it is within our power in the Lord, the same indulgence as others who are able to visit Rome, on condition of true repentance, valid confession, and holy communion. Those who are in Rome during this period of jubilee are expected to direct their attention to those things which tend to develop piety. Above all, let the peculiar character of the eternal city call you to such meditations. Jesus Christ has chosen and dedicated the city of Rome, and it alone, to an exalted and more than human destiny. Here, according to his will, shall be for all time the throne of his representative. He wills that there the light of the heavenly doctrine shall be protected conscientiously and unharmed, and that from thence that light shall be universally diffused, so that whoever separates himself from the Roman faith separates himself from Christ. The sacredness of Rome is increased by its ancient religious monuments, its temples, the graves of the princes, of the apostles, and the catacombs. The believer, who knows how to hear the voices of all these monuments, will feel that he is not in Rome as a sojourner, but that he is in his own fatherland, and that by the help of God he will return better than he came. No one shall be allowed to alter or oppose these words of ours, and if he does he will be exposed to the disfavor of Almighty God and the blessed apostles Peter and Paul." The document is, to say the least, unusual in many respects.

---

**Swiss Church Evolutions.** Among the many changes which the Church in Switzerland is undergoing few are more interesting than that of granting the right of voting within the congregation to women. As everywhere else, so in Switzerland, the women have been and still are in the majority; yet, whenever any question of policy came up in the local church, the men alone could vote. The free church of the Canton of Waadt has now changed all this, and the example there has led to an attempt at similar changes in other cantons. The old men are opposed to the innovation, while the younger men and the majority of the women favor it. In one congregation the votes of the men were forty-one for and fifty-seven against; while the votes of the women were ninety-eight for and forty-eight against. As the women voted only by courtesy no account was taken of their votes, and the measure was therefore defeated. So it has been in several other places. In some congregations the matter is delayed for one reason and another; but all feel, now the fight is on, that the results will be favorable for the rights of the women in the end. The subject is being agitated in Geneva, Bern, Basel, and many other important centers, and a sentiment in favor of the innovation is rapidly growing.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

It is the part of the true philosopher to study at intervals the tendencies of the national life, and to sound a note of alarm if the signs be prophetic of drift and deterioration. Such a spirit of faithful warning marks the article of Bishop H. C. Potter, D.D., upon "Some Social Tendencies in America," which appears in the *North American Review* (New York) for October. Finding in the French and the American republics the existence of similar tendencies, and tendencies which possess elements both "mischievous and alarming," he addresses himself particularly to their presence in our national midst. First, he mentions "the gradual alteration of the standard of values." The keen sense of integrity seems to have departed. "We are all, theoretically, in favor of honest dealing and a nice scruple; but, in the enterprises which make our most conspicuous successes, in the financial schemes that illustrate our cleverest achievements, what we look for is not so much these, as that adroitness that takes advantage of an opportunity, and that shrewd far-reaching which, if it be not over-reaching, consists, often, largely in taking advantage of another's ignorance. In the great industrial and financial combinations which are the especial feature of the day it must be admitted that it is the gain of a few and not the equities of the many which are chiefly kept in view." In the public service the same tendencies exist, and attacks upon civil-service reform "have lately had the encouragement of a quasi-indorsement, if not approval," in high places. And yet, as the article well declares, if society "is to be something more than a breed of predatory animals preying upon one another," it "must be based upon certain established principles of mutual honesty." The second tendency which the writer of the article deplores is the assault upon the marriage institution that is too prevalent. "When we come to trace the rise of great peoples," he writes, "we are constrained to recognize that marriage, its sanctity, its indissolubility, its very intimate and sacred relations to that oldest and most sacred institution, the family, is one of the earliest concerns of the moral teacher and of the law-making power." Following the regulation of the marriage relation by the Church has come "the revolt whose consequences we are experiencing to-day," marriage has been made "an affair of the State," and "in the forty-five States of this Union there are almost as wide diversities in the matter of marriage laws as there are of climate, color, or local tradition." As regards the frequency of divorce, "it is a matter for profound thankfulness that there has been of late on this subject a wide awakening of the public conscience." The ideal remedy, when the time is ripe, will be "a uniform divorce law throughout the land," and the institution of the family "has in it the forces most competent to contribute" to this reform. There

must be a revival, consequently, of the disintegrated home life. "We Americans may well see our calling to-day. . . . Wherever we end, we must begin with the home. Our own history has given to us here a high and noble ideal. The question for us is, Can we reproduce it?" For what he says the bishop should be heard as a prophet of the truth.

---

THE October number of the *Bibliotheca Sacra* (Oberlin, O.) opens with a generous biographical sketch of "Theodore Dwight Woolsey," by Professor Jacob Cooper, D.C.L., LL.D. Duty was with him a commanding word. "Always busy, never in a hurry, with a calmness which showed complete mastery over himself, he gave every energy of body, soul, and spirit to that work unto which he felt himself called of God." To an intimate friend he once said, "No power in the universe, no fear, no loss, no physical suffering could induce me to state what was even suspected to be false." His memory is now revered. "Few men have done more or better work, none have been more loved, than Theodore Dwight Woolsey." The second article discusses "Rupprecht on the Pentateuch," its author being the late S. C. Bartlett, D.D., and its verdict upon the recent volume of Rupprecht being that it is "a thoroughly conservative and able work." The value of Paul's testimony "concerning the person and the redemptive work of the Lord Jesus Christ" constitutes the theme which the Rev. E. F. Williams considers in the third article, under the title, "Is Paul a Competent Witness?" Requiring of an ideal witness that he be "personally acquainted with the facts in regard to which he testifies," that "his character for veracity be well established," and, if it be possible, that his "previous attitude toward that about which he testifies has been an attitude of uncompromising hostility," he finds these conditions met in the case of Paul. In conclusion he asks, "How, then, can we escape the conclusion that Paul's testimony as to the fact and nature of sin, the need and ground of its forgiveness, the purpose of the death of Christ, the means we are to use to secure the benefits of that death, is of prime importance, and is not to be relegated to a subordinate place among the revelations made to us in the New Testament?" The fourth article, by Professor E. W. Bowen, Ph.D., is entitled "Two German Hymns—A Study in German Hymnody of the Reformation," and gives particular consideration to Luther's "Ein Feste Burg" and Gerhardt's "Hymn of Trust." In the next paper, which treats of "Government and Atonement," the Rev. A. E. Thomson declares that "no aspect of God is more neglected to-day, and therefore more needed, than that which presents him as a governor and puts mortals in their proper place as subjects, bound by every obligation to obey." The sixth article discusses the "Idea of Salvation as Presented in the New Testament." Its writer is Rev. F. C. Woods. The following paper is entitled "Letters of John McLean to John Teesdale," and contains certain communications from the late distinguished Judge of the Supreme Court of the United States to an inti-

mate political friend. The Judge was urged at different times to stand as a candidate for the presidency. "His own views upon the questions then at issue were freely communicated in letters to a confidential friend who was then an editor in Ohio. . . . Their sentiments and elevated tone make them worthy of attention from those who would keep our country to the front among the nations in the moral order of the world." In 1859 the distinguished author wrote that "this government could not, unless reformed, continue twenty years." The letters show how near a gifted man may come to a great prize—in this case the presidency—and yet miss the honor. The compiler of the article is William Salter, D.D. The eighth article, by Z. Swift Holbrook, considers "The Philippine Question," and holds that the duty before us is now that of "asserting successfully our sovereignty in the Philippines;" and in the closing article the Rev. W. B. Forbush writes of "America and the Far East," conditioning our success there upon sterling American manhood.

---

AMONG the conditions of the present day that call for serious consideration is the widespread ignorance of the Bible which prevails. Of this H. L. Willett writes in the October number of the *Christian Quarterly* (Columbia, Mo.) under the title of "A New Vocation." "The committing of Scripture to memory," he declares, "is almost a lost art in the Church in America. Of the purposes, character, and contents of the Bible there is an amazing ignorance. It is believed that there are many members of the Church who would be willing to reenact the heroisms of early Christianity and go to the death of flame for the Holy Scriptures who could not pass a grammar school examination upon their contents. Much is read about the Bible, and in many cases much of the Bible, but in so unsystematic a fashion that only the most meager results are attained." After much more in proof of this position the author suggests as a remedy the institution of a new vocation, "that of teacher of the Bible." The qualifications of such a man must not be small. Character, of course, is necessary. "No man who is not morally earnest and sincere can possibly be a teacher of the great book." He must also have "a thorough knowledge of the Bible in the original tongues," must be acquainted with "the history of the Hebrew people," must "understand the contemporary history of the Bible," and must "use all the approved results of criticism." His literary sense must also be "so developed that he is able to detect the beauties of the biblical style as a teacher of English would those of Shakespeare, Milton, and Browning." Such a teacher is needed in our colleges and universities, as well as in the public schools, and in theological seminaries where "the study of the Bible is restricted too largely to linguistic discipline." He should, besides, deliver lectures in every community, "that should rouse Christian people to a sense of the unappreciated richness of Holy Scriptures." If half the young men in the divinity schools "were to turn their attention to the preparation for this no less sacred ministry, it is believed the demand

would not be more than met, a demand which would grow with the appreciation of the marvelous interest and profit of the work." The other articles in this quarterly are "Education and Missions," by W. P. Aylsworth; "The Ethical Significance of the New Commandment," by W. T. Moore; "Theory or Evidence—Which?" by F. M. Bruner; "Ministerial Associations of the Disciples of Christ in Eastern Ohio," by F. M. Green; "The Strength and Weakness of Protestantism," by J. M. Lowe; "William Kimbrough Pendleton," by W. T. Moore; "Introductory—The Proverbs of Solomon, Son of David, King of Israel;" and "Childhood and Manhood; or, The Law of Physical and Spiritual Development," by W. T. Moore. The sixth article speaks some true words about the divisions in Protestantism, founded upon polity and doctrine, which impair its success. While the Churches should not be welded "into one mighty ecclesiasticism," the spirit of sectarianism must be displaced by "the large and lofty spirit of Jesus of Nazareth." He must be supreme. "Let Christ be exalted in the pulpit and in the pew; not the Christ of Augustine, or Luther, or Calvin, or Wesley, or Brown, or Campbell, but the Christ of Matthew and Mark and Luke and John, Paul and Peter, James and Jude. . . . When we have learned to interpret men through Christ, rather than Christ through men, we will have taken a long stride in the direction of Christian unity. It is not necessary that we think alike. But it is necessary that we love alike, even as Christ loved us."

---

In the *Missionary Review of the World* (New York) for November is found an interesting account of the origin and success of the George Junior Republic, which aims to educate children gathered from the New York city slums in morality and good citizenship. The movement is under the direction of W. R. George, and has its location at Freeville, Tompkins County, N. Y. In its laws, its officers, and its rewards for industry it patterns after the larger life of the State, and for its beneficial influence upon many youths it is deserving of more general approval and assistance. The article is entitled "The Little Republic at Freeville," and is written by D. L. Pierson.

---

Under its new editorial management the *Chautauquan* (Cleveland, O.) has taken a step in advance, if progress were possible in the case of a magazine already so superior. The October number is the first, if we mistake not, in which the changes in typography and cut have appeared since Mr. F. C. Bray assumed control. The table of contents is varied and attractive, including a symposium by President Eliot, of Harvard, President Hadley, of Yale, and others, on "What It Is to be Educated;" "Christian Expansion," by E. M. Camp; "Mary A. Lathbury, Her Life and Lyrics," by V. V. Beede; "Child-Labor in England and the United States," by C. B. Spahr; and "The Gospel of Intelligent Work," by Governor Roosevelt.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*The Christian View of a Time of Change.* By Rev. A. J. Lyman, D.D. Pp. 16. Printed at Amherst, Mass. Pamphlet. Paper cover.

Dr. Lyman is a preacher much in demand for sermons and lectures at colleges, universities, and theological schools, especially in New England. This is the baccalaureate sermon delivered last June at Amherst College, which was then without a president. The text is 2 Cor. 3. 11: "For if that which is done away was glorious, much more that which remaineth is glorious." We transcribe here the introduction: "The second letter of St. Paul to the church at Corinth seems to have been written hurriedly from Macedonia, about A. D. 58, when the apostle had reached the age, perhaps, of fifty-five years. These two letters to Corinth are the saddest letters in the New Testament, shadowed with that peculiar and noble sadness which ensues where a brave man and leader becomes aware of dishonor, of defection, and even treachery among his followers. Bad news had come from Corinth. The little church there, hardly yet emerged from the turbid surrounding Corinthian tide, had become torn by dissension, and, worse still, invaded by flagrant immorality, which had even been tolerated and condoned. A scurrilous attack had been made upon the authority of St. Paul himself. All this cut the absent leader to the heart, and he writes in a tone of amazed but utterly chivalrous expostulation. Read the entire letter through rapidly from beginning to end, which is the only way to feel the life in anything Paul ever wrote, and one sees how the brave heart bleeds. Into the midst of this troubled, personal warp of the letter, however, there is shot another thread, like gold into gray—a strain of triumphant religious faith, regal with the full Pauline vigor and fire of conception and statement, and voicing at the highest level the victorious confidence of his inspired intelligence. The entire context exhibits this latter strain, every phrase a flash, the whole paragraph alive with spiritual valor and swung aloft into the firmament of faith, like the sword handle of some Orion, sparkling with stars. Among these gems is the text, 'If that which is done away was glorious, much more that which remaineth is glorious.' St. Paul forgets his own worries at Corinth; he remembers only the broad kingdom of God, the glory of its antecedents, the secret of its continuing power, the law of its progress, the certainty of its ultimate victory. The peculiar feature in this attitude of mind is that it unites what we should call the conservative and the liberal tones. Our popular habit of thought, as you know, is accustomed to divide them. We are nothing if not extremists in one direction or the other. Our religious discussions, whose too frequent partisan clamor might bet-

ter befit a wrangle of politicians than a conference of theologians, have forced these two sentiments, the conservative and the liberal, into a false antagonism. Loyalty to the past has been treated as alien to the progressive modern temper. And thus men who are really brethren have allowed themselves to be driven into hostile camps. Our relish for one-sided and half views of things recalls the satire of Aristophanes in Plato's 'Symposium' about the gods splitting men in half after they had made them. Say a generous word for an old creed, and you are labeled 'conservative.' Say an equally generous word for the new criticism, and you are labeled 'liberal,' and God only knows what would happen if both labels were found on the same coat. In rebuke to this onesidedness St. Paul's view is as broadly intellectual as it is nobly spiritual. Because he is an apostle of the new economy he does not therefore regard the old with any 'contempt, dispraise, or blame,' to use Milton's phrase. He perceives the dignity and value of the past, while at the same instant he is alive to the fresh moving of the winds of God, and is ready for providential readjustments. The old was 'glorious.' With what noble eagerness the man must have written the word. The old economy was voiced in holy oracles. Through it the prophets had spoken and psalmists sung. At its summit Sinai blazed and the Ten Commandments enunciated the majesty of moral law. It had been the mother of a majestic and fervid patriotism. It was forever eloquent with the sentiment of duty and the vision of God. Even the ancient forms which had clothed it were glorious, because suited to their day, and the principle of suiting form to environment survived still in other forms equally suited to different environment. More than this, the very soul of the past lived on in the new economy. Christianity had not so much supplanted Judaism as supplemented it and fulfilled it. St. Paul is not a critic observing a transition so much as he is a prophet announcing an evolution. He would have felt little sympathy with our cheap chaff about archaic and obsolete creeds and the men and methods of ancient days. To him the old was the mother of the new. The law of heredity, to use a common phrase, applied also to these vaster processes of the divine kingdom. The God of the past in *its* form was the God of the present in *its* form, and the mind of the apostle, alive to its continued divine rhythm in the stream of things, flames up in loyalty and joy. The past had been glorious; much more the present and the future. Here, then, is the principle of the rational Christian optimism in times of agitation and change, of which I beg to speak one simple word to-day. This Christian optimism in tumultuous times is distinctly and specifically nonpartisan. It possesses two chief characteristics: First, it honors the past, and, secondly, at the same time it believes in development, and therefore it glories alike in the continuity of substance and in the change of form. Things are getting better, so it believes, because, to start with, there was more good than evil, and the ratio of preponderance of good over evil is all the while increasing. It believes that God is ever forcing the

fighting with a swifter stroke. In its judgment the past and the future are all of a piece. In its broad vision reason and faith coalesce. The 'law of evolution' and the 'march of the divine providence' are two ways of expressing the same fact. This is the logic of the message of the text." Dr. Lyman makes three practical applications of his text: First, to the proper estimate of present civil conditions in this country. Second, to the changed point of view, both in St. Paul's time and in ours, regarding the Holy Scriptures. Third, to the change of view, both in St. Paul's day and in ours, regarding the Church in its relation to current social conditions. His second division runs as follows: "St. Paul's reverence for the sacred oracles of the Jews is manifest. He is continually quoting those oracles. They furnish the staple of much of his preaching. And yet we do not need to assume his authorship, direct or indirect, of the book of Hebrews in order to prove that he clearly recognizes and daringly adopts a new point of view concerning the sacred writings—a more spiritual method of interpreting them. Paul also was a higher critic in the true sense; that is, his criticism was spiritual insight and served to set the old writing on a higher plane than ever of spiritual meaning and divine authority. But that is not all. Now comes in the special and superb note. St. Paul does not on any account repudiate the older way of regarding the Scriptures. The older Jewish sentiment concerning the holy oracles was essentially true, whatever its defects and limitations. Although the traditional interpretation was now to be superseded by the more spiritual one, the time for which had come in the providence of God, yet the old way had been 'glorious.' Reverent to the old and at the same time generous toward the new—such was the attitude of this man Paul. Now, this is the double note which it seems to me should be struck today in our present critical controversies respecting the Bible. For are we not forgetting our unities in fighting over our differences? One perceives a certain wisdom, as well as wit, in the English collier whom the bishop catechised in theology and asked him, 'Well, my man, what do you believe?' 'My lord, I believe what the Church believes.' 'Well, I know; but what does the Church believe?' 'The Church, my lord, believes what I believe.' 'Ah! but what do you and the Church both believe?' 'Well, my lord, if you must know, then the Church and I both believe the *same thing*.' But think of our partisan intolerance on both the conservative and liberal side, for the conservatives have no monopoly of such injustice. One hesitates to speak precisely as he feels of this partisan temper, lest the mildest language, which is also true, might seem harsh and severe. It is not that we complain of such an utterance, for example, on the conservative side as the recent declaration of the Presbyterian General Assembly, that the Holy Spirit did so control the writers of the Bible 'as to make their statements absolutely truthful—that is, free from error when interpreted in their natural and intended sense.' This position we may think untenable, but yet it is one

of orthodox dignity. We are not to depreciate it. But from this as an alleged basis the partisan conservatism of which we do complain rushes on to denounce as irreverent and heretical all contrary opinion as to the method of inspiration. This partisan conservatism scouts the notion that a development in the order of revelation may have been part of the plan of God. It would have shut the mouth of St. Paul himself in his new way of handling the Old Testament. It disparages all scholarship but its own. It distorts and perverts the language of Christian ministers. It idolizes tradition, especially that comparatively recent tradition of the seventeenth century. It introduces under the Protestant flag the similitude of ultramontane arrogance, and seeks to clothe sectarian tribunals with quasi-divine authority. Now, I insist that this partisan temper must not be credited to any one of the great Protestant communions as such. It is *partisan* conservatism, but something of it is widespread. It is a temper easy to slide into, as we say, thinking to do God service. In some quarters it is popular. It poses as 'a defender of the faith,' but it is as far from the spirit of Christ and from the spirit of this text as a battle-ax is from a binocular lens. Now, all this might be an ungenerous and unjust thing to say if, at the same time and in the opposite direction, we did not equally deprecate the spirit of partisan *liberalism*. For this is equally, if not even more, offensive, though not so widespread or sanctimonious. It is the intellectual counterfeit of true liberality. Ambitious to be 'critical,' it becomes conceited and patronizing. It is proud of its facility in picking flaws. It flaunts its pert challenge against the splendid and tremendous past. Talking loudly of the law of evolution, it dishonors the logic of that very law by disparaging its own antecedents and discrowning its own ancestors, shelving with scant courtesy the conservative veteran whose shoe's latchet it is not worthy to unloose as a 'fossil' and 'back number.' In its practical influence, also, this partisan liberalism is misleading. It unsettles men and does not seem to care. It throws its emphasis on the side of doubt, rather than of faith. It attacks dogma, but puts nothing better in its place. Its whole air is that of the critic rather than that of the believer. It lacks reverence; it lacks earnestness; it lacks religious passion, and flourishes the latest speculative hypothesis as though God had come to town but yesterday—as though the idea that Christ has been present and prevalent in his Church from the beginning were an amiable dream. Again I reassert with utmost emphasis that this is not the attitude of the really fine critical scholarship of the day, nor is it the attitude of the true leaders of progressive thought on either side the sea, but it is the attitude of a certain *partisan* liberalism, manifest not so much in formal statements as in chance quips and flings. But here and there it appears, and is driving some earnest souls into conservative reaction, if not into bewilderment, bitterness, and scorn. It is hurting our churches and causing heavy hearts in many homes. Now, how noble in contrast to both these phases of partisan prejudice is the large and rational Christian philosophy of St. Paul! 'If that which was

done away was glorious'—as it was—'much more that which remaineth is glorious.' What was grand and true in the old view of the Scriptures will be carried on and survive in a new view of the Scriptures, which will perpetuate the essence of the old, and yet add something more and larger. Let us, as Wordsworth says, 'come forth into the light of things.' What shallow fallacy to assume that the contrast between the Puritan view of the Bible and the modern more critical view of it is simply the contrast between the false and the true, the discredited and the verified! To m mind it seems rather the contrast between the good and something still better. The path of true science curves upward by a kind of spiral—from faith through doubt, around to faith again, but on a higher and still more rational level. We are not to surrender reason, as Pascal and Newman did, nor are we to surrender faith, as Darwin did. For we are Protestants. And what is Protestantism? Protestantism is the indissoluble union of intelligence and faith, with justice to both, with detriment to neither. This genius of Protestantism is dual—it asserts both the duty of faith and the right of reason; and if any man declares that the two are inconsistent, he has not reached the living nerve of modern Christian civilization. This was the heart of the old Protestantism, and it is the heart of the new Protestantism, and will live on. The present is an hour when every man that believes anything should stand for all the faith he has, and when every other man should be glad to have him do it. It is not the time to air the doubts we have, so much as to proclaim the faith we have. The 'administration' of the one 'Spirit' involves 'diversities of operations,' just as all practical industries depend upon the opposition between thumb and finger pressing against each other, and so holding things; but it would be a pity if thumb and finger should consider themselves as combative rather than cooperative. We must remember where our divergencies overlap and become our fraternities. Breadth is the thing. The person on the other side of the fence is also a 'man and a brother.' He may even be a Christian! No sane man would carry this so far as to advocate a colorless neutrality, without preferences, without muscle and blood. But is there not a way of preparing ourselves for the finest work in the opening decades of the new century by training our minds to feel something of the truth on both sides in these great issues between conscientious men? Is not this the highest reason as well as the most Christlike charity?"

*Ethics and Revelation.* By HENRY S. NASH, Professor in the Episcopal Theological School at Cambridge. Crown 8vo, pp. 277. New York: The Macmillan Company. Price, cloth, $1.50.

Professor Nash's book, *The Genesis of the Social Conscience*, announced him as a man to be sought after and listened to. There was no surprise when he was selected to deliver in Philadelphia the Bohlen lectures, which are now issued in this volume. The author is a thinker who deals with the new problems, takes everything from the modern angle,

and speaks the dialect of to-day, a dialect which no scholar of fifty years ago could understand. The six titles under which the unity of the book is divided are "Ethics and Religion," "The Spiritual Significance of the Free State," "Comparative Religion and the Principle of Individuality," "The Church's Conception of Revelation," "Prophecy and History," "The Christ and the Creative Good." The first sentence of the book says, "The aim of these lectures is to show that the Bible marks out the road along which conscience must travel, if it would treat our life on earth with abiding seriousness." The next page says: "The supreme question for every man and woman of our time who would achieve deep thought and a commanding purpose, the question of the Sphinx, which we must answer if we would not be devoured, is, How must I interpret the universe, if I am to take history, not as a drama that has the irony of the universe behind it, but as a real drama into which the heart of the universe puts itself? How shall I conceive history to have a moral end?" No critical description of the book will advertise its quality and color so well as samples of the author's thought in his own words. Insisting that the religious need of the average man is becoming keener and more imperious, he says: "Religion is that form of experience and feeling wherein man insures himself in the belief that he can meet all the obligations issuing from his relation to reality, and discharge in full the debts that conscience declares binding. Religion, in its essence, is the sense of fellowship and partnership with God. And God, however variously the thought of different times and places conceives him, is always, for feeling, the solid and abiding reality, the permanent element in a world of change. As self-consciousness deepens and conscience gains a keener edge and wider scope, the distance between man's spiritual desire and his deeds becomes greater. The equation of existence is destroyed. This means that man loses his self-respect. For self-respect is bottomed upon the ability to become what one desires to be, and if the ability steadily falls short of the task the springs of self-respect dry up; the motives of happy and heroic action wither. In this crisis of his inner life science, art, and generous civic life come to man's rescue. Science renews his self-respect by opening to him the springs of wonder and admiration for the mighty world wherein his tent is pitched. Art cleanses and liberates him, lifting him by the power of beauty into a world that is free from fractions and waste. The State ennobles and expands him by taking him into partnership with a purpose so much deeper than individual aims that, by spending existence in its service, men may enrich and eternize themselves. In each one of these forms of the larger life the individual exalts himself above the dust into which his body descends. In each he regains some of the self-respect which the loss of equation between desire and deed had taken from him. Yet no one of them by itself, nor all of them together, can perfectly and finally do the work of insuring man's self-respect against the accidents inseparable from a widening and deepening

experience. Furthermore, no small part of the success which they actually achieve is due to the unconsciously religious nature of the feelings which they draw upon and encourage. The toils of the scientist are glorified by an admiration of nature that possesses attributes of religion. The delight in beauty, if it is anything better than self-indulgence, cultivates a worshipful temper that is of the very essence of religion. The deepest springs of patriotism lie hidden in a feeling that renders the State in some part a Church, and gives to the love of native land the color of a sacramental relationship with God. But religion alone—explicit and acknowledged religion—can effectively do the work of maintaining humanity's self-respect. The Christian religion meets the test by its success in creating in humanity a masterful and abiding self-respect. Its entire body of doctrines—Creation, the Incarnation, the Atonement, the Trinity moves toward this end. Saving faith in God is the faith whereby man takes fast hold on God's faith in humanity. To be believed in is the deepest necessity of our nature, and the conviction that God believes in humanity and puts his whole being and purpose at the back of his belief is the very marrow of Christianity." This is a favorite and fundamental conviction with the author, and he continues: "The fundamental condition of all noble behavior is to be believed in. The whole mass and body of Christian dogma comes to the conclusion that God believes in humanity. He believes in the stars; else how could they have kept their steadfast ways? He believes in the moon; else how could she draw the seas? He believes in the sun; else how could the sun have kept the fire burning on the hearth of our world? But more deeply still does God believe in the human conscience. That is the simple yet vast conclusion at which the entire body of Christian dogma is aimed. And this is the conclusion to which the student of scientific ethics must come by one road or another. He must believe in himself and his race. And to this end he must know or believe that the purposes which redeem the history of his race from brutality and vulgarity are taken to heart by the universe. He must believe that he is believed in. Otherwise his ethics are sure to become a bare census and calculus of morals, while his virtue loses all color of magnificence and majesty. . . . No conduct of a high order is possible unless the agent takes himself seriously. Ethics must give the agent a true ground of pride after the false ground has been cut from under his feet. Scientific ethics seeks the aid of religion in order to gain the possibility of magnificent action, action pervaded with unity and inspired by hope." "The Christian Scriptures give the saving and refreshing story of the Christ, through whom God's belief in our race is fully revealed and authenticated. And thus the Scriptures become a book of witness to a divine faith in humanity so deep and entire that we ourselves are enabled to believe in humanity against all odds of circumstance and fortune." Speaking of the indispensableness and permanence of the fundamental affirmations of the theology formulated by the Christian fathers, the author says: "Its central ideas are those which

must dominate in every age of the Church. The unity of God as the underpinning for the unity and coherence of human life; the dogma of creation, dislodging dualism from consciousness, and pushing the thought of an untiring and unwasting purpose through the whole material of human life; the belief in the incarnation, putting down the halting, limping theology of Arius, and opening a thoroughfare for reason and conscience from the center of things to the outmost edge of things; the concept of the Trinity aiming to carry the thought of relationship and fellowship into the depths of the divine Being—only the terminology of these ideas can change, the ideas themselves are eternal." It is remarked that mysticism and monasticism go together; that neoplatonism, which was the deepest symptom of the world to which the mediæval Church ministered, was in effect a confession that reason was bankrupt, for it openly declared that the only way to reach the saving unities of reason was by an ecstasy wherein reason swooned into the vision of God. And the Church of that time "actually became what the Roman Catholic Church, the lineal descendant of mediævalism, still is, an out-and-out monastic Church. The reason of the Church, like the reason of the heathen world, ended by taking the veil." "The Old Testament is an open-air book. The view of the divine and the human life revealed through it, the visions of conduct and duty and glory given in it, were revealed through and conferred upon men who had no thought of living the life of specialists. The common life was to them the main staple of all life. Their race was run in the dust and heat of the common day. And it is because of this open-air nature of the Old Testament that it has won, along with the New, the right of entry into all tongues." "Ideals come and go, but the Ideal abides. By its grace and help alone do ideals live. It is the ideal in man, his kith and kinship to something forever better than his best, that keep him forever within sound of the trumpet of the Spirit." The Christian interpretation of the communion of the divine with the human finds it in "the self-revelation, the self-communication, of a creative Will which underlies and underpins nature and history, and which has in store energies and purposes far outgoing present insights and standards. The outgoing human will, with its heroic struggle for the Ideal, is met by the counterthrust of the Ideal itself—the ideal Being, not a vague abstraction, but an infinite and hallowing energy. The attentive human reason is met by the Truth—the truth being not merely an infinite field to be explored, an infinite deep to be sounded, but an infinite Meaning of things which knows itself and is sure of itself and freely imparts itself to the attentive, that is, the prayerful reason. God, the unseen and sovereign worth and good, is a holy, creative energy, not waiting afar, like a shadowy infinite, for a wooing that ends in heart sickness and brain sickness to the wooer, but anticipating the approaches of the human heart and reason—an energy in deed and in truth, outgoing from itself in order to invade human consciousness. . . . The human will, in its endeavor after the good, falls in with another Will. The energy

setting forth from man meets an energy setting into man. And he finds when he goes to the bottom of himself that this in-setting Energy is the ultimate source and spring of the energy that goes forth from himself. The discovery that his search for good ends in the revelation of a Good that is seeking him gives him in his own eyes an infinite worthiness which no unfavoring circumstances can invalidate or impugn; while he becomes certain of a holy and redeeming Energy setting like a tide, buoyant and cleansing, into his consciousness." Referring to the difficult nature of social problems, the author writes: "How shall the higher humanity be kept whole-hearted while redeeming the slums and creating men and women in places where now are brutality and noisomeness? History's mortgage of brutehood and sin is vast and disheartening. To build a spiritual palace, calling it a monastery, is easy. To leave the track of history and go off with the Hindu quietist, leaving the cheap politicians and the rattlesnakes to rule the land, is simple. But to conquer the earth, to stand fast in one's place of citizenhood, believing in and working for the social redemption—this is the hard and heroic way. This is God's way and the way of Christ's free men. . . . The brute, the satyr, the man who sells his fellow-men for a pair of shoes, the woman who spends her soul in building ignoble aristocracies—these folk will not soon perish from the earth. Yet this does not daunt the free man who has learned to walk in the ways of the Great Companion. The springs of his interest and reverence lie deep down in his own nature and in God's being, so deep that no army of hostile circumstances, besieging his will, can stop their flow. He does not day-dream or deceive himself when he prophesies of a time when man's whole being shall be at the call of his highest purpose, and when every detail of human life shall be pregnant with meaning and rich in worth. The sincerity of the universe, the unity of God, the beauty of Christ, teach him that the eternal Being and Good believe in him. He believes in that belief and so is saved, enabled to believe in himself. Out of his own nature is given him the hope that he may become a man of attentive reason and impassioned prayer, with a conscience possessing both the gentleness and the severity of God, toiling gladly to make the earth a fit place for babes to draw their first breath in, and a gladsome place for old folk to look their last upon, making his own life a part of the joyous and refreshing story of the Son of God, who, by living amongst us and dying for us, has given a new heart and an eternal hope to our race." Thus ends a volume which has near three hundred pages of modern thought, fresh, vital, and finely, even brilliantly phrased. It leaves in the reader an appetite for more. We have not seen these problems dealt with in just this fashion elsewhere.

*Studies in Theology—VI. Sin.* By RANDOLPH S. FOSTER, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 8vo, pp. 308. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $3.

Bishop Foster always discusses great themes. Those who have heard him in spoken address, or have read his previous works, know how

constant has been his devotion to the weighty questions of religious inquiry. The present volume—which is the sixth in his long-continued study of the problems of systematic theology—includes an investigation of those mysteries in sin and punishment with which the great minds of the ages have grappled, and is both luminous and invigorating in its influence. The views of the author, at the outset, as to man's Edenic surroundings differ from those which are held by the average and simple believer. "The wild dream of Milton," with its results in popular superstition and eminent theological teaching, the bishop rejects; and the portrayal by the painters of "paradisaical landscapes of the rarest beauty and richest luxuriance," with the residence of the happy pair amid those "bowers of beauty, themselves the most beautiful objects of all, having a perfect ecstasy of life, without care or trouble," he declares to be a fiction. "There were hailstorms and snowdrifts, floods and earthquakes, plenty and famine, before and after our first parents came. . . . So far as we are able to find, there is not a hint in revelation that Eden was more beautiful than, or in any respect different from, a thousand places found in pure nature now, and there is no indication in geological phenomena to denote a radical change of the conditions then existing." And, as for Adam himself, "imagination has performed the same fantastic tricks, and with as slender materials. . . . He was as like us substantially, sin excepted, as our father whom we laid away yesterday. He did not become so in time, he began so. Hunger and want struck him the first day he lived on earth. He needed clothes and home as much as we do. The same law of labor bound him that binds us. . . . His mind, equal in endowments to the task, would need to grow and to have time for growth. . . . He had no knowledge proper of the world: had to find out the time to look for the sun and when to expect its setting; the moon's coming and going; the seasons to plant and harvest; the means of protection from rigor of weather, heat, and cold; the ores and metals, how to make tools and how to use them; what was good for food and how to capture it and prepare it—everything. . . . Knowledge would increase from age to age; would become more accurate; would open new fields of discovery; would multiply means of warfare." And, as for the holiness of Adam, he was "innocent, without guilt," not having the taint of sin, but possessing "capacity to know and love God, capacity to know and feel obligation to the right, direct and spontaneous movement of the affections toward God." These positions, it is unnecessary to say, will not satisfy the evolutionist, who rejects the story of Eden and otherwise explains the existence of man and the presence of sin in the world. Yet with his unscriptural and unwarranted views we are happily not concerned in this notice, and it is wholesome to find, in these times of rampant speculation, such a whole-hearted allegiance to the historicity of the Creation and the Fall as is implied in the opening sections of Bishop Foster's book. The discussion which follows, under the caption "What is Sin?" is too voluminous to permit of more than a

few scanty allusions. Such master-minds as Shedd, Bushnell, McCosh, Whedon, Edwards, and Hodge are made to pay contribution to the discussion in various weighty extracts. The view advocated by the bishop as to the nature of sin is that it originates in the act of the will. But the position of certain thinkers is wrong, he holds, that desire is an act of the will. "Desire is a feeling which arises in the soul wholly irrespective of the will; a feeling which is wholly involuntary when an object is presented which for any reason is agreeable. It is simply a feeling awakened by the object. . . . It is an action on the will, but not of the will. It can have no moral quality until it is taken up by the will and results in a free choice or rejection." But the location of sin in the desire, it seems, has been a favorite position with the Calvinists. "This idea," writes the author, "runs through all Calvinistic theology from Augustine down, and comes to great prominence in Edwards on Original Sin, and also in his treatment of the Will. It is designed to locate sin in the disposition or inclination or desire back of every volitionary act, but to connect it with the will by identifying these states with the will." The question, it is evident, is a psychological one, and stands as one of those instances in which metaphysics impinge upon theology. As for the proofs of freedom which are presented by the author, we find them to be "consciousness," the fact "that we are responsible for our acts," and the further fact that "the Scriptures affirm freedom as power to the opposite." Such objections as are made to this view of freedom the volume meets with respect but with vigorous reply. The theory of freedom "fits to all the facts of existence, furnishes the indispensable conditions to responsibility, lays the foundations of moral government, accords with intuitive convictions, is in harmony with consciousness, gives function and authority to conscience, makes the restraints and demands of law just, satisfies the dictates of reason, agrees with experience, harmonizes with revelation." In the concluding section of the volume, to which nearly two hundred pages are devoted, the topic is that of "Punishment." This is defined, in words whose italics indicate their importance, to be "that suffering which is inflicted upon a person because of some ill desert which is supposed to attach to him in view of a transgression of moral law perpetrated by him, and expresses the displeasure of the lawgiver against him on account of his act." To the doctrine held from the time of Augustine till Hodge that "all men are depraved by inheritance from Adam, and by means of his first sin," the author gives his "unqualified assent." But the claim that this inherited depravity "involves us in personal guilt" he denies. Replying to the "Princeton theory" and to other Calvinistic views as to the results of Adam's sin, he exalts the Arminian teaching as the correct position. "Coming through Adam as our natural head, we partake of his fall, inherit his degenerate and corrupt nature, his tendency to evil—a tendency so deep and radical that it would, unhindered, inevitably carry us to utter death. . . . Thus we are found to agree with those who hold to congenital depravity, as to

the fact and source of it, while we deny its guilt as hereditary." As to the theories of the atonement there are, in fact, but three—the moral influence, the satisfaction, and the governmental theories. And the last is the only view consistent with the doctrines of Wesleyan Arminianism. "Certain cardinal doctrines of the Wesleyan soteriology are very conspicuous and entirely settled. One is that the atonement is only provisory in its character; that it renders men salvable, but does not necessarily save them. Another, and the consequence of the former, is the conditionality of salvation. Nor is this such as Calvinism often asserts, yet holds with the monergism of the system, but a real conditionality in accord with the synergism of the truest Arminianism. On these facts there is neither hesitation nor divergence in Methodism. With these facts the atonement of satisfaction must be excluded from her system of doctrines, and the rectoral theory maintained as the only doctrine of a real atonement agreeing with them." We have said enough in these extracts to show the wide scope of the bishop's treatment, his full acquaintance with the differing schools of theological thought, and his firm devotion to the views of the Arminian faith. It is a matter for congratulation that another volume is added to the series he has long been completing, and that the outlook is encouraging for still further fruit in his old age. As a theological teacher, we may again repeat, he deals with majestic truths. Disdaining the commonplace—like the eagle which despises the lower air—he moves in the higher altitudes of thought, and the Church is benefited in his excursions.

*Honey from Many Hives.* Gathered by Rev. JAMES MUDGE, D.D. 12mo, pp. 331. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

It would hardly be unorthodox to say that the author, who is the hereditary product of generations of godly character and holy living, has a natural appetency for such spiritual pabulum as fills this book. With an exceptional genius for reading, he has roamed during his whole lifetime through the richest fields of devotional literature to be found anywhere in the Christian ages. His intellectual and his spiritual instincts are both so keen that his discriminating judgment and power to select the best are well-nigh infallible. For going through books and sifting the wheat from the chaff he has few equals. In this book there is nothing but the finest of the wheat, spiritual nutriment of the choicest sort, gathered from the master-thinkers and master-saints of fifteen centuries —from St. Augustine to Dean Goulburn. Not the least excellent and pleasing thing is the admirable portrait of the author, which faces the title-page. The appealing Salutatory and the chapter on Devotional Reading which begin the book are full of momentous truth and well-reasoned spiritual wisdom. Of the *Theologia Germanica*, one of the greatest devotional treatises of the world, Luther wrote: "Next to the Bible and St. Augustine no book hath ever come into my hands whence I have learned, or would wish to learn, more of what God and Christ and man

and all things are." Of the same treatise Baron Bunsen said: "With Luther I rank this short treatise next to the Bible, but unlike him I should place it before rather than after St. Augustine." Of Rutherford's Letters Richard Baxter said: "Hold off the Bible, such a book the world never saw." Dr. Mudge's book contains the cream of the literature which Luther and Bunsen and Baxter praised so highly, as well as the cream of other most valuable devotional literature. To add together their praises and apply the sum of them to the book before us would be almost mathematically correct. The volume is worthy to lie on many a table next to the Bible. If it shall have the wide sale which it eminently deserves, it will help a host of people to high thinking and holy living; multitudes will so love and prize it as to make it their daily companion and be unwilling to part with it for many times its price. In a time when much trash and chaff are issued under the name of religious literature, this wholesome, substantial, and nutritious book full of matter which is fittest to survive, is indeed a godsend. In no day since the world began has there been greater need to plan for spiritual meditation, and to promote the devotional temper, than in this bustling and breathless time, when men are so busy making a living that they do not have time to live. Want of thought makes a starveling piety and empty souls. *Honey from Many Hives* would be one of the sweetest and most sacred gifts that could pass between two mortals. Those mature saints who already love the best would have a satisfying feast, and those who are struggling and need help would find it here. Of the many great spirits whose richest thoughts on religious themes are collected in this book, we confess that F. W. Faber has for us a central insight, a sanity and practical good sense, a tender and delicate appreciation of the soul's most sensitive needs and finest possibilities, which make his words exceptionally precious. Not for a hundred years may a book superior to this, of its kind, be expected to appear.

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*The Eternal Building;* or, The Making of Manhood. By GEORGE T. LEMMON, author of *Better Things for Sons of God.* Crown 8vo, pp. 380. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.50.

The author sends forth his message in the hope that it may aid those who read it to "manufacture themselves into such men and women as the world delights to crown and God joyously receives to himself." He says, "I have tried to make just such a book as I wish *now* I had got into my hands fifteen years ago." The lessons of the book are delivered largely by illustrations, stimulating the young to noble effort by marshaling in splendid procession the sublime achievements of the great and the good which constitute the grandeur of human history. He uses the inspiration of the concrete instance because, he says, "I find that snugging up to a little coal fire imparts far more warmth to my chilly body than any number of eloquent lectures on the awful consuming heat of the sun;

hence in this book I have tried so to put my thought that the reader may find himself hugged up close to the great warm heart of the master builders of the past, and be, by that embrace, aroused to work mightily and build grandly for himself. What one man has done must always stir and nerve another." Part of the impulse to build this book came, we are told, from Dr. J. W. Lee's *The Making of a Man* and Dr. O. S. Marden's *Pushing to the Front*. For description of the contents and distinctive character of the book we can do no better than reproduce what has been written elsewhere. The works of Samuel Smiles have inspired many a young life to nobler achievement. Later Dr. William Matthews and Dr. O. S. Marden have splendidly imitated the Englishman. The Christian press and Christian workers have given unstinted praise to these works, and labored zealously to place them in the hands of our youth. Yet all have been conscious that from the Christian standpoint there was a lack in these good books. They stop short of the full word and the full man. They inspire for time, but decline to face eternity. Character is eternal. Religion is essential, not elective. This is the fact that is squarely faced in *The Eternal Building*. The full measure of a man is drawn, and the book is such a one that a pastor or parent can put into the hands of thoughtful young people, confident that it will not only spur them to amount to something in this world, but open their eyes to the demands and opportunities of the other world. This book is a new departure in works on character building in the magnificent tribute it pays to the heads of the young people of this generation. It aims to feed as well as spur the mind. It seeks to lead the host of young brain builders to grasp the *why* of the world and the race, and thus put before them the larger reasons for their great exertion. Certain divisions of the work face the knottiest problems which philosophy has to meet, and handles them in a way to inspire young thinkers to the proper use of their brains. The book is built in six chapters well subdivided. The opening chapter, "The Discovery of the Building," tersely arrays the builders of palaces, nations, science, and religions, discovers man, and portrays "The Wonders of the Builder." The second chapter, treating of "The Physical Basis of the Building," demands "A Good Animal," tells "How to Become a Good Animal," describes "The Hand and Head of the Builder" and "The Marvelous Provision for the Body." Here, also, the author dares to face the "Destroyers of the Building," and in trenchant pages strikes tobacco, intoxicants, and the dance. The third chapter describes "The Social Provision for a Great Life." "Companionship," "The Contest for Existence," "The Science of Success," "Good Manners," "Cheerfulness," "Promptness," "The Purpose of Man's Social Endowment," and "The Wonders Before Us" are the well-wrought subdivisions of this chapter. "The Dome and Its Wonders" is the title of the highly intellectual fourth chapter; its divisions tell of "The Need of Large Brains," "The Brain an Inheritor," "The Mind and the Truth," "The Quest of Truth," "Why Start with God?" "Will Power," "Pa-

tience," "Tact," "Getting Wisdom Under Cover." The fifth chapter enters "The Temple Within the Dome," introduces conscience as "The Superintendent of Construction," climbs "The Ladder of Self-evident Truth," makes "The Great Affirmation" of Christian philosophy, and thoroughly studies "The Nature and Culture of the Monitor" and "The Problem of Temptation." The last chapter tells of "The Wonderful Tenant of the Building," describing his whence and whither, "The Hunger of the Tenant for Love," "The Power of Love," and "The Thirst of the Tenant for Power," and arousingly closes with "Faith the Conqueror." A remarkable abundance of quotations indicates the author's familiarity with literature. A fiery intensity makes the pages glow, and floods of varied matter flow like streams of molten lava from a volcano. For a sample of the nervous and impetuous style we reproduce the pictures of what Alexander and Cromwell and Napoleon did: "Young Europe has long been the toy of Asia. Attica has been the buffer on which the worst blows and woes have fallen. But Attica is now divided. A young ruler, with a state like 'Little Rhody' at his back, comes to the fore. Demosthenes may thunder against him, but he becomes master of Greece. Hitherto Europe has defended herself as best she could against the invading hordes of Asia. This boy, with a sword between his teeth, will beard the Asiatic lion in his den. At Arbela the champions of two continents cross lances. Darius, with the blood of the Medes and Persians, and the million sons of Babylon, Nineveh, Susa, and the Ganges is on one side. The army of Europe has less than fifty thousand—and Alexander. It is twenty to one, but the one wins! Night finds Darius dead; Persia, the last great oriental monarchy, lies a wreck; Asia is in the dust; Europe in the saddle, the master, and to remain the master through the momentous centuries of the history of the race. Behold what one man can do! England is in shame. A tyrant is on the throne, and brother knaves are the masters of the kingdom. The Reformation is born, and the foundations of the future are being swiftly laid. Which way will England swing? To Rome or to the Reformation? Will Catholicism or Protestantism master the commerce that is to spring up like magic at the touch of coming discoveries and inventions? Will the New World become the child of Rome or of the Reformation? No man can tell, yet these are the questions that are to be settled. Then a sturdy farmer leaves his plow and wins his way from a captaincy in to the commandership of the Parliamentary army, assists in the destruction of the royal disgrace of England, when Parliament itself goes wrong dares to turn it out of doors, and as there is none else to uphold the authority and power of the English nation shoulders the burden himself, and as Lord Protector of the Commonwealth makes the peace of a master with all the enemies of England, wins for Britain that supremacy of the sea which she has never yet resigned, 'arrested the sails of Libyan pirates and the persecuting fires of Rome,' humiliates Spain, the sponsor of Romanism, extorts from France the protection of her Protestant peo-

ples, and proclaims in the ear of the prophet that because of him England and America shall be Protestant, and the rule of the world shall be theirs. Cromwell was the maker of modern England, and to him, with William of Orange and Wolfe at Quebec, we owe our inheritance in this land of freedom. Paint this Puritan, 'warts and all'—for there were warts on his character as well as on his face—but still look ye, behold what a man can do! Europe is a seething caldron of discontent. Kings and people have been emancipated from the power of the priesthood, but have not apprehended that law of mutual dependence that is the parent of enduring liberty. Power being in the hands of the kings, they have used it to grind the people into a fury of madness. In France the storm bursts. For centuries the Church and the State have been one, and the prime minister often a prince of the Church; now against the Church as well as the State the mob turns. Hell vomits all its brood of devils upon the unhappy land. The State is overthrown, and the heads of king, queen, and princes glut the guillotine. Church doors are walled up, for religion is no longer needed. Reason is enthroned, and men shall be their own gods. But man makes a poor god. Reason without righteousness is insane, and red-handed, blood-hungry fiends terrorize Paris and spread their infernal contagion throughout France. They who seize the sword shall perish at its edge, and self-constituted leader after leader is rushed through the terror to his death. For six years this satanic intermittent fever devastates the land; then the master appears. Those who have danced in blood through every street in Paris now look into the mouths of shotted cannon. Diabolism falters. Hell is cowardly. Five feet one of man, with a sword in his hand, sends them scurrying to cover. The Directory plays its part, but only to make still more evident the need of a strong hand to cut the social cancer to the roots and save the body national. The Eighteenth of Brumaire ungloved that hand. Bonaparte is in the saddle. He crushes the mob and brings France to order. As First Consul he reconstructs society and the State, and after centuries of deficits surprises the nation with a surplus revenue. He inaugurates an era of vast public improvement, gives France its legal wonder—the Code Napoleon—and bids reason pull down its blood-spattered images and hearken to the voice of the Church again. Then follows the empire and the overturning of the thrones of Spain, Sweden, the Netherlands, the Italian principalities, and the quakings in the houses of Hapsburg, Hohenzollern, and Romanoff. Only England trembles not, and her mighty exertions save her only because she has three men—Pitt, Nelson, and Wellington—while France has but one. Waterloo crushes the Corsican, but not until he has been used to teach the common people their power and make impossible the continued exercise of the old power of the kings. Look at this man, mighty in shame and in honor, so great, Victor Hugo said, as to 'embarrass God,' and behold in this maker of France and map-maker of Europe what a man can do!" In his protest against social dancing the author

truly says, "No Church in Christendom commends, or even excuses, the dance. All unite to condemn it;" and in confirmation he quotes prominent bishops of the Protestant Episcopal Church—Bishop Hopkins, of Vermont, as follows: "Dancing is chargeable with waste of time, interruption of useful study, the indulgence of personal vanity and display, and the premature incitement of the passions. At the age of maturity it adds to these no small danger by late hours, flimsy dresses, heated rooms, and exposed persons, while its incongruity with strict Christian sobriety and principle, and its tendency to the love of dissipation are so manifest that no ingenuity can make it consistent with the covenant of baptism." Bishop Meade, of Virginia, as follows: "Social dancing is not among the neutral things, which, within certain limits, we may do at pleasure, and it is not among the things lawful but not expedient, but it is in itself wrong, improper, and of bad effect." Bishop McElvaine, of Ohio, about the dance and the theater, as follows: "The only line I would draw in regard to these is that of entire exclusion. The question is not what we can imagine them to be, but what they always have been and will be and must be in such a world as this to render them pleasurable to those who patronize them. Strip them bare till they stand in the simple innocence to which their defenders' arguments would reduce them, and the world would not have them." Bishop Coxe, of Western New York, as follows: "The enormities of theatrical exhibitions, and the lasciviousness of dances, too commonly tolerated in our time, are so disgraceful to the age and so irreconcilable with the Gospel of Christ that I feel it my duty to the souls of my flock to warn those who run with the world to 'the same excess of riot' in these things that they presume not to come to the holy table. Classes preparing for confirmation are informed that I will not lay hands knowingly on anyone who is not prepared to renounce such things with other abominations of 'the world, the flesh, and the devil.' Let all such choose deliberately whom they will serve, and if salvation be worth striving for, let them be persuaded to a sober life, to self-denial, and to the pure and innocent enjoyments which the Gospel not only permits, but which it only can create." He quotes also from the Plenary Council of the Roman Catholic Church assembled in Baltimore: "We warn our people against those amusements which may easily become to them an occasion to sin, and especially against the fashionable dances which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morals."

*Ecce Clerus;* or, The Christian Minister in Many Lights. By a Student of the Times. 12mo, pp. 341. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.50.

It is a living and powerful institution which this book describes. Whoever is observant of the progress of human society and is inclined to analyze the forces that contribute to its growth will include the Gospel ministry as chief among these molding and elevating influences.

Or, as the author of this important volume declares in his opening sentence, "The birth of Christian civilization, properly so called, was coincident with the beginning of preaching, and the leading factor in the moral and intellectual progress of mankind, since the hour when 'times of refreshing' began to be given 'from the presence of the Lord,' has been the Christian ministry in all that wide and varied field of activity and conquest in which it has progressively unfurled the flag of occupation." Because of the conspicuous influence of this holy institution frequent volumes upon the nature, history, and success of the ministerial calling are always to be welcomed, and particularly if they possess the breadth and vigor of the "treatise" now under notice. The work is succinctly stated by the unnamed author to be "an attempt to deal with some pressing present-day problems having their incidence within the sphere of religion and holding peculiarly intimate relation to the ministerial calling." And to this end stricture is sometimes necessary throughout the volume. "Fidelity to its aim in this regard makes it a more or less free and candid criticism of the spirit, status, functions, methods, and achievements of the Christian ministry, viewed in the light of the New Testament and the special requirements of the age." The second chapter, entitled "Domination of Type in the Ministry," as an illustration of this spirit of honest scrutiny, sets forth some of the evils that inhere in denominationalism. "Peculiarities of doctrinal belief, or of Church polity and usage, though formerly held with more zeal and tenacity than at present, when, indeed, there is a growing tendency to regard them as a vogue of the past, have left their impress deep and broad on most present-day Churches, giving to the whole expression of their religious life that distinctive tone and color which a stranger instantly detects. Even the culture which has been defined as 'the complete spiritual development of the individual,' and, again, as 'the compensation of bias,' does not enable the representatives of sectional Christianity to entirely escape the denominational lisp or conceal the denominational livery. Men who stand among their brethren like Saul among the men of Benjamin, head and shoulders above them all, get to some extent warped and twisted in their intellectual growth and moral sympathies by the limits, restrictions, and omissions of a creed and a polity which are necessarily narrower and shallower than the whole Christian teaching and discipline—the precious *depositum* of Him who said, 'The words that I spake unto you are spirit and are life.'" The position of the chapter, it seems to us, is well taken; and, while the retention of doctrinal statement must ever be necessary for the perpetuity and growth of the denominations, yet the ideal is in truth the recognition of the fact that true orthodoxy "is not so much a faultless logic as a perfect Christian love." In the sixth chapter, under the caption, "The Bugbear of the Present-day Evangelical Pulpit," the author discusses the question as to whether the doctrine of future retribution is neglected by the evangelical pulpit of the day. The doctrine, he holds, is "no figment of the mediæval

fancy," but is definitely stated in the New Testament. And there is "no theodicy in silence," or excuse for lack of speech because of "the alleged difficulty of reconciling the execution of eternal penalty on the ultimately lost with the infinite compassion and goodness of God." At present the doctrine of future retribution seems the one in "the hot crucible of controversy." For, as the author writes, "there is scarcely any Protestant Church or denomination within the limits of Christendom that is not more or less agitated by the question as to the final state of unrenewed souls; and of course the natural consequence of this uncertainty is silence all round—profound, oppressive, ominous, almost unbroken silence." That the Gospel is the sole solution of the present social problems is emphatically shown in the eighth chapter, "The Christian Ministry and the Masses." Writes the author: "When the Christian Church and ministry are resolved to stand fearlessly full front to the obvious duty of the hour, they will put themselves unequivocally on record against all forms of evil that antagonize and imperil the present and eternal well-being of the people, degrading and cheapening their toil, debasing their social pleasures and amusements, corrupting their morals, draining their resources, cursing and embittering their lives. . . . Specifically against war, intemperance, licentiousness, greed, gambling, narcotism, and vile literature will the warning word of an awakened ministry be definite, decisive, outspoken, continuous." Of the fifteen chapters of the book others are equally important, but must be passed by with a simple mention, in the belief that their titles will prove self-explanatory. Some of them are: "The Minister in the Making;" "The Cardinal Functions and Leading Requisites of the Christian Minister;" "The Theme of Preaching;" "Missions and Missionaries of the Twentieth Century;" "The Itinerant and Settled Pastorates Compared and Contrasted;" "The Popular Preacher;" "Ministerial Health and Hygiene;" "The Minister in Age, Retirement, and Death." In the discussion of the various cognate themes which naturally arise, many of the great leaders of the Christian ministry throughout the centuries pass in review before us. Thus we look upon the stalwart figures of Chrysostom and Columba, Augustine, Athanasius, and Xavier, Brainerd and Eliot, Luther and Whitefield, Matthew Henry and Cardinal Newman, Simpson and Punshon, Spurgeon and Booth, Robertson and a host of other worthies whose inspired eloquence has transformed the world. Their heroism in the face of danger had its illustration in the case of Cuthbert, whose boat was driven by a snowstorm on the coast of Fife. "'The snow closes the road along the shore,' mourned his comrades; 'the storm bars our way over sea.' 'There is still the way of heaven that lies open,' said Cuthbert." And their superiority to poverty was instanced in the instance of Wesley, who, while on an early visit to Cornwall, was not invited by the people to a meal. "Finding that the bushes by the wayside yielded a plentiful supply of ripe blackberries, he records his heartfelt thankfulness to God that the needs of the body are met in this way by the free

bounty of nature." With this inadequate outline of a really important book we must now be content. No one who had read the work, though he were hostile to Christianity, could cherish a low idea of the purpose and the majesty of the ministry. It is a wholesome volume for the preacher to keep—and keep open—upon his study table. In its reading he will be stimulated to a greater struggle after the realization of his best ideals. As an addition to the existing text-books in the department of pastoral theology it is also deserving of consideration. Why its author has chosen to conceal his identity from his readers he does not inform us. Certainly his work, in its encyclopedic character, indicating years of research, and in its attractive presentation, is that of which any might be proud. He has not gathered alone in Methodist fields, and the clerics of all denominations might read his conclusions to advantage. The times are not those for a hireling ministry and for a fustian oratory in the house of God. The age needs the best prophets whom God may call and empower, and to their equipment, so far as human helps can go, this volume certainly contributes.

*A Study of English Literature.* By WILLIAM HENRY HUDSON, Professor of English Literature in Leland Stanford, Jr., University. 12mo, pp. 81. New York and Boston: T. Y. Crowell & Co. Price, cloth, 35 cents.

In this address Professor Hudson sets forth the profit and delight to be found in cultivating a love for great books. A few quotations may show its drift and quality. Here is what Macaulay once wrote to a little girl friend: "I am always glad to make my little girl happy, and nothing pleases me so much as to see that she likes books; for when she is as old as I am she will find that they are better than all the tarts and cakes, toys and plays and sights in the world. If anyone would make me the greatest king that ever lived, with palaces and gardens, and fine dinners and wines and coaches and beautiful clothes and hundreds of servants, on condition that I should not read books, I would not be a king. I would rather be a poor man in a garret with plenty of books than a king who did not love reading." "In studying literature, which is essentially an interpretation of life," says Professor Hudson, "we come to approach life from many sides, and to regard its problems and its possibilities in various lights and from different points of view, as we take up, provisionally, the angle of vision now of this writer and now of that. In this way we create about ourselves an atmosphere of fresh ideas; prevent our minds from becoming stagnant and inert; and save ourselves from lapsing into the narrow sectarianism, the conventional routine in which most people are content to live. The purpose of good reading is, therefore, to broaden and freshen, to arouse and dilate the mind, by bringing it into touch with the best which has been thought and said in the world; and to accomplish this is more than to furnish 'little hoards of maxims' for the various emergencies of existence, or to formulate codes of directions for the crises through which we may be called upon to pass." Again the author says: "A large part of the culture-value of

literature lies in the fact that through our study of great books we are enabled to get into close and immediate individual contact with some of the largest, freshest, and most magnetic personalities the world has ever known. In books, as Wordsworth phrased it, we 'drink the spirit breathed from dead men to their kind;' and in our own free and intimate relationship with that spirit lie their true potency and value. We may complain, as I have said, of the deficiency in original vitality characterizing most of those whom we daily meet, and we may be only too keenly aware of a similar poverty and shallowness in our own natures; but it is open to us to enjoy, if we will, constant association with some of the strongest and richest spirits of our race, and to turn thereby an unbroken current of tonic and vitalizing influence upon our lives." To make literature a thing of worth to us we must overcome indolence and inertia, and seek our pleasure in the things which are large and pure and ennobling and true, though these at the outset may seem above our reach. It is easy enough to be content with our present level or sink to a lower, for it takes no effort to slide down hill. But the only noble joy of life is in climbing up. Cultivate then a relish for the best things, reach after and appropriate them. Hear Professor Hudson: "Once learn the secret of Beethoven or Handel; once, as William Watson says, 'take Schubert's songs into your brain and blood,' and the silly jingle of waltz music will bring you nothing but disgust; once enter into the spirit of a Millet or a Watts, and the pictures which used to satisfy you will satisfy you no longer; once make Shakespeare, Carlyle, Tennyson your friends, and the foam and froth and scum of the everyday trash of the printing press will have no meaning for you, no charm. Such is the discipline of what the Greeks called 'the greater things;' they are exigent and jealous; they impose their conditions; we take up our dwelling with them, and with them alone thereafter is it possible for us to live. Never forget that such self-culture as this means the development within yourselves of the capacity for higher and truer and more lasting enjoyment. The discipline may, indeed, be severe, but the prize is one the value of which cannot be measured by any common standard. It may be hard to climb the narrow and rocky path, but think of the glorious prospect that gradually unfolds itself before you as you rise step by step into the pure air of the sunlit mountain top." One more quotation will suffice: "The noble literature of our common English tongue—the grandest, richest, most varied literature the world has ever produced, the literature of which every English-speaking man and woman should be justly proud—is yours by simple right of inheritance. Think of the significance this simple fact may have in the development of your lives. You can have Chaucer and Fielding, Scott and Thackeray, Dickens and Lamb for your boom companions; Shakespeare and Jonson, Jane Austen and George Eliot, Carlyle and Browning and Tennyson for your intimate friends. To the bright world of the Elizabethan drama you already hold the key. Your spirit may catch fire at the glowing pages of

Shelley and Kingsley; by the wisdom of Bacon and Burke, of Wordsworth and Matthew Arnold, you can fertilize and enrich your minds. You may wander with Pepys about the quaint streets of old London; you may listen to Johnson and Goldsmith and Reynolds as they chat together at their club. The pensive minor melodies of Gray and Collins and Cowper; the broad and breezy lyricism of Burns; the witching cadences of Coleridge and Swinburne; the massive choral harmonies of Milton; the subtle music of Spencer and Keats, of Rossetti and William Morris—by these, if you will, you may be haunted as you walk your daily path. Nor is this more than the merest hint of the privileges that you may enjoy. These men, and an innumerable multitude of other great and magnetic spirits, offer you their wit and wisdom, their inspiration and strength. Let nothing deter you from entering into this magnificent birthright and claiming it as your own."

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*From the Himalayas to the Equator.* Letters, Sketches, and Addresses, giving Some Account of a Tour in India and Malaysia. By CYRUS D. FOSS, D.D., LL.D., One of the Bishops of the Methodist Episcopal Church. 12mo, pp. 262. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

A survey of the missionary work of the Church, such as this volume gives in part, is not without its benefits. The reader thereby gains new information as to the needs of the different fields which are under discussion, grasps more vividly the magnitude of the modern missionary movement, and gathers fresh confidence in the final triumph of the Messiah throughout the heathen world. It is a matter of satisfaction that this sketch of missionary travel from the pen of Bishop Foss effects these results to such a large degree. The bishop's visit to India, as it is hardly necessary to say, was for the purpose of such official administration as was enjoined upon the episcopal board by the General Conference of 1896. Methodism in that wonderful land, he writes, has been built upon "broad and solid foundations," having reason "to hold in grateful and lasting memory the names of William Butler and William Taylor." And he further adds: "That the foundations of Methodism in this empire have been solidly laid is plainly indicated in many ways, among the rest in these—the variety, thoroughness, and excellence of its educational system for both natives and Europeans, extending from the kindergartens and the humblest village schools, through regular gradations, to a well-equipped and creditable theological seminary; and also by its thorough utilization of the Methodistic polity, doctrines, and experience which have been in every land the vital forces of Methodism from the days of John Wesley until now." To the high worth of the native and foreign workers who have toiled to establish the Church in the midst of the dense heathenism of India the bishop pays a merited tribute, even finding among them additions to his "private Eleventh of Hebrews," his "personal roster of the heroes of the faith." One instance of rare devotion is

that of Hasan Raza Khan, once a Mohammedan and now presiding elder of the Kasganj District in the Northwest India Conference. "He is living on forty rupees (about thirteen dollars) a month, and trusting the people of his district to give it. He is a man among men, respected by foreigners and natives alike. Because of his intelligence and influence he was appointed one of the Board of Commissioners of her majesty's government, for the zillah in which he lives. Appreciating his ability and integrity, the Board of Commissioners said to him one day: 'We have chosen you as secretary to this board. Your work shall be limited to five hours per day; we will give you one hundred and twenty-five rupees per month' (more than three times what he was getting) 'and the position will bring you large influence.' He promptly replied, without the slightest change of countenance, 'I am secretary to the Lord Jesus, and I cannot accept any other office.'" Of the results which have followed the labors of Methodism in India the bishop also speaks in emphatic terms. "The collective judgment," he writes, "I have formed is about this, that Christianity and the Methodist type of it, in India, have brought forth in this generation a volume of Christian evidences of greater value to the world than all the volumes of Christian evidences that can be gathered from the libraries of the theological seminaries of both hemispheres; that in our time . . . the Christian religion has so taken hold in the vast empire of India, among nearly three hundred million people, as almost to enable the careful observer to see the footprints of the ever-living Christ all over that land." As an impressive illustration of the power of the Gospel to save, our traveler writes of the baptism, "at the Hathras mela, or camp-meeting in northern India," of "an old gray-haired man who for many years had been a fakir, but had forsaken his idolatry, and was sitting at the feet of Jesus." When about to receive the baptismal rite, as his final break from idolatry he took off his rosary and cast it down, "as though to say, 'My heathenism is at an end; tell my friends in America that my only trust is in the precious blood of the Lamb.' . . . His name had been Bharat Das (Fighting Servant), but he had it changed to Krist Bal Das (Strong Servant of Christ.)" Under the inspiration of such sights as this the bishop is led to quote from the Minutes of the Central India Conference the statistics representing the growth from 1887 to 1898, as embodying "the most astonishing statement of progress in God's work on earth" of which he has personal knowledge. We may not cite at length much more that is of importance in this record of episcopal travels—including a description of the stupendous scenery of the Himalayas, sketches of the famous architecture of India, a graphic portrayal of the poverty, degradation, and superstition of the land, the outlook in Burma and Malaysia, and the impressions gathered in a passing visit to Japan. Those who read the volume will find that the manifold activities of India Methodism include work in the departments of education, publication, and evangelization, as also in the particular branches wherein the Woman's Foreign Missionary Society

is meeting with such large success. And all who read must be impressed anew that a white harvest waves in the land of the Ganges for the reapers of the Lord. India has long since been called "our greatest mission;" and this worthy volume should inspire a new interest in its evangelization, larger gifts for the support of its workers, and a firmer belief in the adaptation of the Gospel to its degradation and darkness.

*Unforeseen Tendencies of Democracy.* By EDWIN L. GODKIN, M.A., D.C.L. 12mo, pp. 265. New York: Houghton, Mifflin & Co. Price, cloth, $2.

The ideal has not been reached in human government, and undoubtedly will always remain a theorist's dream. We do not therefore understand that Dr. Godkin in his present work is grasping after the unattainable, as he enumerates in unsparing words some of the defective features of democratic rule. How to improve upon these weaknesses in a form of government which most comports with the tastes and ambitions of free men seems rather the purpose of the present authorship, as it should be the aim of all good citizens. Democracy, says Dr. Godkin, in his Introduction, "has failed to realize a good many expectations about its conduct of government. Nearly all the philosophers, from Tocqueville down, and especially the English radical of the earlier part of the century, would be surprised by some of its developments. No democratic State comes anywhere near their ideal. Unexpected desires and prejudices have revealed themselves." To enumerate the defects which the author discovers, without the possibility of particular comment, is all that the present opportunity permits. "The really alarming feature connected with the growth of democracy," we are told in the chapter on "Equality," is the fact that "it does not seem to make adequate provision for the government of this new world." The rule of the ancient democracies was to secure the best available talent, giving the chief places to men who had already won success in some field of action. But "the disregard of special fitness, combined with unwillingness to acknowledge that there can be anything special about any man which is born of equality, constitutes the great defect" of the present. In his chapter on "The Nominating System" the author next traces a process all too familiar and deplorable. After writing of the decreased interest of the individual in politics he says: "The result of this is that the work of choosing party candidates through the nominating machinery has fallen, as it were naturally, into the hands of an idle class, which either loves political intrigue or does not look further in politics than salaried offices, and a large portion of which consists of men who either have failed in life or have never had any regular occupation. In their hands the work of nomination has been reduced to a sort of game, of considerable complication, beginning with the holding of primaries, fraudulent or very thinly attended, and conducted solely with the view of turning out a result secretly determined beforehand, either by a small knot of persons termed the 'machine,' or by a single person known as

'the boss,' who directs the whole operation." The present system, he further argues, is "the great canker of American institutions," and cannot be "long practiced without changing the structure of government"—though the problem is one whose solution is yet to be determined. The chapter on "The Decline of Legislatures" shows the functions of the Roman Senate, "the prototype of all modern legislatures," traces the practices of the British Parliament, and indicates the contrasts of our American legislative system, including the declining character and competency of our representatives. "At present, as far as one can see, the democratic world is filled with distrust and dislike of its parliaments, and submits to them only under the pressure of stern necessity. . . . If we may judge by these signs the representative system, after a century of existence, under a very extended suffrage, has failed to satisfy the expectations of its earlier promoters, and is likely to make way in its turn for the more direct action of the people on the most important questions of government, and a much-diminished demand for all legislation whatever." In his chapter on "Peculiarities of American Municipal Government" the author writes of many evident and grievous evils. In the consideration of "The Growth and Expression of Public Opinion" he also shows the decline of a great corrective and inspiring force. Any attempt to mold public opinion on religious, moral, or political questions through the agency of authority "is almost certain to prove futile." In a word, "the one thing which can be said with most certainty about democratic public opinion in the modern world is that it is molded as never before by economic, rather than by religious, or moral, or political considerations. . . . There is not much respect that can be called a political force left for any reigning family. There is a general indifference to all forms of religious worship, or at least sufficient indifference to prevent strong or combative attachment to them." The world "is now governed mainly by ideas about the distribution of commodities." His final chapter Dr. Godkin entitles "The Australian Democracy," in which he points out the contrasts between the condition of that government and our own, and shows the favorable circumstances under which Australia is making the democratic experimentation. With this brief outline of a noticeable volume we must here be content, repeating the conviction that the author has a commendable aim in its issue. Not as a pessimist and an alarmist does he seem to have written, but as a clear-eyed critic of gross evils that impair the public success. If there were only a grain of truth in what he charges the stricture would deserve notice, but under the actual circumstances the opportunity for intelligent and devoted citizenship seems unlimited.

*The Tragedy of Dreyfus.* By G. W. STEEVENS. 12mo, pp. 291. New York and London: Harper & Brothers. Price, cloth, $1.25.

This book, by the powerful writer who came to fame by his vivid volume, *With Kitchener to Khartoum*, contains a dramatic narration of the proceedings of the court-martial at Rennes, prefaced by a summary of

the entire Dreyfus case, and concluding with a thoughtful consideration of the effect of the *affaire* upon the French nation. It is, far and away, the best account of the whole astonishing and shameful business that has been written. One feels, in reading it, how peculiarly French the strange, wild, frenzied history is, and looks with gloomy apprehensions toward the future as he listens to Mr. Steevens's closing words: "Poor France! Her government paralytic, her army cankered, her press putrid—what remains to her? The Church? The Church remains, but the influence of the Catholic leaders and the Catholic clergy in the cause of anti-Semitism has discredited her among all fair-minded men. The law? The law has been broken and mended to order for the advantage or disadvantage of individuals; and, while the Cour de Cassation has done its duty most honorably under difficult circumstances, lesser magistrates have been found to surrender the law to partisanship or to fear. M. Quesnay de Beaurepaire was one of the highest judges in France, and his silly spitefulness has made him the laughingstock of the world. Then what remains? Why, Rennes! The storm of party bitterness, folly, weakness, knavery has swept over from Paris into its own Lycée; yet Rennes basks unmoved under its sun. Walk down the drowsy streets. Look at the Breton people—the shopkeepers, the blue blouses, the little lace caps over women's faces bronzed with fieldwork. There are yet people in France who are courteous and kindly, simple and frugal and brave, who earn their living and love their kin, and do what the priest tells them, and are ready to die for France. There are millions more of them all over the provinces. Paris looks down upon them, and the whole world outside hardly knows of them, but they are the strength of France. It is theirs to work while Paris talks; to earn what Paris squanders; to heal when Paris wounds. The Dreyfus case is the deepest cut which Paris has scored on the nation's body since 1870, perhaps since 1789. But it has not reached the vitals, and the provinces may heal it as they have done again and again before. The recuperative power of France has ever amazed the world, merely because the world has thought that France spelled only Paris. The provinces do nothing else but recuperate. But that process, especially with a dwindling population, cannot go on forever. There will come in the end a day—and sooner, perhaps, than we think—when Paris will have sucked the nation dry, and the provinces will have no more to give. A nation cannot go on when the bottom is rotten, but neither can it live without a top. And there will soon be no top; Paris rots it as soon as it begins to flower. Presently there will be nothing left but Paris and peasants. France will still be France, but no longer a great power, having nobody left to lead her. And in some ways the demand which these three years of factious frenzy have made on France is more exhausting than any of those from which she has recovered. In 1815 and 1871 it was comparatively easy for a united people to revive after foreign war. After the revolution, when the whole fabric of society was swept away,

there was a great faith wherewith to build up everything anew, and after that the miracle of Napoleon. In 1899, after the Dreyfus case, the great institutions of France still stand, but everybody knows them to be undermined. There is no faith; and because there is no faith there will be no miracle."

*James Russell Lowell and His Friends.* By EDWARD EVERETT HALE. 8vo, pp. 302. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $3.

The book is embellished with many portraits, facsimiles, and other illustrations. The fifteen chapters are entitled: "Lowell's Boyhood and Early Life," "Harvard College," "Literary Work in College," "Concord," "Boston in the Forties," "The Brothers and Sisters," "A Man of Letters," "Lowell as a Public Speaker," "Harvard Revisited," "Lowell's Experience as an Editor," "Politics and the War," "Twenty Years of Harvard," "Mr. Lowell in Spain," "Minister to England," "Home Again." Lowell was so rich and radiant a personality that he has left in the minds of those who knew him well many a bright reminiscence of himself. His life was so associated and allied with choice and extended circles of culture that "His Friends" are a most distinguished and brilliant company. No more racy *raconteur* or more engaging biographer is alive in America to-day than Edward Everett Hale, who empties the stores of his memory on these pages. Striking in anywhere one falls upon something fresh and lively. Chancing to open to page 135, we light upon a reference to Arthur Hugh Clough, the young poet who came to America and to Harvard, but went back to England, accepted some small government position, and died in 1862. Dr. Hale says: "Clough came to Cambridge, as I have always supposed, in the real hope of adapting himself to American life, or life in a republic, where 'I am as good as the other fellow, and the other fellow is as good as I.' Alas and alas! how many of us have seen Englishmen who tried this great experiment, who made the great emigration, and then were obliged to go back to the leeks of Egypt! So Clough came, but he was apparently too old. . . . He was a charming poet, and I cannot but think a charming companion. Emerson told me an interesting story of him. He was one of a cluster of young men who had taken great delight in Emerson on his visit in 1848 to England. When that visit was over, and Mr. Emerson started for America on his return, Clough accompanied him to Liverpool and bade him good-bye on the deck of the steamer. As they walked up and down the deck together Clough said, sadly, 'What shall we do without you? Think where we are! Carlyle has led us all out into the desert and he has left us there'—a remark which was exactly true. Emerson said in reply that very many of the fine young men in England had said this to him as he went about in his journeyings there. And Emerson put his hand upon the poet's head as they walked, and said, 'Clough, I consecrate you Bishop of all England. It shall be your part to go up and down through this desert to find out these wanderers and to lead them into the promised land.'"

*Life of General Nathan Bedford Forrest.* By JOHN ALLAN WYETH, M.D. 8vo, pp. 653. New York and London: Harper & Brothers. Price, cloth, $4.

Forrest, the Confederate cavalry leader, was a man of great personal daring who evoked from his soldiers admiration and devotion. His fame rests especially on his escape from Fort Donelson; the desperate charge which saved Beauregard's army from Sherman's vigorous pursuit after Shiloh, in which he was severely wounded; the capture of Murfreesborough with its entire garrison of infantry and artillery; the charge on and capture of Coburn's infantry at Thompson's Station; the capture of the garrison at Brentwood; and the relentless pursuit of Streight's raiders, which ended in the surrender of those gallant Union raiders to him. This book is dedicated to Emma Sanson, the brave Southern woman who rode with General Forrest in the engagement at Black Creek, May 2, 1863, and by guiding his men to an unguarded ford enabled him to capture Colonel A. D. Streight and his command. It is written with the passionate enthusiasm which the South always showed toward its heroes, and Forrest is declared to be "one of the most famous fighters and leaders of cavalry or mounted infantry whom the war produced on either side," and also "one of the most remarkable and romantic personalities of the war," and "one of the ablest soldiers of the world." The author defends certain portions of the book which testify to Forrest's harshness and violent temper, and which might be regarded as detracting from his reputation as a man. The biographer has endeavored to paint him exactly as he lived, with his weaknesses, faults, and shortcomings, as well as his noble qualities. The preface concludes with the following gratifying statement: "Happily for all, the bitterness engendered by that fratricidal struggle has passed away, and while Forrest took the Southern side and fought to the last with desperate energy and intensity of purpose unsurpassed, his history and fame are part of the glory of our common country. No spirit more loyal to its convictions ever animated a mortal frame than that which dominated his all too brief existence. When his blood-red sword was sheathed at last he took on the modes of peace as earnestly and consistently as he had carried on the direful methods of war. From the day that his battle flag was furled to the day of his death he labored for more than a political rehabilitation of the nation. He wished a union of heart to heart between the South and the North. This was the burden of his eloquent and pathetic addresses to the veterans of his command at their annual reunions; and when the hand of the great destroyer was laid upon him, in his last will he bequeathed his sword to his son with the expressed wish that, should occasion offer, he, as his father would have done, should use it under the Stars and Stripes with the same devotion and ardor that it had been wielded for the Southern Confederacy." The book has numerous illustrations, mostly portraits of Forrest and of many of his officers associated with him and his military operations, among them Colonel D. C. Kelley, who commanded a brigade of Forrest's cavalry. Colonel Kelley writes:

"He had absolute confidence in the piety of his mother and his wife, and was himself a thorough believer in Christianity, and was as fully persuaded of the efficacy of prayer in times of danger and in battle as Napoleon was a believer in fate. Throughout the war he always gave me the fullest opportunities for preaching in camp, courteously entertaining at his mess table all preachers whom I might choose to invite. He was always present at such services when it was practicable. While we were messmates there was always family prayer in his tent at night, conducted alternately by the chaplain and myself. At Tupelo, Miss., where I once requested Bishop Payne to preach for our command, General Forrest entertained him at his headquarters. After the services in the morning most of the general officers called on the bishop, and one of these so far forgot himself as to fall into his habitual swearing. Forrest became so indignant that he could scarce contain himself at this outrageous conduct of his subordinate. He took me to one side and in an earnest though low tone, said, 'If you think it ought to be done, I'll kick that hog out of the tent.' On one of our expeditions a chaplain of the Union army was captured. When he learned that he was to be taken to Forrest's headquarters every feature showed the deepest anxiety and depression. As he approached, General Forrest bade him be seated while he was attending to some other matters. A little later supper was announced, and the Federal chaplain was invited to share our meal with us. When all were seated Forrest turned to him reverentially and said, 'Parson, will you please ask the blessing?' The minister could not conceal his surprise, which was evident from the manner in which he looked at Forrest before he could feel assured that the general was in earnest. He gave expression to the gratitude he felt at being thus considerately treated. He had evidently expected to be killed by the fierce fighter. The next morning Forrest gave him an escort through our lines, telling him that he had no war to make on noncombatants, remarking humorously, as he bade him good-by, 'Parson, I would keep you here to preach for me if you were not needed so much more by the sinners on the other side.'" One of Forrest's colonels writes that "as a guardian of female virtue and the sanctity of dependent homes and unprotected families he stood in striking contrast with others of the service." General Joseph E. Johnston is quoted as saying that if Forrest had had systematic military training he would have been the "great central figure of the war."

## MISCELLANEOUS.

***Enemies and Evidences of Christianity.*** Thoughts on Questions of the Hour. By JOHN DUNCAN QUACKENBOS, Columbia University, author of *A History of Oriental and Classical Literature.* 12mo, pp. 355. Price, cloth, $1.50.

No tendency has been more apparent in recent years than the disposition of the disciples of ethnic religions to exalt their faiths to an equality with Christianity. The World's Parliament of Religions at Chicago, in

1898, gave an impulse to this movement whose influence is yet felt. "Native advocates of foreign faiths," says Professor Quackenbos, "while craftily concealing the organic defects of their own beliefs, palm off on a credulous American public the monstrous falsehood that all religions teach in common these two great truths, the fatherhood of God and the brotherhood of man. Learned Brahmans and Buddhists are paraded on our platforms, where they bewitch the unwary with *réchauffés* of the arguments of English infidels in favor of their false gods, declaring that Christ and Buddha are one and that there is no hope beyond the final reincarnation. Their bibles and catechisms, agleam with Christian beauty, are circulated in attractive print and binding, and the heathen systems of the East are masquerading in the costumes of Western heterodoxies with new and high-sounding titles." It is to show that the difference between the Christian and the heathen religions of the world is one of kind rather than degree, and to put the crown upon the brow of Christianity, that the addresses of this book were delivered. Its comparison with the ancient cults of India and China, and with the religion of the Koran, shows the respects in which the Christian system is superior to all of these. Following this, the contrast is made between Christianity and such recent growths as Theosophy, Spiritism, Christian Science, Socialism, Communism, and Economic Democracy, Altruism, and Agnosticism, and altogether to the advantage of the former. With an apparently thorough understanding of the features of these great movements in philosophy and religion, with the citation of many facts, and with a finish and force of language that indicate a master thinker, the author has prosecuted his inquiry. The evidences of Christianity, he concludes, "other than attested miracles," are to be found "in the fulfillment of predictive prophecies," "in the spiritual victories of Christianity," "in the debt of the world to the Christian religion," and "in subjective personal conviction." A visit to a company of students in Maine who were groping for the truth in the mazes of Hinduism and Theosophy was the inspiration of these lectures. The author's heart, like that of the psalmist, grew hot within him, and he spake with his tongue. And he is deserving of a larger audience than that which first heard him in New Hampshire. Wherever men grope in the dark after light he should be heard. For one cannot read his commanding words without feeling that he is portraying the master religion of the world, which has come in benediction to bless all the children of men.

*Dionysos and Immortality.* By BENJAMIN IDE WHEELER. 12mo, pp. 67. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

George Goldthwaite Ingersoll, a graduate of Harvard University, directed that his daughter, Miss Caroline Haskell Ingersoll, give to Harvard the sum of five thousand dollars as a fund to sustain a lectureship, providing one lecture a year, to be known as "The Ingersoll Lecture on the Immortality of Man." In 1897 the lecture was by Dr. George A.

Gordon, "Immortality and the New Theodicy;" in 1898 by Professor William James, "Human Immortality. Two Supposed Objections to the Doctrine." Benjamin Ide Wheeler, the new President of the University of California, was Ingersoll lecturer for 1899, and his lecture, which discusses how the Greek faith in immortality was affected by the rise of individualism, is before us in this thin book. To know what the old Greeks really did believe one must do more than study their mythologies, which are often but light-winged fancies of the poets. "Sometimes they are mirror flashes from the ritual thrown upon the valley mist; sometimes they are dim ghosts of a storied past; sometimes they are shadowy images of nature and her signs; but seldom are they trusty guides into the land of reality. Other guides must we follow if we would come to a knowledge of the plain faith by which men stayed their lives, measured their duty, estimated the meaning of life's beginning and end." The Greek faith in immortality was marvelously quickened during one most significant epoch in the national life, and Professor Wheeler speaks of it as a period when Greece "had not yet fallen ill of philosophy." To the Greek man was body and soul. When the man dies the soul issues forth from the body to seek other residence. With Dionysos there came into Greek religion and thought a new element. He taught his followers that the inner life of man, the soul, is of *like substance with* the gods, and that it may commune with the divine; that the soul holds direct account with the heart of the world, a world to whose peerage it belongs and with whose plan and reason it has rights and a hearing. Thus the Greek stretched his hands toward the living God, if haply he might feel after and find him. Dr. Wheeler says in closing: "If in the throb of Dionysos's passion men seemed to gain an insight into the spiritual harmonies of nature and intimations of their own potential kinship with the divine which cold reason and dull sense had not availed to give, it was still dim, groping vision. But yet the face was set thither where, in a later day—a day for which Greece and Dionysos prepared—men learned through the Convincing Love to know and live the eternity within them." Paul Shorey, writing of Plato, says of him, "He transmits to us the final outcome of Greek culture in no quintessential distillation of abstract formulas, but in vivid dramatic pictures that make us actual participants in the spiritual intoxication, the Bacchic revelry of philosophy, as Alcibiades calls it, that accompanied the most intense, disinterested, and fruitful outburst of intellectual activity in the annals of mankind." But that statement is surely an undiscriminating, if not unintelligent, exaggeration.

*The Shepherd Psalm for Children.* By JOSEPHINE L. BALDWIN. 12mo, pp. 84. New York and Chicago: Fleming H. Revell Company. Price, cloth, 35 cents.

In Miss Baldwin's excellent little book the Twenty-third Psalm is used as a basis for many religious lessons conveyed in a way suited to interest children, the nature of the lessons being indicated by the titles of

the twelve short chapters: "The Shepherd Psalm," "God's Loving Care," "A Sky Full of Goodness," "Perfect Peace," "Strength for the Weak," "Guidance in Right Paths," "Courage in Dark Places," "A Voice in the Heart," "A Feast in Safety," "Honor," "Blessings," "A Home in Heaven." A copyrighted leaflet is added at the end containing helpful suggestions to teachers who wish to use this book as a basis for the oral instruction of children in the home or the school. Of this useful leaflet Miss Baldwin says: "The plan of preparing an explanation of *The Shepherd Psalm for Children* originated in a desire to put it in such shape that teachers of primary and intermediate classes, and those of Junior Epworth Leagues and Junior Christian Endeavorers, would find it suggestive when teaching the Twenty-third Psalm as a lesson supplemental to the regular international lesson, or to the topic of the day. Later it seemed wise to so change the character of the presentation that the book could be used as a gift book to be put directly into the hands of the child. This made necessary the introduction of various Bible and other stories in order to maintain the interest of a child reading alone, which it would not be essential or wise to introduce when teaching the psalm orally." By the method which is outlined in the leaflet it is intended to teach the psalm in twelve little lessons covering the space of about five minutes each. A small illustrative picture, easy to copy on the blackboard in teaching, is at the head of each chapter of the book.

*Character and Conduct.* Talks to Young People. By GEORGE M. STEELE, D.D., author of *Outlines of Bible Study*, etc. 12mo, pp. 256. Cincinnati: Curts & Jennings. New York: Eaton & Mains. Price, cloth, $1.

These addresses have but one supreme object in view, and that the helping of the young to lives of integrity, usefulness, and Christian faith. In their devotion to this end they include the discussion of such themes as "Character," "Making the Best of Both Worlds," "Honor," "Reason in Religion," "Individuality," "A Vocation in Life," "Time in Its Ethical Relations," and "Eternal Life." At the same time, in their presentation of the practical duties of life whose fulfillment makes for noble character, they are comprehensive as to their range of treatment. So that others of the thirty-two chapters of the book have such titles as "The Temptation of Eve," "The Mother of Jesus," "Personal Independence," "Political Society and Its Government as Ordained of God," "The Bible and the Revelations of Modern Astronomy," and "Egoism and Altruism." Throughout these many addresses, in a word, Dr. Steele is at his best, illustrating that sensible interpretation of the truth, that manly vigor, and that breadth of discussion which made him conspicuous in his many years of service as an instructor. The reading of these addresses will strike the chord of memory in the hearts of many of his old students who studied under Dr. Steele, while it is to be hoped that other youths of the present time who may chance upon the book will find in it words of wholesome counsel.

*The Physical Nature of the Child*, and How to Study It. By STUART H. ROWE, Ph.D., Supervising Principal of the Lovell District, New Haven, Conn., etc., 12mo, pp. 207. New York: The Macmillan Co. Price, cloth, $1.

This book deals with matters as practical as they are important. Its implied teaching seems to be that for the proper training of childhood great responsibility is put upon the teacher in the secular school, as well as upon the parent. And this position is, we judge, well taken. In the coming years the task must rest heavily upon both instructor and parent for the nurture of a noble manhood and womanhood. As for this volume in detail it is full of wholesome rules for the care of the child's physical nature, under such topics as "Sight," "Hearing," "Motor Ability," "Nervousness," "Fatigue," "Habits of Posture," "School Conditions Affecting the Child's Physical Nature," and, lastly, "Home Conditions Affecting the Child's Physical Nature." The purpose of the book is to be thoroughly commended, and, none the less, the sensible method in which the author prosecutes his line of suggestion. Under its leading, and that of kindred volumes, shall come about the ideal physical manhood of the new century.

*The Christian Life.* A Study by BORDEN P. BOWNE. 16mo, narrow, pp. 152. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, 50 cents.

The character and spirit of this booklet cannot be better indicated and conveyed than in Professor Bowne's own words in his preface and opening pages: "This study aims to be a help to sincerity and naturalness in religion by clearing up some of the confusions of popular religious thought and speech. We all feel that in religion, of all matters, we should be supremely real and sincere; and yet, owing to an ambiguous and misleading terminology, and the illusions thence resulting, an uncomfortable air of artificiality and unreality often seems to pervade the subject. This is not commonly due to insincerity, but rather to the ambiguity and uncertainty of the conventional thought and language in this field. This condition of things, however, is an evil, and is one of the sources of religious weakness to-day. We grope in the dark of unwarranted expectations and misdirected effort. And the only way out seems to be to clear up our thought and speech, so that we may know what we wish and what we mean, thus enabling the religious life to grow unhindered and undistorted by illusion and misdirection." The author further says: "My professional life has largely been spent in contact with thoughtful young men and women; and I have frequently observed an uneasy feeling on their part that the traditional phrases of religious speech do not set forth with unstrained naturalness and transparent sincerity the facts of their religious life. Often they have formed a conception of what the religious life should be by reflection on the customary and inherited phrases; and thus they have been led to entertain unwarranted expectations. Then the failure to realize them has led to an uncomfortable sense of artificiality in all religious experience." The book, as will be seen, is intensely practical in its purpose.

# INDEX.


"Absicht und den literarischen Character der Apostelgeschichte, Ueber" (For. Out.), 149.
Acts vii, 15, 16—The Machpelah and Israel's Faith while in Bondage: *Day*, 65.
Africa, Congo Railroad and Mission Work in (Miss. Rev.), 643.
Alcohol, The Physical Effects of (Notes and Dis.), 795.
All Things for Good, Belief in (Notes and Dis.), 794.
Alsace and Lorraine, Ultramontanism in (For. Out.), 319.
Alsatian Highlands, A Burning Bush in: *Clark*, 532.
American Methodism, The Catholicity of: *Hendrix*, 513.
American Negro, Our Responsibility to: *Parks*, 713.
American Protestantism and Expansion: *Brushingham*, 585.
Amos and Criticism (Arch. and Bib. Res.), 815.
Anti-Romish Movement in Austria (For. Out.), 827.
*Antrim:* Modern German Literature and its Tendencies, 93.
Apologetics, Adjustment of Christian to Scientific Hypotheses (Arena), 297.
Apologetics, Recent Phases of Thought in: *Rice*, 77.
"Apologetics, Recent Phases of Thought in" (Arena), 806.
"Apostelgeschichte, Ueber die Absicht und den literarischen Character der" (For. Out.), 149.
Arabian Inscriptions, South (Arch. and Bib. Res.), 473.
Armenians, The Present Condition of (Miss. Rev.), 820.
Arminius, Influence of James, on Modern Religious Thought: *Hewitt*, 779.
*Armstrong:* Dr. John Lord—His Literary Rank, 911.
*Armstrong:* The Constructive Value of History and Science, 345.
Arnold, Matthew, on Bishop Butler and Thomas Gray (Notes and Dis.), 602.
Art, Beginnings of Christian: *Myers*, 580.
Asbury as a Student: *Porter*, 55.
"Assistant Pastor, Wanted a Converted" (For. Out.), 649.
Austria, Anti-Romish Movement in (For. Out.), 827.

Babylonia, The Religion of (Arch. and Bib. Res.), 135.
Baptism, Mode of, etc. (Arena), 630.
Battle Between the Pigmies and the Giant, A: *Conn*, 548.
Beginnings of Christian Art: *Myers*, 580.
Belgians, Mission Work among the (For. Out.), 650.
*Bennett:* The Origin and Nature of Law, 382.
Berthoud, A. (For. Out.), 481.
Bethany, the Family at, Was [It] Jew or Gentile? (Arena), 808.
Bible, Manifestly Inspired (Notes and Dis.), 287.
Bible, Sir Monier-Williams on (Notes and Dis.), 287.
Bible Study, Vitality in (Itin. Club), 132.
Bible, The Harlequin (Notes and Dis.), 292.
Bible Translation into Non-Christian Languages (Miss. Rev.), 141.
Biblical Critics, Two Classes (Notes and Dis.), 444.
Biblical Discussions, Current—Attitude of Theological Faculties: *Warren*, 368.
Book Concern, The — A Meditation (Arena), 118.
Book Concern, The—A Study (Arena), 114.
*Borland:* Support of Conference Claimants, 726.
Browning, etc., on the Future Life: *Ingraham*, 360.
Browning in His Wife's Letters, Robert (Notes and Dis.), 450.
Browning's Letters, Other People in Mrs. (Notes and Dis.), 797.
*Brushingham:* American Protestantism and Expansion, 585.
"Bücherverbot, Das kirchliche" (For. Out.), 646.
Bull, The Recent Papal Jubilee (For. Out.), 978.
Burning Bush in Alsatian Highlands, A: *Clark*, 532.
Butler, Matthew Arnold on Bishop, etc. (Notes and Dis.), 602.
*Butler:* The Prerequisites of a Christian Sociology, 569.

*Cadman:* The Oxford Movement and its Leaders, 207.
Carlyle, Tennyson, and Browning on the Future Life: *Ingraham*, 360.
Catholic Meal, Methodist Leaven in Roman (Notes and Dis.), 602.
Catholicity of American Methodism, The: *Hendrix*, 513.
Catholics, French Evangelical (For. Out.), 827.
Cato, The Proverbs of the So-Called Dionysius: *Harrington*, 37.
Centennial Forward Movement, A: *Thoburn*, 681.
Chapuis, Paul (For. Out.), 315.
China, Christian Literature for (Miss. Rev.), 644.
Chinaman, The Mental Condition of, etc.: *Headland*, 265.
Chinese Philosophy, A Study in, etc.: *Trever*, 230.
Christ in Modern Thought, The Place of: *Little*, 190.
Christ, Krishna and: *Scott*, 595.
Christ, Paul's Vision of, 1 Cor. xv, 8 (Itin. Club), 471.
"Christ's Sake, For" etc. (Arena), 465.
"Christendom der tweede eeow, Het" (For. Out.), 148.
Christian Apologetics, Adjustment of, to Scientific Hypotheses (Arena), 297.
Christian Art, Beginnings of: *Myers*, 580.
Christian Folk, Memory Lessons for (Arena), 956.

Christian Literature, Discrimination in the Use of (Itin. Club), 634.
Christian Literature for China (Miss. Rev.), 644.
Christian Sociology, The Prerequisites of a: *Butler*, 569.
Christianity, Defective Application of to Practical Life (For. Out.), 151.
Christianity in the Colleges (Notes and Dis.), 942.
Christianity, Liberal (Notes and Dis.), 288.
Church Discipline, Peculiar in Hannover (For. Out.), 150.
Church Music Again (Arena), 113.
Claimants, Support of Conference: *Borland*, 726.
*Clark:* A Burning Bush in Alsatian Highlands, 532.
Clemen, Carl (For. Out.), 645.
Clergy, Tyndall on Courage of (Notes and Dis.), 287.
Clerical Lion, A: *Crook*, 563.
Colleges, Christianity in the (Notes and Dis.), 942.
Compagnie de Jesus, etc., Les Origenes de la (For. Out.), 976.
Conference Claimants, Support of: *Borland*, 726.
Confirmation in the German Church, The Effect of (For. Out.), 486.
Congo Railroad and Mission Work (Miss. Rev.), 643.
Congregational Council in Boston, Spirituality of (Notes and Dis.), 942.
*Conn:* A Battle Between the Pigmies and the Giant, 548.
Conversion as a Safeguard against Heathenism (Miss. Rev.), 821.
Cooperation in Mission Fields (Miss. Rev.), 477.
Cooperation, Missionary (Miss. Rev.), 974.
Corinthians, 1, xv, 8, etc. (Itin. Club), 471.
Could God Sin? (Arena,) 121.
Cremation and the Church in Würtemberg (For. Out.), 485.
Criticism, The Prolegomena of—I: *Sherman*, 749.
*Crook:* A Clerical Lion, 563.
"Cup of Sorrow, The" (Arena), 810.
Cup of Sorrow, The: *Watt*, 243.
"Current Religious Unrest, The Significance of" (Arena), 298, 461.

Daniel, The Book of, and the Monuments (Arch. and Bib. Res.), 636.
*Day:* The Machpelah and Israel's Faith while in Bondage (Acts vii, 15, 16), 65.
Depravity (Arena), 301, 969.
"Deutschen Volkes, Erlauterungen und Ergänzungen zu Janssen's Geschichte des," etc. (For. Out.), 482.
Dionysius Cato, The Proverbs of the So-called: *Harrington*, 37.
Does God Suffer? (Arena,) 630.
Does God Suffer? *Stockdale*, 87.
Dogmatik (For. Out.), 317.
Drama of War, A: *Hyde*, 898.

Ecclesiasticus, The Hebrew (Arch. and Bib. Res.), 306.
Eck, Samuel (For. Out.), 314.
Education, Excessive Optionalism in (Notes and Dis.), 945.
Egypt, Missions in (Miss. Rev.), 971.
"Einleitung in das Neune Testament" (For. Out.), 484.
*Elliott:* Alpha J. Kynett, D.D., LL.D., 849.
"Erlauterungen und Ergänzungen zu Janssen's Geschichte," etc. (For. Out.), 482.
Esau, Jacob, and, etc. (Itin. Club.), 961.
Evangelical Catholics, French (For. Out.), 82.
"Evangeliums, Der Prolog des vierten," etc. (For. Out.), 648.
Exegesis, A Study in Comparative—Jacob and Esau (Itin. Club), 961.
Expansion, American Protestantism and: *Brushingham*, 585.
Exposition of Romans viii, 18-23: *Warren*, 48.

Faculties, Attitude of Theological with Respect to Current Biblical Discussions: *Warren*, 368.
Faith, The Essence of Religious (Notes and Dis.), 794.
Fast-Day Proclamation of Governor Rollins (Notes and Dis.), 444.
Fiske, John, on the Rescue of John Smith by Pocahontas (Notes and Dis.), 103.
"For Christ's Sake," or "God in Christ" (Arena), 465.
Forward Movement, A Centennial: *Theburn*, 681.
French Evangelical Catholics (For. Out.), 827.
Future Life, Carlyle, Tennyson, and Browning on: *Ingraham*, 380.

"Geistesleben, Die Religion im modernen" (For. Out.), 146.
"Genesis, erklärt von H. Holzinger" (For. Out.), 147.
Genevan Church Life, A New Departure in (For. Out.), 485.
Gentile, Was the Family at Bethany Jew or (Arena), 806.
German Church, The Effect of Confirmation in (For. Out.), 486.
German Literature and Its Tendencies, Modern: *Antrim*, 93.
German Pulpits, Modern Preaching from (For. Out.), 318.
Germany Religious Discontent in (For. Out.), 826.
Germany, The Woman Question in (For. Out.), 650.
Germany, United Brethren of and Higher Criticism (For. Out.), 150.
Giesebrecht, F. (For. Out.), 823.
God, Could [he] Sin? (Arena,) 121.
God, Does [he] Suffer? *Stockdale*, 87.
God, Does [he] Suffer? (Arena,) 630.
"God in Christ," etc. (Arena), 465.
"God, Nescience of" (Arena), 112, 464, 622, 628.
Goethe: *Hatfield*, 767.
Gospel by John, Value of (Notes and Dis.), 103.
Government, The Relation of Religion to Our: *Thomson*, 930.
Governor Rollins, Proclamation of (Notes and Dis.), 444.
Gray, Matthew Arnold on Thomas, etc. (Notes and Dis.), 602.

Hannover, Peculiar Church Discipline in (For. Out.), 150.
Harlequin Bible, The (Notes and Dis.), 292.
*Harrington:* The Proverbs of the So-called Dionysius Cato, 37.
*Hatfield:* Goethe, 767.
*Headland:* The Mental Condition of the Chinaman, etc., 265.

Heathen Population, Increased (Miss. Rev.), 641.
Heathenism, Conversion as a Safeguard against (Miss. Rev.), 821.
Hebrew Ecclesiasticus, The (Arch. and Bib. Res.), 306.
*Hendrix:* The Catholicity of American Methodism, 513.
*Herben:* Is the Power of the Pulpit Waning? 896.
*Hewitt:* Influence of James Arminius on Modern Religious Thought, 779.
Higher Criticism, United Brethren of Germany and (For. Out.), 150.
History and Science, The Constructive Value of: *Armstrong*, 345.
Hittites (Hethites), Who Were the? *Super*, 260.
*Hurst:* Wyclif the Prophet of Protestantism and of the Methodist Itinerancy, 177.
*Hyde:* A Drama of War, 888.

Idealist's Prescription for Modern Materialism, An: *Tigert*, 219.
Ignaci, Les Origenes de la Compagnie de, etc. (For. Out.), 976.
India—The Pariah's Friend (Miss. Rev.), 143.
*Ingraham:* Carlyle, Tennyson, and Browning on the Future Life, 360.
Inner Life of the Preacher, The (Notes and Dis.), 444.
Inscriptions, South Arabian (Arch. and Bib. Res.), 473.
Interpretation by Paraphrase (Itin. Club), 811.
Introduction to a Successful Ministry, The True (Itin. Club), 965.
Islam, The Vitality of (Miss. Rev.), 311.
Israel's Faith while in Bondage, The Machpelah and (Acts vii, 15, 16): *Day*, 65.
Itinerancy, Wyclif the Prophet of the Methodist, etc.: *Hurst*, 177.

Jacob and Esau, etc. (Itin. Club), 961.
"Janssen's Geschichte," etc. (For. Out.), 482.
Japanese Treaty, The New (Miss. Rev.), 972.
Jean Valjean: *Quayle*, 692.
Jerusalem and the Monuments (Arch. and Bib. Res.), 967.
Jesus, Les Origenes de la Compagnie de, etc. (For. Out.), 976.
Jew or Gentile, Was the Family at Bethany? (Arena,) 808.
John's Gospel, Value of (Notes and Dis.), 103.
Jubilee Bull, The Recent Papal (For. Out.), 978.

"Kampf um die Schrift in der deutsch-evangelischen Kirche des neunzehnten Jahrhunderts, Der" (For. Out.), 647.
"Kelchversagung und Kelchspendung in der abendländischen Kirche" (For. Out.), 316.
Kenosis, The: *Major*, 763.
*Kenyon:* William Morris—Poet, Socialist, and Master of Many Crafts, 386.
Kingswood, John Wesley's School at: *Telford*, 410.
Krishna and Christ: *Scott*, 595.
Kynett, Alpha J., D.D., LL.D.: *Elliott*, 849.

Labor, The Supervision of (Notes and Dis.), 104.
Lainez, Les Origenes de la Compagnie de, etc. (For. Out.), 976.
Languages, Bible Translation into Non-Christian (Miss. Rev.), 141.
Lão-tsze and his System—A Study in Chinese Philosophy: *Trever*, 230.
Law, The Origin and Nature of: *Bennett*, 382.
Leaven in Roman Catholic Meal, Methodist (Notes and Dis.), 602.
Lessons for Christian Folk, Memory (Arena), 956.
Liberal Christianity (Notes and Dis.), 288.
Lincoln, Abraham, and Temperance: *Thompson*, 9.
Lion, A Clerical: *Crook*, 563.
Literature, Discrimination in the Use of Christian (Itin. Club), 634.
Literature for China, Christian (Miss. Rev.), 644.
Literature, Modern German, and its Tendencies: *Antrim*, 93.
*Little:* The Place of Christ in Modern Thought, 190.
Liturgical Suggestion, A (Itin. Club), 134.
Longfellow, Spiritual Messages from the Poetry of: *Swift*, 538.
Loofs, Friedrich (For. Out.), 975.
Lord, Dr. John, etc.: *Armstrong*, 911.
Lorraine, Ultramontanism in Alsace and (For. Out.), 319.
Luke xvi, 1–31, etc.: *Nicholson*, 575.
"Luther in kulturgeschichtlicher Darstellung, Martin" (For. Out.), 483.
Luther's Lebensende (For. Out.), 482.

Machpelah, and Israel's Faith while in Bondage, The (Acts vii, 15, 16): *Day*, 65.
*Madison:* Methodism and Religious Thought, 865.
*Maggots*, Wesley's (Arena), 625.
*Major:* The Kenosis, 763.
Martha and Mary, etc.: *Walsh*, 421.
Mary, Martha and, etc.: *Walsh*, 421.
Materialism, An Idealist's Prescription for Modern: *Tigert*, 219.
"Materialismus vor dem Richterstuhl der Wissenschaft, Der," etc. (For. Out.), 315.
*M'Kown:* Unifying Factors in Methodism, 732.
Meditation, A — The Book Concern (Arena), 118.
Memory Lessons for Christian Folk (Arena), 956.
Men, Trees and (Notes and Dis.), 609.
Methode, Die neue historische (For. Out.), 977.
Methodism and Missions—The True Departure (Arena), 123.
Methodism and Religious Thought: *Madison*, 865.
Methodism, The Catholicity of American: *Hendrix*, 513.
Methodism, Unifying Factors in: *M'Kown*, 732.
Methodist Leaven in Roman Catholic Meal (Notes and Dis.), 602.
Minister's New Year, The (Itin. Club), 130.
Ministry, The True Introduction to a Successful (Itin. Club), 965.
Mission Fields, Cooperation in (Miss. Rev.), 477.
Missionary Conference, World's (Miss. Rev.), 310.
Missionary Progress, The True Method of: *Oldham*, 277.

Missions—"The New Departure" (Arena), 128.
Missions, Methodism and—The True Departure (Arena), 123.
Missions, Money and (Miss. Rev.), 142.
Missions, Reflex Benefits of (Miss. Rev)., 139.
Mode of Baptism, etc. (Arena), 630.
Modern German Literature and its Tendencies: *Antrim*, 93.
Modern Materialism, An Idealist's Prescription for: *Tigert*, 219.
Modern Religious Thought, Influence of James Arminius on: *Hewitt*, 779.
Modern Thought, The Place of Christ in: *Little*, 190.
Money and Missions (Miss. Rev.), 142.
Monier-Williams, Sir, on Bible (Notes and Dis.), 287.
Monuments, Book of Daniel and (Arch. and Bib. Res.), 636.
Monuments, Jerusalem and the (Arch. and Bib. Res.), 967.
Morris, William—Poet, Socialist, and Master of Many Crafts: *Kenyon*, 386.
*Mudge:* Tennyson and his Teachings, 874.
Music, Church, Again (Arena), 113.
*Myers:* Beginnings of Christian Art, 580.

Negro, Our Responsibility to the American: *Parks*, 713.
"Nescience of God" (Arena), 112, 464, 622, 628.
"Neune Testament, Einleitung in das" (For. Out.), 484.
"Neunzehnten Jahrhunderts," etc. (For. Out.), 647.
"New Departure, The"—Missions (Arena), 128.
New Year, The Minister's (Itin. Club), 130.
*Nicholson:* Parable of the Unjust Steward, etc., 575.
Non-Christian Languages, Bible Translation into (Miss. Rev.), 141.

*Oldham:* The True Method of Missionary Progress, 277.
Optionalism in Education, Excessive (Notes and Dis.), 945.
Oxford Movement and its Leaders, The: *Cadman*, 207.

Palestine and Syria, In (Miss. Rev.), 479.
Palestine, Research in (Arch. and Bib. Res.), 308.
Papal Court, Prussian Minister at (For. Out.), 649.
Papal Jubilee Bull, The Recent (For. Out.), 978.
Parable of the Unjust Steward, The, etc.: *Nicholson*, 575.
Paraphrase, Interpretation by (Itin. Club), 811.
Pariah's Friend, The (Miss. Rev.), 143.
*Parks:* Our Responsibility to the American Negro, 713.
"Pastor, Wanted a Converted Assistant" (For. Out.), 649.
Paul's Vision of Christ, 1 Cor. xv, 8 (Itin. Club), 471.
Pharaoh, an Instrument of God's Mercy, etc. (Itin. Club), 633.
Philosophy, Methods of Approach to the Study of: *Wilson*, 431.
Physical Effects of Alcohol (Notes and Dis.), 795.
Pigmies and the Giant, A Battle Between: *Conn*, 548.
Pocahontas's Rescue of Smith, John Fiske on (Notes and Dis.), 108.
Population, Increased Heathen (Miss. Rev.), 641.
*Porter:* Asbury as a Student, 55.
Practical Life, Defective Application of Christianity to (For. Out.), 151.
Prayer, The Power of (Arena), 629.
Preacher, The Inner Life of the (Notes and Dis.), 444.
Preaching from German Pulpits, Modern (For. Out.), 318.
Preaching, Symmetry in (Arena), 268.
Preaching, Yale Lectures on (Notes and Dis.), 106.
Prerequisites of a Christian Sociology, The: *Butler*, 569.
Proclamation of Governor Rollins (Notes and Dis.), 444.
Progress, The Royal: *Robinson*, 737.
Prolegomena of Criticism, The—I: *Sherman*, 749.
"Prolog des vierten Evangeliums, Der," etc. (For. Out.), 648.
Protestantism, American, and Expansion: *Brushingham*, 585.
Protestantism, Wyclif the Prophet of, etc.: *Hurst*, 177.
Proverbs of the So-called Dionysius Cato, The: *Harrington*, 37.
Prussian Minister at Papal Court, The (For. Out.), 649.
Pulpit, Is the Power of, Waning? *Herbon*, 896.
Pulpit, The Spirit of the (Itin. Club), 304.
Pulpits, Modern Preaching from German (For. Out.), 318.

*Quayle:* Jean Valjean, 692.

Recent Phases of Apologetics: *Rice*, 77.
Relation of Religion to our Government, The: *Thomson*, 930.
Religion and Theology not Identical (Notes and Dis.), 794.
"Religion im modernen Geistesleben, Die" (For. Out.), 146.
Religion, The Relation of, to our Government: *Thomson*, 930.
Religious Discontent in Germany (For. Out.), 826.
Religious Faith, The Essence of (Notes and Dis.), 794.
Religious Thought, Influence of James Arminius on Modern: *Hewitt*, 779.
Religious Thought, Methodism and: *Madison*, 865.
Religious Unrest, The Significance of Current (Arena), 296, 461.
Replenish the Sources (Itin. Club), 302.
Research in Palestine (Arch. and Bib. Res.), 308.
Reviews and Magazines:
Bibliotheca Sacra, 488, 961; Chautauquan, 155, 963; Christian Quarterly, 320, 489, 962; Conference Examiner, 155, 654; Edinburgh Review, 321, 650; Expository Times, 153; Homiletic Review, 828; London Quarterly, 322, 325, 829; Methodist Review, Church South, 652; Missionary Review of the World, 152, 654, 963; New World, 154, 487; North American, 155, 487, 654, 961; Preacher's Magazine, 654, 830; Presbyterian and Reformed, 323, 829; Review of Reviews, 322, 651; Yale Review, 653.
*Rice:* Recent Phases of Thought in Apologetics, 77.

Ritualistic Tendencies of Our Time (Itin. Club), 467.
*Robinson:* The Royal Progress, 737.
Rogge, Christian (For. Out.), 481.
Rollins, Proclamation of Governor (Notes and Dis.), 444.
Roman Catholic Meal, Methodist Leaven in (Notes and Dis.), 602.
Romances of Theosophy, The: *Tuttle*, 20.
Romans viii, 18-23, Exposition of: *Warren*, 48.
Romans ix, 13 (Itin. Club), 961.
Romans ix, 17 (Itin. Club), 633.
Royal Progress, The: *Robinson*, 737.
Ralf, J. (For. Out.), 144.
Rupprecht, Edward (For. Out.), 975.

Sabbath, Must Syntax Die that [it] May Live? *Steele*, 401.
"Savonarolas, Zur Beurtheilung" (For. Out.), 825.
Schaefer, R. (For. Out.), 144.
"Schrift in der deutsch-evangelischen Kirche des neunzehnten Jahrhunderts, Der Kampf um die" (For. Out.), 647.
Schwartzkopff, Paul (For. Out.), 645.
Science, The Constructive Value of History and: *Armstrong*, 345.
Scientific Hypotheses, Adjustment of Christian Apologetics to (Arena), 297.
*Scott:* Krishna and Christ, 595.
Scripture Translation, Diversity in, etc. (Itin. Club), 468.
*Sherman:* The Prolegomena of Criticism—I, 749.
"Significance of Current Religious Unrest, The" (Arena), 298, 461.
Smith, John Fiske on Pocahontas's Rescue of (Notes and Dis.), 103.
Sociology, The Prerequisites of a Christian: *Butler*, 569.
"Sorrow, The Cup of" (Arena), 810.
Sorrow, The Cup of: *Watt*, 248.
Souls, Zeal for (Itin. Club), 966.
Sources, Replenish the (Itin. Club), 302.
Spirit of the Pulpit, The (Itin. Club), 304.
Spirituality of Congregational Council in Boston (Notes and Dis.), 942.
*Steele:* Must Syntax Die that the Sabbath May Live? 401.
Steward, The Parable of the Unjust, etc.: *Nicholson*, 575.
*Stockdale:* Does God Suffer? 87.
Study, A—The Book Concern (Arena), 114.
Study of Philosophy, Methods of Approach to: *Nilson*, 431.
Successful Ministry, True Introduction to (Itin. Club), 965.
*Super:* Who Were the Hittites (Hethites)? 260.
*Swift:* Spiritual Messages from the Poetry of Longfellow, 538.
Swiss Church Evolutions (For. Out.), 979.
Syntax, Must [it] Die that the Sabbath May Live? *Steele*, 401.
Syria, In Palestine and (Miss. Rev.), 479.

*Telford:* John Wesley's School at Kingswood, 410.
Temperance, Abraham Lincoln and: *Thompson*, 9.
Tendencies of Our Times, Ritualistic (Itin. Club), 467.
Tennyson and his Teachings: *Mudge*, 874.
Tennyson, etc., on the Future Life: *Ingraham*, 360.
Theology, Religion and, Fot Identical (Notes and Dis.), 794.
Theosophy, The Romances of: *Tuttle*, 20.
*Thoburn:* A Centennial Forward Movement, 681.
*Thompson:* Abraham Lincoln and Temperance, 9.
*Thomson:* The Relation of Religion to our Government, 930.
Thought, Influence of James Arminius on Modern Religious: *Hewitt*, 779.
Thought, Methodism and Religious: *Madison*, 865.
Thought, The Place of Christ in Modern: *Little*, 190.
*Tigert:* An Idealist's Prescription for Modern Materialism, 219.
Translation, Diversity in Scripture, etc. (Itin. Club), 468.
Translation into Non-Christian Languages, Bible (Miss. Rev.), 141.
Treaty, The New Japanese (Miss. Rev.), 972.
Trees and Men (Notes and Dis.), 609.
Trenkle, F. S. (For. Out.), 823.
*Trever:* Lâo-tsze and his System—A Study in Chinese Philosophy, 230.
Turkey, Our Contention with (Miss. Rev.), 312.
*Tuttle:* The Romances of Theosophy, 20.
Twentieth Century Fund, A Word about (Notes and Dis.), 105.
Tyndall on Courage of Clergy (Notes and Dis.), 287.

Ultramontanism in Alsace and Lorraine (For. Out.), 319.
Unifying Factors in Methodism: *M'Kown*, 752.
Unjust Steward, The Parable of the, etc.: *Nicholson*, 575.
"Unrest, The Significance of Current Religious" (Arena), 298, 461.
Use of Christian Literature, Discrimination in (Itin. Club), 634.

Vacation, The Gospel of the Minister's (Itin. Club), 631.
Valjean, Jean: *Quayle*, 692.
"Versöhnung, Zur Lehre von der" (For. Out.), 824.
"Vierten Evangeliums, Der Prolog des" etc. (For. Out.), 648.
Volz, Paul (For. Out.), 145.

*Walsh:* Martha and Mary, etc., 421.
War, A Drama of: *Hyde*, 888.
*Warren:* Current Biblical Discussions—Proper Attitude of Theological Faculties, 368.
*Warren:* Exposition of Romans viii, 18-23, 48.
*Watt:* The Cup of Sorrow, 248.
Wesleyan Missions, Among (Miss. Rev.), 819.
Wesley's *Maggots* (Arena), 625.
Wesley's School at Kingswood, John: *Telford*, 410.
*Wilson:* Methods of Approach to the Study of Philosophy, 431.
Woman Question in Germany, The (For. Out.), 650.
World's Missionary Conference (Miss. Rev.), 310.
Würtemberg, Cremation and the Church in (For. Out.), 485.
Wyclif the Prophet of Protestantism and of the Methodist Itinerancy: *Hurst*, 177.

Yale Lectures on Preaching (Notes and Dis.), 106.

Zeal for Souls (Itin. Club), 966.

## BOOK NOTICES.

*Abbott:* The Life and Letters of Paul the Apostle, 161.
*Adams:* European History, etc., 511.
American People, A Constitutional History of the: *Thorpe*, 338.
Among the Forces: *Warren*, 336.
Army, Social Life in the British, 176.
Asia, Through: *Hedin*, 175.
Aurelian Well, By the: *Carman*, 165.
Autobiography, Fragments of an: *Moscheles*, 670.

*Baldwin:* The Shepherd Psalm for Children, 1014.
*Barrows:* The Isles and Shrines of Greece, 676.
Beaver, Hugh McAllister, A Biography of: *Speer*, 343.
*Berle:* Modern Interpretations of the Gospel Life, 655.
Bible, The Modern Reader's: *Moulton*, 331.
Bibliotaph and Other People, The: *Vincent*, 334.
Bismarck, the Man and the Statesman, 173.
*Black:* Friendship, 174.
*Bowne:* Metaphysics, 332.
*Bowne:* The Christian Life, 1016.
British Army, Social Life in the, 176.
Browning, The Letters of Elizabeth Barrett, 673.
*Buckley:* Extemporaneous Oratory, etc., 836.
*Burrell:* The Wondrous Cross, and Other Sermons, 344.
By the Aurelian Well: *Carman*, 165.

*Carman:* By the Aurelian Well, 165.
Change, The Christian View of a Time of: *Lyman*, 984.
Character and Conduct: *Steele*, 1015.
Child, The Physical Nature of the: *Rowe*, 1016.
Children, The Shepherd Psalm for: *Baldwin*, 1014.
Christian Life, The: *Bowne*, 1016.
Christian Science: *Newton*, 848.
Christian Science Examined: *Varley*, 848.
Christian View of a Time of Change, The: *Lyman*, 984.
Christianity and the Progress of Man: *Mackenzie*, 162.
Christianity, Enemies and Evidences of: *Quackenbos*, 1012.
Christianity, Neglected Factors in Study of Early Progress of: *Orr*, 504.
Civil Law in the Ecclesiastical World: *Sheard* and *Russel*, 847.
Constitutional History of the American People, A: *Thorpe*, 338.
*Cowl:* Digging Ditches, etc., 512.
Crooked Trails: *Remington*, 176.

*Dale:* Dwellers in Gotham, 175.
*Deland:* Old Chester Tales, 176.
Democracy, Unforeseen Tendencies of: *Godkin*, 1007.
Digging Ditches, etc.: *Cowl*, 512.
Dionysos and Immortality: *Wheeler*, 1013.
Disciplinograph: *Miller*, 847.
Divine Drama, The: *Pike*, 493.
Dogma, History of: *Harnack*, 491, 831.
*Doherty*, etc.: Illustrative Notes, 344.
*Dole:* Luxury and Sacrifice, 328.
Drama, The Divine: *Pike*, 493.
Dreyfus, The Tragedy of: *Stevens*, 1013.
Dumb Foxglove, and Other Stories: *Slosson*, 176.
Dwellers in Gotham: *Dale*, 175.

Earnest People, Quiet Talks with: *Jefferson*, 159.
Ecce Clerus; or, The Christian Minister in Many Lights, 1000.
Ecclesiastical World, Civil Law in the: *Sheard* and *Russel*, 847.
Eminent Missionary Women: *Gracey*, 343.
Encyclopedia of Sacred Theology: *Kuyper*, 156.
Enemies and Evidences of Christianity: *Quackenbos*, 1012.
English Literature, A Study of: *Hudson*, 1003.
English Meditative Lyrics: *Hunt*, 989.
Eternal Building, The; or, The Making of Manhood: *Lemmon*, 996.
Ethics and Revelation: *Nash*, 993.
European History, etc.: *Adams*, 511.
Evidences of Christianity, Enemies and: *Quackenbos*, 1012.
Existence, Guesses at the Riddle of: *Smith*, 162.
Extemporaneous Oratory, etc.: *Buckley*, 836.

*Fiske:* Old Virginia and her Neighbors 169.
*Fiske:* Through Nature to God, 833.
*Fiske:* To-day and To-morrow, 677.
Forbidden Land, In the: *Landor*, 508.
Forces, Among the: *Warren*, 336.
*Foss:* From the Himalayas to the Equator, 1005.
*Foster:* Studies in Theology, etc., 992.
Fragments of an Autobiography: *Moscheles*, 670.
Freedom and Mediation *Lyman*, 984.
Friendship: *Black*, 174.

*Gates:* Three Studies in Literature, 665.
Gentleness of Jesus, The: *Pearse*, 989.
*Gilbert:* The Student's Life of Jesus, 512.
God, Through Nature to: *Fiske*, 833.
*Godkin:* Unforeseen Tendencies of Democracy, 1007.
Gospel for an Age of Doubt, The: *Van Dyke*, 158.
Gospel Life, Modern Interpretations of the: *Berle*, 655.
Gotham, Dwellers in: *Dale*, 175.
*Gracey:* Eminent Missionary Women, 343.
Greece, The Isles and Shrines of: *Barrows*, 676.
Greek New Testament, Here and There in: *Potwin*, 679.
Guesses at the Riddle of Existence: *Smith*, 162.

*Hale:* James Russell Lowell and His Friends, 1010.
*Hardy:* Wessex Poems, etc., 668.
*Harnack:* History of Dogma, 491, 831.
Hawthorne, Memories of: *Lathrop*, 171.

*Hedin:* Through Asia, 175.
*Henley:* Poems, 502.
Himalayas, From the, to the Equator: *Foss*, 1005.
History of the American People, A Constitutional: *Thorpe*, 338.
Honey from Many Hives: *Mudge*, 995.
*Hudson:* A Study of English Literature, 1003.
*Hunt:* English Meditative Lyrics, 509.
*Huntington:* Sin and Holiness, 496.
*Hurlbut*, etc.: Illustrative Notes, 344.

Illustrative Notes: *Hurlbut* and *Doherty*, 344.
Immortality, Dionysos and: *Wheeler*, 1013.
In the Forbidden Land: *Landor*, 506.
India and Malaysia. See *Foss*.
Interpretations of the Gospel Life, Modern: *Berle*, 655.
Isles and Shrines of Greece, The: *Barrows*, 676.
Itinerant, First American, etc.: *Watters*, 511.

*Jefferson:* Quiet Talks with Earnest People, 159.
Jerusalem the Holy: *Wallace*, 341.
Jesus Exultant, etc.: *Steele*, 510.
Jesus, The Gentleness of: *Pearse*, 680.
Jesus, The Student's Life of: *Gilbert*, 512.

*Kern:* The Ministry to the Congregation, 512.
*Knowles:* Spirit and Life, 661.
*Kuyper:* Encyclopedia of Sacred Theology, 156.

*Landor:* In the Forbidden Land, 506.
*Lang:* The Making of Religion, 164.
*Lanier:* Music and Poetry, 497.
*Lanier:* Retrospects and Prospects, 841.
*Lathrop:* Memories of Hawthorne, 171.
Law in the Ecclesiastical World, Civil: *Sheard* and *Russel*, 847.
*Lemmon:* The Eternal Building; or, The Making of Manhood, 996.
Liberty: *Van Dyke*, 658.
Life, Modern Interpretations of the Gospel: *Berle*, 655.
Literature, Three Studies in: *Gates*, 665.
Lowell, James Russell, and His Friends: *Hale*, 1010.
Luxury and Sacrifice: *Dole*, 328.
*Lyman:* Freedom and Meditation, 324.
*Lyman:* The Christian View of a Time of Change, 984.
Lyrics, English Meditative: *Hunt*, 509.

*Mackenzie:* Christianity and the Progress of Man, 162.
Making of Religion, The: *Lang*, 164.
Malaysia, India and. See *Foss*.
Man, Christianity and the Progress of: *Mackenzie*, 162.
Manhood, The Eternal Building; or, The Making of: *Lemmon*, 996.
Memorial of a True Life, A: *Speer*, 343.
Memories of Hawthorne: *Lathrop*, 171.
Metaphysics: *Bowne*, 332.
Methodism First American Itinerant, etc.: *Watters*, 511.
Methodist Episcopal Church, One Thousand Questions and Answers Concerning, etc.; *Wheeler*, 344.
*Miller:* Disciplinograph, 847.
Milton, Complete Poetical Works of, 680.
Minister, The Christian, in Many Lights, Ecce Clerus; or, 1000.
Ministry to the Congregation, The: *Kern*, 512.
Missionary Women, Eminent: *Gracey*, 343.
Modern Interpretations of the Gospel Life: *Berle*, 655.
Modern Reader's Bible, The: *Moulton*, 331.
*Moody:* One Thousand and One Thoughts from my Library, 512.
*Moscheles:* Fragments of an Autobiography, 670.
*Moulton:* The Modern Reader's Bible, 331.
*Mudge:* Honey from Many Hives, 995.
Music and Poetry: *Lanier*, 497.

*Nash:* Ethics and Revelation, 988.
Nature to God, Through: *Fiske*, 833.
New Testament, Here and There in the Greek: *Potwin*, 679.
New Testament, The Theology of the: *Stevens*, 663.
*Newton:* Christian Science, 848.

Old Chester Tales: *Deland*, 176.
Old Virginia and Her Neighbors: *Fiske*, 169.
One Thousand and One Thoughts, etc.: *Moody*, 512.
One Thousand Questions and Answers, etc.: *Wheeler*, 344.
Oratory, Extemporaneous, etc.: *Buckley*, 836.
*Orr:* Neglected Factors in Study of Early Progress of Christianity, 504.

Paul the Apostle, The Life and Letters of: *Abbott*, 161.
*Pearse:* The Gentleness of Jesus, 680.
Peck, Luther, and his Five Sons: *Peck*, 344.
*Peck:* Luther Peck and his Five Sons, 344.
People, Quiet Talks with Earnest: *Jefferson*, 159.
Physical Nature of the Child, The: *Rowe*, 1016.
*Pike:* The Divine Drama, 498.
Poems: *Henley*, 502.
Poems Now First Collected: *Stedman*, 167.
*Potwin:* Here and There in the Greek New Testament, 679.
Psalm for Children, The Shepherd: *Baldwin*, 1014.

*Quackenbos:* Enemies and Evidences of Christianity, 1012.
Quiet Talks with Earnest People: *Jefferson*, 159.

Religion, The Making of: *Lang*, 164.
*Remington:* Crooked Trails, 176.
Retrospects and Prospects: *Lanier*, 841.
Revelation, Ethics and: *Nash*, 988.
Riddle of Existence, Guesses at the: *Smith*, 162.
*Rowe:* The Physical Nature of the Child, 1016.
*Russel*, etc.; Civil Law in the Ecclesiastical World, 847.

Sacred Theology, Encyclopedia of: *Kuyper*, 156.
Science, Christian: *Newton*, 848.
Science, Christian, Examined: *Varley*, 848.
*Sheard*, etc.: Civil Law in the Ecclesiastical World, 847.
Shepherd Psalm for Children: The, *Baldwin*, 1014.
Sin and Holiness: *Huntington*, 495.
Sin, etc.: *Foster*, 992.
*Slosson*: Dumb Foxglove, and Other Stories, 176.
*Smith*: Guesses at the Riddle of Existence, 162.
Social Life in the British Army, 176.
*Speer*: A Memorial of a True Life, 343.
Spirit and Life: *Knowles*, 661.
*Stedman*: Poems Now First Collected, 167.
*Steele*: Character and Conduct, 1015.
*Steele*: Jesus Exultant, etc., 510.
*Stevens*: The Tragedy of Dreyfus, 1008.
*Stevens*: The Theology of the New Testament, 663.
Studies in Literature, Three: *Gates*, 665.
Studies in Theology, etc.: *Foster*, 992.
Study of English Literature, A: *Hudson*, 1003.

Talks with Earnest People, Quiet: *Jefferson*, 159.
Thackeray, The Works of William Makepeace, 838.
Theology, Encyclopedia of Sacred: *Kuyper*, 156.
Theology, Studies in, etc.: *Foster*, 992.
*Thompson*, John Wesley as a Social Reformer, 500.
Thoughts, One Thousand and One, etc.: *Moody*, 512.
Three Studies in Literature: *Gates*, 665.
Through Asia: *Hedin*, 175.
Through Nature to God: *Fiske*, 833.
To-day and To-morrow: *Fiske*, 677.
Tragedy of Dreyfus, The: *Stevens*, 1008.

Unforeseen Tendencies of Democracy: *Godkin*, 1007.

*Van Dyke*: Liberty, 658.
*Van Dyke*: The Gospel for an Age of Doubt, 158.
*Varley*: Christian Science Examined, 848.
*Vincent*: The Bibliotaph and Other People, 334.
Virginia and her Neighbors, Old; *Fiske*, 169.

*Wallace*: Jerusalem the Holy, 341.
*Warren*: Among the Forces, 336.
*Watters*: First American Itinerant of Methodism, William Watters, 511.
Watters, William, etc.: *Watters*, 511.
Wesley as a Social Reformer, John: *Thompson*, 500.
Wessex Poems, etc.: *Hardy*, 668.
*Wheeler*: Dionysos and Immortality, 1013.
*Wheeler*: One Thousand Questions and Answers Concerning the Methodist Episcopal Church, etc., 344.
Women, Eminent Missionary: *Gracey*, 343.
Wondrous Cross, and Other Sermons, The: *Burrell*, 344.

VOL. LXXXI, No. 6. WHOLE No. 440. | NOVEMBER—DECEMBER, 1899. | FIFTH SERIES, VOL. XV, No. 6.

# METHODIST REVIEW.

(BIMONTHLY.)

## WILLIAM V. KELLEY, D.D., Editor.

## CONTENTS.

PAGE

I. ALPHA J. KYNETT, D.D., LL.D. *George Elliott, D.D., Pottsville, Pa.* . . . . . 849

II. METHODISM AND RELIGIOUS THOUGHT. *W. C. Madison, D.D., Denver, Colo.* . . . . . 865

III. TENNYSON AND HIS TEACHINGS. *James Mudge, D.D., Natick, Mass.* 874

IV. A DRAMA OF WAR. *Professor A. B. Hyde, D.D., University of Denver, University Park, Colo.* . . . . . 888

V. IS THE POWER OF THE PULPIT WANING? *Rev. S. J. Herben, Litt.D., New York City.* . . . . . 896

VI. DOCTOR JOHN LORD—HIS LITERARY RANK. *Hon. W. J. Armstrong, West Mansfield, O.* . . . . . 911

VII. THE RELATION OF RELIGION TO OUR GOVERNMENT. *Rev. Edward Thomson, LL.D., Atlanta, Ga.* . . . . . 930

EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS. . . . . 942
Christianity in the Colleges, 942; Excessive Optionalism in Education, 945.

THE ARENA. . . . . 956
Memory Lessons for Christian Folk, 956; Symmetry in Preaching, 958; Depravity, 959.

THE ITINERANTS' CLUB. . . . . 961
A Study in Comparative Exegesis: Jacob and Esau—Rom. ix, 13, 961; The True Introduction to a Successful Ministry, 965; Zeal for Souls, 966.

ARCHÆOLOGY AND BIBLICAL RESEARCH . . . . . 967
Jerusalem and the Monuments, 967.

MISSIONARY REVIEW. . . . . 971
Missions in Egypt, 971; The New Japanese Treaty, 972; Missionary Cooperation, 974.

FOREIGN OUTLOOK. . . . . 975

SUMMARY OF THE REVIEWS AND MAGAZINES. . . . . 980

BOOK NOTICES. . . . . 984

INDEX. . . . . 1017

NEW YORK:
EATON & MAINS.
CINCINNATI:
CURTS & JENNINGS.
Subscription Price, Postage Included, $2.50.

[Entered at the Post Office, New York, N. Y., as second-class mail matter.]

# A Helpful Book.

## John Selden and His Table-Talk.

**With Appreciative Chapters and Notes**

**By ROBERT WATERS.**

John Selden, both as a man and writer, ought to be better known, and that this knowledge is of the best and noblest, this book has been prepared for those who know him only by name or those who have no knowledge at all of him. As he lived and acted in an eventful period, and as his "Table-Talk" is one of those books which may be termed "the precious lifeblood of a master spirit," no man who wishes to know "the best that has been thought and said in the world" ought to be ignorant of it.

It is worth something to be able to listen to the table-talk of a great man. Selden's talk contains diamonds of thought set in the pure gold of common sense. Many of these wise sayings and shrewd observations on men and events will form a guide to action in those difficult and dangerous situations in which every man, more or less frequently, finds himself placed.

**12mo. 249 pages. $1.**

# Individuality;

**Or,**

**The Apostolic Twelve Before and After Pentecost.**

**By Rev. J. L. SOOY, D.D.**

"Our Lord chose the twelve possessing different temperaments. He did it purposely. He did it because the leading characteristics of the Gospel were to be exhibited in these twelve men; they were to be the representatives and helpers of all the diverse and many-colored temperaments which hereafter should be found in the Church. Anything like an exact notation of these differences is impossible. Each has much in common with the rest. Peter, Paul, and John were zealous; Peter was only eminently so. All were doctrinal; Paul was only eminently so. All were spiritual; John was only eminently so. A larger proportional development of some one quality seems the chief individual distinction."

**12mo. Cloth. $1.**

***EATON & MAINS, Publishers, 150 Fifth Avenue, New York.***
***CURTS & JENNINGS, Cincinnati.***

# Perfect Happiness.

By Rev. H. T. DAVIS.

"This book is the result of earnest prayer. Some time ago I lay dangerously ill. Many of my friends thought I could not possibly recover. I did not know, myself, but what my work on earth was done. God saw fit, however, to raise me up. After I recovered I began to ask God why he had spared my life, and what special work he wanted me to do. I offered this simple prayer time and again, 'O Lord, reveal to me the work I am spared to do, and I will, by thy grace, do it.' After three months' prayer, among other things clearly suggested to me was the writing of this book. The work was all outlined in my own mind, with but few exceptions, just as I now give it to the world, before a single sentence was written."—Preface.

**12mo. Cloth. 90 cents.**

# Miracles.

## Were They, or Were They Not, Performed by Jesus? A Question of Fact, Not of Science or Theology.

By THOMAS J. DODD, D.D.

"While we shall endeavor to make our argument sufficiently concise, we shall yet make it as comprehensive as the limits we have allowed the subject can permit. We shall, therefore, along with the other miracles of Jesus, include the great, final miracle of his resurrection from the dead. But neither as to this nor any of the other miracles shall we attempt a distinct specific argument. We assert the general proposition that miracles were wrought by Jesus, and we hope to show that the proof of this afforded by the gospels is, in all regards, of the most convincing nature, and able to endure the severest tests to which the most critical investigation can subject it."—From Preface.

**12mo. Portrait. Cloth. $1.**

# The Life of

## The Seventh Earl of Shaftesbury, K.G.

By JENNIE M. BINGHAM.

"When a man becomes so great as was the Earl of Shaftesbury, his name and fame are a part of the common heritage of the human race. Measured by what he did and what he was, this illustrious man deserved the encomium passed upon him by the Duke of Argyle when he said: 'My Lords and Gentlemen: All the great reforms of the past fifty years have been brought about, not by the Liberal Party, nor by the Tory Party, but by the labors of one man—the Earl of Shaftesbury.' The story of this wonderful life, as here portrayed, should be placed in the hands of every boy and girl in the Republic."—Bishop McCabe.

**12mo. Cloth. 90 cents.**

**EATON & MAINS, Publishers, 150 Fifth Ave., New York.**
**CURTS & JENNINGS, Cincinnati, O.**

# *Dr. Buckley's Great Book,*

## Extemporaneous Oratory for Professional and Amateur Speakers.

### A SPECIMEN CRITICISM.

This book is vitalized and brightened from end to end by the spirit and experience which the author has contrived to work into it. The reader will be sure that he is in the hands of an author who knows every good speaker and preacher now alive, and is chock full of knowledge about all the others, and never fails to turn up with a personal illustration for all his points. A certain reassuring autobiographic tone runs through the book, which gives the reader confidence that the author is on the solid ground of his own experiences, and that the reader is being conducted through something like a confidential disclosure of the methods by which one very distinguished master in extempore speech acquired his art. The practical aim of the book is impressed on it from the beginning, and outweighs the scientific both in the plan and its development. Yet we can think of no manual on the art of extempore speech which is charged with more usefulness, and in so many different directions. It is a first-rate manual for young preachers, and old ones too, provided they are not too old to learn. It is just as useful for a lawyer or any public speaker, and many of the best things we have found in the book have their first and foremost application to the art of speech as it is practiced in refined social life. In the critical way of opening a student's eyes to his faults, and indicating ways of correcting them, the book must be extremely useful. It is written with a high ideal in view, is definite, rigorous in what it calls for and the discipline it imposes, and stands on a good basis of authority. The author's fund of anecdote and illustration is inexhaustible, and has the merit of helping on the point and impression of the manual. As a whole, the book swings out on a fresh and original path of its own, is full of good and helpful things, and, as we have said above, is useful in more ways and in response to more different kinds of need than any manual of the kind recently published.—*The Independent.*

DANIEL WEBSTER

**12mo. Cloth. $1.50.**

***EATON & MAINS, Publishers, 150 Fifth Avenue, New York.***
***CURTS & JENNINGS, Cincinnati, O.***

# WORKS OF THE
# Rev. G. Campbell Morgan.

"Three years ago the Rev. G. Campbell Morgan came to this country to preach at Ocean Grove. . . . Mr. Moody having heard from Mr. Meyer of his excellent work in London, invited him to speak at one of the morning services at Northfield. He had time for only one sermon, and soon left, but so deep was the impression made by that single discourse that he was invited to come the following summer. Many people whom no other minister had been able to help were blessed by his practical addresses. He remained for a fortnight after the Conference closed, speaking every day to large audiences. . . . He was urged to return for the Conference the following year, and at its close Mr. Moody insisted that he should come again this year and remain in this country for at least three months."—*From a lengthy article in the New York Tribune, August 5, 1899.*

## Life Problems.

*Little Books Series.* Long 16mo, 50 cents.

Stimulating talks to Christians, upon such subjects as Self-environment, Heredity, Spiritual Antagonism, Influence, Destiny—showing how, by perfect faith, all difficulties are overcome.

## God's Methods with Man:

In Time—Past, Present and Future. With colored chart. *Second edition.* 12mo, paper, 50 cents; cloth, $1.00.

"With firm, clear and reverent touch, Mr. Morgan sketches the story of God's dealings with man in times past, present and future. It is a solemn and suggestive book, and its author does not think it necessary to apologize for the Almighty, but bows with glad assent to the will of the supreme Ruler. A colored diagram sets forth the course and order of events. Mr. Morgan does not fall into the error of prying into times and seasons."—*The Episcopal Recorder.*

## Discipleship.

*Little Books Series.* Long 16mo, cloth, 50 cents.

"The spirit of the book is earnest, practical and devotional, and it will be a real help to those who wish wise and loving suggestions as to the best way of living the Christian life."—*The Herald and Presbyter.*

## The True Estimate of Life.

12mo, paper, 15 cents; cloth, 30 cents.

CONTENTS:—I. Paul's Estimate of Life. II. "Wilt Thou be Made Whole?" III. Health of Soul. IV. The Cleansing of Naaman. V. Clay in the Potter's Hand. VI. The Divine Government of Human Lives. VII. Redeeming the Time. VIII. Gathering or Scattering. IX. Lessons from the Life of Lot.

## "Wherein Have We Robbed God?"

Malachi's Message to the Men of To-day. 12mo, cloth, 75 cents.

"This stirring little volume contains six chapters: 'Introductory.' 'The Spirit of the Age.' 'The Complaints of Jehovah.' 'The Divine Attitude.' 'The Elect Remnant.' 'The Final Word.' It is an interpretation of the prophet Malachi, showing how his teachings are especially applicable to the age in which we are living. It is an inspiring, stimulating little volume, which is well worth a careful study on the part of God's people. After reading this one looks at the prophecies of Malachi with new eyes."—*Our Bible Teacher.*

## The Hidden Years at Nazareth.

*Quiet Hour Series.* 18mo, cloth, 25 cents.

"He turns to Jesus in the carpenter's shop to find in Him already the spiritual Head and Saviour of men, and seeks by sympathy to penetrate these years of His silence and obscurity. There is the charm both of truth and right feeling about the booklet."—*The Sunday-School Times.*


## FLEMING H. REVELL COMPANY,

New York: 158 Fifth Ave. Chicago: 63 Washington St. Toronto: 154 Yonge St.



*For mutual advantage when you write to an advertiser please mention this magazine.*

# From the Himalayas TO THE Equator.

**Letters, Sketches, and Addresses,**

**Giving Some Account of a Tour in India and Malaysia.**

BY

**Bishop Cyrus D. Foss.**

This splendid contribution to the literature of Missions will be warmly welcomed by all who are interested in foreign missionary work. The style of the book is bright, incisive, and thoughtful, and the author carries his readers along with increasing sympathy and interest. It is finely and appropriately illustrated.

**12mo. Cloth. Illustrated. $1.**

## Christian Archæology.—Revised Edition.

**The Original Work by Professor CHARLES W. BENNETT, LL.D.**

**Revised and brought up to date by AMOS WILLIAMS PATTEN, D.D.**

*CHICAGO TRIBUNE:* "The Rev. Amos Williams Patten, D.D., Pastor of the Hyde Park Methodist Episcopal Church in this city, has just completed an important and scholarly revision of the late Dr. Bennett's *Christian Archæology* (Eaton & Mains). Dr. Patten was a pupil of Dr. Nicholaus Müller, of the Chair of Church History and Christian Archæology in the University of Berlin, and has enjoyed every advantage of study and travel necessary for this great undertaking. Particular attention has been given by the reviser to the archæology of Christian art and of the sacraments and worship of the early Church. The work as it now stands deserves to be on the shelves, not only of ministers, but of every person who seeks to be informed concerning the art, architecture, epigraphy, etc., of the early Christian centuries. The book is well printed and lavishly illustrated."

*DR. WITHROW, Expert Archæologist:* "Dr. Patten is specially qualified for his task. We had the pleasure of traveling with Dr. Patten from Damascus to Constantinople, and were much impressed with his archæological enthusiasm and accurate research. His revision considerably enlarges the first edition, adds numerous illustrations, gives the result of most recent discoveries, and has a complete series of indexes. Much valuable information is derived from the testimony of the catacombs. Many of the early Christian epitaphs are reproduced and translated."

**8vo. Illustrated. $2.50.**

**EATON & MAINS, Publishers, 150 Fifth Avenue, New York.**

**CURTS & JENNINGS, Cincinnati.**

# *Honey from Many Hives.*

## Gathered by Rev. JAMES MUDGE, D.D.

### SALUTATORY.

JAMES MUDGE, D.D.

This book, O reader, is for your closet, your secret place of private prayer and meditation. Such a place I trust you have. Busy times, to be sure, are these, and much seems to press upon us for doing; but what shall it profit if we gain all knowledge and all riches, and even cast out many of the devils that torment the age, while we do not properly know our own souls or make any real acquaintance with God? Take things a little more calmly. It needs time to be holy. Give ten minutes a day to quietly pondering some of the paragraphs which you will find in these carefully culled pages. Such a practice will work the most beneficent of revolutions in your life. For before you have penetrated far into this volume you will discover that it is not like other books. It contains the cream of many centuries, and could in no way have been produced by any one man, however wise or saintly. If you shall learn to love it and prize it at its true worth, you will make it your close and constant companion, nor will you consent to part with it for many times its price. Take it, then, not only into your closet, but into your mind and heart, and become by means of it a full sharer in the sacred joys of those who walk with God. J. M.

12mo. Cloth. $1.

---

***Unrivaled*** *for Camp Meeting, Convention, Song Service, Young People's Meeting, and General Social Services of the Church.*

# The Chorus of Praise.

## Edited by JAMES M. BLACK.

Professor Black is the author of the well-known and greatly admired "When the Roll is Called Up Yonder," and other inspiring songs. He is unsurpassed as a leader of popular praise services. This book bears the impress of his exceptional musical talent. Scores of testimonials bear witness to the general satisfaction this book has given to the Sunday school and other departments of the Church.

**Biggest Book Issued for Its Price.**

Single copy, postpaid, 20 cents.
Per dozen, not prepaid, $1.80.
Per hundred, not prepaid, $15.00.

---

***EATON & MAINS, Publishers, 150 Fifth Avenue, New York.***
***CURTS & JENNINGS, Cincinnati.***

# Bishop Thoburn's New Book.

## THE CHURCH OF PENTECOST

**By Bishop JAMES M. THOBURN.**

"All who know aught of the man who has written the foregoing book are prepared for something beyond the ordinary—thoughts that will make them think and statements that will illuminate hitherto dark corners. The spirit of the author's introduction is a keynote to the spirit of the whole book. 'Failing to enlist others in the work, it has seemed better to cast this little offering upon the literary waters than to let the matter drop altogether,' says the writer. Seeing the need for clear words upon this solemn, vital theme, too humble to take the lead if another could be found, but, having taken it, ready to go forward with holy boldness—this is Bishop Thoburn, and this makes his work at once sweet and strong. It seems sometimes as if the Church had grown feverish over Pentecost—as if her hand, outstretched to receive a great gift, had waxed impotent through self-conscious tremors. The calm logic and, what is mightier, the spiritual repose and grasp of this book are as refreshing and recreating to the soul as the cool waters on a sultry day. Doctrinal the Bishop's utterances are, but the reader cannot find any 'dry bones.' Logic is there, but the harsh outline of 'steps' is softened and toned to a gentle but sure ascent to the heavenlies. Here the preacher will find help, and also the man and woman in the pews. Younger readers, too, can feed well upon what this Spirit-filled man writes out of his rich treasury. The Church needs such food as this, nor can she grow without it."—*Epworth Herald.*

**12mo. Cloth. $1.**

---

# The Christian Life. A Study.

**By BORDEN P. BOWNE.**

This study aims to be a help to sincerity and naturalness in religion by clearing up some of the confusions of popular religious thought and speech.

**12mo. Narrow. Cloth. 50 cents.**

---

***EATON & MAINS, Publishers, 150 Fifth Avenue, New York.***
***CURTS & JENNINGS, Cincinnati, O.***